

Peter Keyser

The father of the Philadelphia Church

Born Nov. 9, 1766
Died Dec. 21, 1810



CATHARINE CLEMENS KEYSER

Born May 14, 1770

Died June 6, 1854

THE HISTORY OF A CHURCH
(DUNKER)

WITH COMMENTS

FEATURING

The First Church
of the
Brethren
of Philadelphia, Pa.

1813-1943

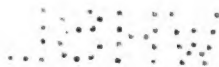
ROLAND L. HOWE

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THIS WORK IS DEDICATED
WITH GRATITUDE AND DEVOTION
TO THE MEMORY OF THE FAITHFUL WHO HAVE GONE
WHOSE SERVICE FOR THE MASTER REMAINS A CHALLENGE
TO THOSE WHO STILL ABIDE
TO BUILD WELL
FOR THEMSELVES AND OTHERS
BOTH FOR THIS LIFE AND THE LIFE TO COME

FOREWORD

THE greatest problem that faces the Christian Church today is the increasing industrialization of society. The Industrial Revolution has spawned these mammoth ugly urban centers in which the children of men congregate as by some fated necessity. These mighty metropolises viewed as life forms are as fantastic as the dinosaurs and brontosauri of prehistoric time. And like those gigantic monsters of the dimly-known past, these modern cities are as ill-adapted to live and are as certainly doomed to extinction as those ponderous and night-marish life-forms of the past geologic aeons.

When one examines the modern industrial city it will be seen to be like the fabled Gargantua, which devours everything in sight, even its own inhabitants.

How shall the Church evangelize these centers in which life is ever becoming more complex, insecure, and impersonal? The echo answers, How?

In view of this situation, this book is a truly significant story. The record of the Church's work in these urban centers is largely unwritten. Here is a document of first-rate importance. Not many congregations have survived in this industrial-urban environment for one hundred and thirty years.

Of those few which have, very few indeed have had anyone to write their history. But here is such a story—told so carefully and so concretely—told with such a wealth of detail—that it is destined to be a gold-mine for the historical student for many a day to come. It is not a mere compilation but it is a living story told by one who has lived and labored long and honorably as a part of the Christian effort he now recounts.

As one reader perused this manuscript he thought of the chronicles which were kept in the monasteries centuries ago, and which have become primary sources of our understanding of those far-off difficult times. In some happier cen-

ture will men ponder the crudities and brutalities of our Industrial Era—and seek to know how the Church fared in those days?

To the Brethren this story is a matter of interest and a source of pride. This is the story of our oldest urban congregation.

Philadelphia was estimated to have 20,000 inhabitants as early as 1740, and if we may credit this estimate it was then the largest city in the American Colonies.

Exact statistics begin with the first Federal census of 1790 at which time Philadelphia had 28,522 people and was the second city in size in the new nation—being surpassed only by New York City. In 1790 there were only six cities in the United States which contained as many as 8,000 persons each. These six were Boston, Newport News, New York City, Baltimore, Charlestown and Philadelphia.

By 1810 Philadelphia had become a huge metropolis of 53,722 persons. And in this center a Church of the Brethren was founded and has maintained itself in all the years since.

As the oldest urban Church, and for long the only urban Church of any size in the Brotherhood, Philadelphia has had an influence in the Brotherhood life which makes anything from Philadelphia a matter of interest.

Said a thoughtful student of the Church to me, several years ago, "The production of Brethren literature will be a labor of love." He meant that this Fraternity of ours did not furnish enough of a market to make the writing of Brethren books a financially profitable enterprise.

Certainly the production of this volume has been a labor of love to its author. Yet one wonders why the circulation and the reading of Brethren books ought not be reckoned as a labor of love—and encouraged by the Church's ministry as such.

Here is a volume which is a Brethren book. Also it has implications far beyond the borders of our Fraternity. Wherever the thoughtful ponder the problem of the Church and the modern City—this book deserves to be known.

F. E. MALLOTT.

PREFACE

THE pages that follow aim to portray sundry activities of a congregation, as revealed among the records extant, supplemented by the oral testimony of life-long members now in permanent residence in "an house not made with hands, eternal in the heavens."

A brief of "Some First Things."

Roster of the membership in both Germantown and Philadelphia, prior to formal organization at Crown Street, in as complete form as the records of the latter disclose.

Alphabetical list of the Philadelphia members from the point which marks the "First Fruits," to the present time.

Brief biographical sketches of the ministers and leading laymen who made the church possible, and who strove to preserve its identity.

Miscellaneous collateral activities, financial statements, and membership statistics.

Personal comments here and there on a number of leading subjects, which the historical text itself has suggested.

The aim has been to follow the language, arrangement, punctuation, and spelling, of all material quoted.

There is a motive for every undertaking, whether worthy or not.

The incentive, if any, is not always equally strong.

We constantly face a burden of debt which we owe the past. We cannot in good conscience partake of the fruit of today without planning and planting by way of a harvest for others who follow.

The testimony of the living concerning those who have passed away, and the witnessing that abides and hopefully carries on, keep alive the faith that guides.

These certainties that obtain in the Philadelphia Church, made the more secure by the friendly bonds of Christian

fellowship, have long since abundantly provided both motive and incentive for attempting its history.

We are not unmindful of others in confining brief mention here to four members who may be credited with specific initiative that had an important bearing on the nature and extent which this assignment has taken :

CHAS. C. HARTMANN, whose gracious manner and hearty welcome, when I first set foot inside the Philadelphia Church over fifty years ago, made such a deep impression that I felt at once at home. Such was his attitude towards every one who entered the Church. Even the casual observer was quickly conscious that here was a man of spiritual magnetism who would grace any position he might assume. One could not resist his good influence;

ISAAC NEWTON BUCKWALTER, who visioned a more careful husbandry of material values; who aimed to put some business in religion; who keenly felt the need of more accurate and modern methods; who took a definite step in starting a movement that finally led to the correction of abuses and the introduction of an improved system in handling secular affairs;

MARY SCHWENK GEIGER, a true Mother in Israel, who did the right thing at the right time on every occasion to keep the remnant of the little flock in shelter during the storms of the distant past; who always encouraged and strengthened with much kindness and sympathy; and who frequently reviewed church problems in the little upper room of her home, and prayed there with others when faltering footsteps essayed to balk the way to fullness of duty; and

DANIEL WEBSTER KURTZ, who gave more encouragement than any one else to the preliminary work on the church history during the eventful year of 1913; who repeatedly emphasized its importance; who looked forward with expectation to its unfolding; and who withdrew from his pastorate here long before the unfolding had shown any marked progress.

April 28, 1913, pointed to a new epoch. An excerpt from the minutes of quarterly council of that date, which may be interpreted as the *involuntary* motive, reads as follows:

"The Official Board recommended the appointment of Brother Roland L. Howe to write the history of the Philadelphia Church, and on motion duly seconded the church unanimously approved the Board's action."

This brief recommendation took only a fleeting moment to adopt, but concealed behind its few simple words reposed years of unsuspecting toil and research. Browsing in the retrospect had already developed into a major habit some seven years previous. What a boon that the uncertainties of the years that lie ahead are not revealed in advance! We hopefully push on where there would be much turning back.

The move of 1913 anticipated the celebration of the one hundredth anniversary projected for the month of October. A synopsis of the history was scheduled for a place on the program, and something was expected.

Little comfort was found in confessing disappointment over the progress made. The records were scattered; many were missing; and few were found in orderly arrangement. The Anniversary overtook us with a mass of material in a state of chaos, with no concrete preparation. What followed was a presentation of a mere medley of briefs.

After the memorable celebration had itself become history, looking back into the congregational past steadily grew into a passionate diversion. Difficulties that seemed at the time insurmountable were gradually overcome. Many were not. Only he who has broken a similar path can have any conception of the tedious progress and the many doubts along the way. The most baffling were the dead-ends, where neither removal of obstacles nor detouring was possible, neither underpassing nor surmounting—a point where turning back empty-handed from an impenetrable wall that revealed nothing, even under the most patient pressure, was the only alternative.

Of such is the harvest, garnered with unceasing toil. The yield, regardless of how it may be husbanded, has followed a labor of much love. This is fully compensating.

While conscientiously developed and carefully compared, the work involves so many dates that one can scarcely make the broad claim of accuracy. We seek to avoid error, but no matter what the premium paid in a task of this nature, there seems no absolute form of full-coverage insurance against the common hazard. In view of this ever present contingency, our open acknowledgment is here made in anticipation of the risk assumed.

Family histories owe much of their enrichment to research and preparation of historical data that have no intentional bearing on the development of family trees. This is reciprocal and strikingly true in church history.

Writing history is one thing; making it is quite another. But a grave responsibility obtains in either case.

Truth and fairness do not always fraternize. They normally take to single beds. While it is perhaps less disturbing, it is also less informing. But when one attempts to bring them together, with a view to mutual harmony and peaceful rest, the task is a delicate one. The hopeful host awaits the morning with some misgivings, and wonders whether "the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it."

In this attempt, therefore, diligence has sought to avoid criticism. On the other hand, there has been no aim at veneering. The faults and foibles that caused the church to falter here and there find their respective places among the commendable and constructive movements. The fact that the Philadelphia Church, albeit in a modest way, is alive to the many angles of its activities, may be taken as a sign that the forward movement has outweighed.

Antony's veiled purpose was paramount to his text when he spoke at Caesar's funeral:

"The evil that men do lives after them;
The good is oft interred with their bones."

After all, here is a large measure of truth. The searching powers of human forces have never been extended in the same degree to detect and proclaim virtue as to ferret out and publish evil. Our so-called popular literature brings into the open the vice and scandals of the day. Little is overlooked. Virtue usually finds itself in remote corners, with scant publicity.

The movie is one of the greatest hindrances to the church. Its public preachment knows no numerical rival either in loyalty of attendance or financial support. It quickens harmful impulses with its vivid portrayal of crime. It has its compensating virtues, but they are few by comparison. It thrives in its pioneering of questionable influence, and fosters in the mind of our youth many suggestive processes that accelerate evil and retard the good.

On the other hand, much of the good that men do can never be told, because it is not known. There is secret virtue as well as secret sin. This phase of history will be written by the Recording Angel who does not err. The *good* that men do lives after them in a very helpful way.

* * * * *

Grateful acknowledgment is here made of the willing and painstaking labor of Dr. Floyd E. Mallott, A.M., D.D., in reading the manuscript and offering valuable suggestions. Dr. Mallott is Professor of Old Testament and Church History, Bethany Biblical Seminary, Chicago. To his pen the writer is also indebted for the "Foreword."

Recognition is due pastors and others for biographical data; and the present Pastor, Church Clerk, Treasurer, and Sunday School Secretary, for access to *current* records. The generous offer of Walter Eckenrode to provide the photographic work was accepted, and is gratefully acknowledged.

Thanks are extended the Staff of the Brethren Publishing House, Elgin, Illinois, and Pastor B. F. Waltz of the Mother Church at Germantown, for their courtesy in perusing the galley proofs.

Among sources of reference, and for confirmation of related data, may be mentioned the histories by Morgan Edwards, Scharf & Westcot, Watson, Brumbaugh, Falkenstein, The Churches of Eastern Pennsylvania; the Philadelphia City papers; City Directories; and the Pennsylvania and Germantown Historical Societies.

Acknowledgment is made of the opportunity of quoting freely from the Minutes of District and Annual Conferences, and for consulting the several periodicals and historical works published by the Brethren.

Finally, I owe infinitely more than can be registered in mere words to the unwavering constancy and never failing patience of my wife—a life-long and consistent member of the Presbyterian faith. Many weary hours, through as many years, she willingly spent with me comparing and re-checking data. She provided the necessary urge on many occasions, and was satisfied only as I strove to keep faith with my church, and constant in my service and obligations to it. She passed away October 8, 1937.

ROLAND L. HOWE

Philadelphia, Pa.

October 15, 1943

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CHAPTER 1

IMPROBABLE STATISTICS

WHAT a fine thing it would be if every minister of the Church of the Brethren would keep an accurate record of the baptisms, marriages, and funerals, at which he officiates; and the accessions by baptism, letter, or certificate; and the membership withdrawals. Perhaps a few do. Many do not, and it is a very lamentable lapse. With such information in written form, the church would always have a dependable running inventory of its members, as well as a reliable file of its numerical gains and losses. Moreover, the scribe could readily overcome important angles of many difficulties if and when called upon to assemble the history of a congregation.

In recording a name, it should be given in *full*. Locally, and for the time being, designations such as "Bobby," or "Maggie," or "Sister Poole," or "Mr. and Mrs. B. W. Poole," may suffice; but after a few fleeting years, who can definitely place them if the Poole family connection is a large one? It becomes vague and misleading. To be clear, and to avoid guess-work, or much tedious and uncertain checking up later on, would it not be better to have the record complete at a time when it can be made so?

The following forms are suggestive:

BIRTHS

Where there are no objections, and there should be none, the date and place of birth of each member should be a matter of church record.

DEATHS

Full name of deceased.

Date and place of birth.

Date and place of death.

Date and place of burial.

Was the deceased a professing Christian.

1. If member of the Church of the Brethren

a. When baptized.

b. Where "

2. If not, of what denomination.

Full name of parents.

BAPTISMS

Full name of applicant.

Date of birth.

Place of birth.

Full name of parents.

If a married sister

1. Full maiden name.

2. Husband's full name.

3. Is the husband a member of the Church of the Brethren.

4. If not, is he a professing Christian.

a. Of what denomination is he a member.

Date of baptism.

Place and name of stream, or location of pool.

ACCESSIONS OTHER THAN BY BAPTISM

Full name.

Date of birth.

Place of birth.

Full name of parents.

Date of letter or certificate.

1. Name and place of church of issue.

Date letter or certificate was presented.

Date, and name and place of stream or pool where baptized.

WITHDRAWAL OF MEMBERSHIP

Full name.

Date of withdrawal.

Cause.

1. To what Church of the Brethren will certificate be presented.

2. Is the member uniting with another denomination.
3. If so, with what denomination.
4. Remarks.

MARRIAGES

(Names fictitious—for illustration only)

Name of bride:—Anna Josephine Poole.
 Born at Doylestown, Pa., February 7,
 1908.
 Daughter of Benjamin Wright and
 Sarah Wrigley Poole.

Name of groom:—John Anderson Stokes.
 Born at Philadelphia, November 5, 1905.
 Son of James Henry and Amanda
 Brown Stokes.

Date of wedding.

1. At the home of the bride.
2. At the parsonage.
3. At the church.

Note whether they are professing Christians.

1. If members of the Church of the Brethren, date and place baptized, if not already a part of the record.
2. If not, of what denomination.

* * * * *

Such, or similar data, if orderly kept, would seem indispensable to the thoughtful minister, and furnish quick reference for his own personal use. When he leaves a pastoral charge, or moves from one congregation to another, if he ever does, it would be in generous support of local statistics to file a copy with the Church Clerk before his departure. But a church fully alive to all such matters, granting willing co-operation, it will see that the record is progressively kept among its own archives, and make sure that full data are promptly received from the pastor or minister as each event occurs.

Of course, there is another strange angle to these passing suggestions: Granting all were done as outlined, and if

similar time and care were taken in recording other congregational items of permanent interest, the busy prospector and nagging historian would be out of a job! Then he might well devote his time to more profitable work. That, in itself, would be worth something in the modern scheme of economy.

CHAPTER 2

THE DENOMINATION DEFINED

THE following brief, taken from the *Gospel Messenger*, the recognized voice of the denomination, thus defines "The Church of the Brethren, formerly called Dunkers," and the principles for which she stands:

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

Our denomination has always stood for peace, but the stand has been so firm that it was little more than passive. However, in 1937, we began making substantial contributions of food and clothing to Spanish children regardless of which side of the battle line they were found. This movement was carried out in co-operation with the Friends and Mennonites. Since that time the personnel of our Philadelphia Church has been very active through the Brethren Service Committee in the distribution of clothing at needed points throughout the United States, and especially to many countries beyond our own shores.

On April 27, 1940, Mrs. Murphy sailed for Cuba to visit the refugee project which the Society of Friends and our denomination are supporting.

The four denominations: Mennonites, Schwenkfelders, Brethren, and Friends, who hold much in common in historical background in the promotion of peace and good will,

have met in joint conference in South-eastern Pennsylvania, in recent years, as follows :

- July 26, 1937—Mennonite Church (Johnson Meeting House), Lower Skippack, Montgomery Co., Pa.
- Jan. 10, 1938—Germantown Friends' Meeting House, Coulter Street, Germantown.
- July 11, 1938—Indian Creek Church of the Brethren, near Vernfield, Montgomery Co.
- Dec. 5, 1938—Norristown Schwenkfelder Church, Norristown.
- July 10, 1939—Upper Milford Mennonite Meeting House, Old Zionsville, Lehigh Co.
- Dec. 4, 1939—First Church of the Brethren, Philadelphia.
- July 6, 1940—Westtown School, Westtown, Chester Co.
- Dec. 2, 1940—Mennonite Meeting House, Germantown.
- July 5, 1941—Palm Schwenkfelder Church, Palm, Montgomery Co.
- Dec. 6, 1941—Friends' Meeting House, 15th and Race Sts., Phila.
- July 4, 1942—Coventry Church of the Brethren, near Pottstown, Pa.
- Dec. 5, 1942—Lansdale Schwenkfelder Church, Lansdale, Pa.
- July 3, 1943—Zion Mennonite Church, Souderton, Pa.

CHAPTER 3

SOME "FIRST THINGS"

1813,		—First Minister of the group of members which formed the Philadelphia Congregation—Elder Peter Keyser, Jr.
1813,		—First place of public worship—in a schoolhouse at Fourth and Vine Sts.
1813,		—Wood for fuel, and candles and oil for light.
1817, Jan.	22	—First known minutes of a formal business meeting of the Philadelphia members.
1817, Jan.	22	—First subscriber to the Building Fund—James Lynd, \$500.00.
1817, Mar.	1	—"Articles of Agreement," or Holy Covenant subscribed to.
1817, Mar.	24	—First Board of Trustees elected.
1817, Mar.	24	—First Treasurer of record—James Lynd.
1817, Apr.	6	—Easter Sunday—"First Fruits" of the Church.
1817, June	2	—The "raising" of the Church.
1817, Oct.	12	—Dedication.
1817, Oct.	12	—First public "collections at meeting house \$62.50"—Three services.
1822, Feby.	1	—First Auditing Committee.
1824, Apr.	24	—First election of an Elder (Minister).
1826, Autumn		—First woman preacher to occupy the pulpit of the Philadelphia Church.

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| 1826, Nov. | 12 | —Baptism of a sister who became the first recognized woman preacher in the Philadelphia Church. |
| 1826, Nov. | 16 | —First Love Feast and Communion. |
| 1826, Nov. | 16 | —First known non-member participant in the Love Feast and Communion. |
| 1827, Autumn | | —Coal for heating introduced. |
| 1829, Mar. | 5 | —The meeting-house insured. |
| 1841, Jan. | 6 | —Permanent Poor Fund created by bequest of Hannah Keyser. |
| 1842, Jan. | 13 | —First record known of the election of deacons. |
| 1849, | | —Gas introduced for lighting. |
| 1856, | | —Running water from the Schuylkill River brought to the Church. |
| 1856, June | 4 | —The Sunday School established. |
| 1856, June | 4 | —First and only Sunday School President. |
| 1856, June | 4 | —First Sunday School Superintendent. |
| 1859, Jan. | 5 | —First Sunday School Constitution and By-Laws. |
| 1859, or earlier | | —Sunday School Library established. |
| 1861, or earlier | | —The Mite Society organized. |
| 1862, June | 24 | —Church incorporated, and granted a Charter and Constitution. Corporate seal obtained, reading: "German Baptist Church of Philadelphia, Incorporated June 24, 1862." |
| 1864, May | 25 | —Election of first Church Clerk—Proceedings previously recorded by the Treasurer or Elders. |
| 1864, July | 5 | —First Church By-Laws adopted. |
| 1866, June | 4 | —First observance of anniversary of the Sunday School. |

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| 1866, Sept. | 23 | —The first and only applicant to be baptized at age 90. |
| 1867, Feby. | 1 | —First Sunday School social. |
| 1867, July | 7 | —First and only known contributor to a Conscience Fund: An unsigned letter received enclosing twenty dollars, stating "From a stranger in payment of a smaller debt owing to a deceased member of the church, to be used for church or Sabbath School purposes"! |
| 1873, Feby. | 10 | —The first organ purchased. |
| 1873, July | 13 | —Dedication of Sunday School room, Marshall Street Church. |
| 1873, | | —Second Sunday in September, Dedication of Marshall Street Church. |
| 1873, Oct. | 6 | —Debate Club organized. |
| 1874, Autumn | | —A pool for baptizing purposes erected in the Church. |
| 1874, Oct. | 11 | —First baptism in the pool. |
| 1875, Feb. | 1 | —International Sunday School lessons introduced. |
| 1875, Apr. | 1 | —The envelope system for weekly contributions considered, but action deferred. |
| The early 90's | | —Organization of King's Daughters. |
| 1890, Jan. | 2 | —Appointment of first "Solicitor" of funds for church expenses. |
| 1891, Jan. | 16 | —Envelope System for weekly offerings adopted. |
| 1891, Mar. | 13 | —An elaborate contract involving the first paid leader of singing. |
| 1891, Apr. | 26 | —First recorded, regular salaried, full-time pastor. |

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| 1891, May | 3 | —Dedication of Church at Carlisle and Dauphin Sts. |
| 1891, | | —Junior Society of Christian Endeavor organized. |
| 1891, Oct. | 5 | —Appointment of First Finance Committee. |
| 1892, Jan. | 4 | —A flourishing Literary Society organized. |
| 1892, Feb. | 4 | —A systematic order of electing Church Officers adopted. |
| 1892, Apr. | 14 | —First Committee of Ushers appointed. |
| 1892, June | | —Sunday School Cradle Roll created by Mrs. J. S. Thomas. |
| 1892, July | 11 | —A Members' Meeting organized. |
| 1892, July | 11 | —Organization of Young Peoples Society of Christian Endeavor. |
| 1892, Autumn | | —The large Sunday School extension added and dedicated. |
| 1892, | | —First Choir organized. |
| 1893, | | —Dorcas Society revived. |
| 1894, | | —Plans formed for systematic contributions to Home and Foreign Missions. |
| 1894, | | —Penny Growers Association became active as a means of mission giving. |
| 1894, Mar. | 5 | —First minutes of record announcing special Easter exercises. |
| 1895, Jan. | 17 | —First marriage ceremony performed in the Church. |
| 1896, Apr. | 28 | —First petition for separation of the Eastern District between the English and German speaking Churches. |
| 1896, Oct. | 8 | —Election of the first and only woman trustee. |

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| 1896, Nov. | 29 | —Mission Sunday School opened, which became the Geiger Memorial Church. |
| 1896, Dec. | 7 | —Endowment Fund Corporation chartered. |
| 1897, Apr. | 5 | —Organization of Elderly Ladies' Aid. |
| 1897, Nov. | 5 | —Inauguration of Young Men's Association. |
| 1897, Nov. | 8 | —Mothers Society organized. |
| 1899, Apr. | 3 | —Beneficial Association created. |
| 1901, Apr. | 1 | —Sisters admitted to full membership in Beneficial Association. |
| 1901, July | 1 | —Committee appointed to ascertain cost of introducing electric lighting in the Church. |
| 1902, Sept. | 1 | —Home Department organized. |
| 1904, Jan. | 12 | —Kensington Mission Sunday School opened, from which grew the Bethany Church of the Brethren. |
| 1905, Jan. | 1 | —Dedication of Church extension. |
| 1905, | | —Electricity for lighting introduced. |
| 1905, Dec. | 10 | —Little Beginners Department organized. |
| 1906, | | —First published Church directory. |
| 1906, Apr. | 2 | —Memorial window to Dr. and Mrs. Henry Geiger installed by the Mothers Society. |
| 1909, | | —First local Church publication. |
| 1910, Nov. | 9 | —Bethany granted permission to organize. |
| 1911, June | 6 | —Division of Eastern District. |
| 1912, Mar. | 6 | —Telephone installed in the parsonage. |
| 1912, May | 14 | —Boys' Club formed. |

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| 1912, Spring | —First Sunday School Street Parade ending in a grand rally with other city Sunday Schools in Fairmount Park. |
| 1912, Oct. 11 | —Recognition by the Pennsylvania State Sabbath School Association of fifty years continuous service in the Sunday School of Mrs. Mary S. Geiger and Mrs. J. S. Thomas. |
| 1913, Sept. 30 | —Ladies' Aid Society (organized out of the Elderly Ladies' Aid). |
| 1913, October | —Centennial Celebration. |
| 1914, Nov. 2 | —Silver communion plates presented to the Church by the Ladies' Aid. |
| 1915, Jan. 19 | —The first and only member of the Philadelphia Church, or the Brotherhood, inaugurated Governor of his Commonwealth. |
| 1916, Oct. 2 | —Water Meters installed at the Church and the parsonage. |
| 1916, Dec. 12 | —Individual communion cups introduced. |
| 1917, Apr. 23 | —Duplex envelopes adopted for weekly contributions, to include missions and benevolences. |
| 1918, Jan. 28 | —Service Flag presented by the Christian Endeavor Society. |
| 1918, Feb. 15 | —Bronze Memorial Tablet to Mary S. Geiger unveiled. |
| 1918, Feb. 24 | —Honor roll of our boys in training camp posted in the Church. |
| 1918, Apr. 22 | —Participation in a Memorial Marker to Elder J. T. Myers. |
| 1919, Nov. | —Calvary inaugurated its work (a Mission from the Bethany Church). |
| 1921, July 25 | —First Vacation Bible School. |

- 1922, Nov. 1 —H. Stover and Ruth Royer Kulp left the pastorate for the African Mission field.
- 1922, Nov. 5 —Dedication of new Pipe Organ.
- 1923, Jan. 22 —Pastor's Communion Set introduced.
- 1923, Childrens' Day—First child consecrated at the altar.
- 1924, Oct. 24 —The Church moved to continue \$500 per annum to the Ruth Royer Kulp Fund in Africa as a memorial to her.
- 1926, Mar. 19 —Organization of Women's Council.
- 1928, November —Boy Scout Troop organized.
- 1929, Oct. 28 —Time of Love Feast and Communion changed from Thursday to Sunday.
- 1929, Nov. 27 —Week Day Bible School opened.
- 1930, Apr. 30 —The Church authorized the pastor to extend an invitation to any Christian present at our Love Feast to participate who was willing to join in the full service.
- 1930, —The pastor provided with a garage built on the parsonage property.
- 1930, Oct. 10 —Appreciation dinner tendered the choir.
- 1930, —Girl Scouts and Girl Reserves organized.
- 1931, —The Sunday School room furnished with an electric clock by an unnamed donor.
- 1931, Sept. 23 —A fellowship supper tendered by the Pastor and Mrs. Murphy to the active workers in the Church and Sunday School.
- 1940, Oct. 13 —The Young Peoples Church Bulletin made its first appearance.

CHAPTER 4

1813 AND EARLIER

THE small group that formed The First Church of the Brethren, of Philadelphia, was active as a body of worshippers some years before it became an organized and incorporated church.

It cannot be identified by means of its present name with the church as it was known a century or more ago.

It was a part of that branch growing out of the movement in Zurich in the sixteenth century known as Anabaptists who rejected and denied the validity of infant baptism; and later as Dompelaers because of the forward motion in immersion.

Perhaps no other denomination has borne the brunt and bruise of so many gratuitous titles: Taufers, Tunkers, Tumblers, Dimplers, Tunkards, Dunkers, Dunkards, etc. The Brotherhood officially declared itself the German Baptist Brethren Church until 1908.

The following amusing example of the many crude interpretations would be just another flash of derision were it not for its innocent source. It is said that some years ago Dorothy F., of Germantown, when a child of ten, figured out for herself that "A Dunkard is a person who dinks to excess"!

The Philadelphia group suffered still further complications under localized names. But throughout all these outward signs, whether charitably imposed or not, the local congregation, as a part of the Brotherhood at large, endeavored from within by precept and practice to preserve the vital principles of identity. More than once on the verge of dissolution, the remnant held. Meanwhile, against many

odds at divers times, it patiently strove to safeguard the tenets of primitive Christianity.

In conformity with the decision of General Conference at its annual session at Des Moines, Iowa, June 9th, 1908, that the denominational designation of the Church at large shall be

"THE CHURCH OF THE BRETHREN"

it is hoped that it will henceforth be known as such, and that all other names and titles will find survival only as convenient marks in history.

The original Petition to the Honorable the Judges of the Court of Common Pleas for Philadelphia, gives the name of the local congregation as

"THE SOCIETY OF THE CHURCH OF CHRIST (WORSHIPPING IN CROWN STREET, CITY OF PHILADELPHIA) COMMONLY CALLED GERMAN BAPTISTS."

But long before this it was more popularly known as "Peter Keyser's Church." Many bills were thus rendered, and similar reference is made in other places of record.

On account of Peter Keyser's exceptional ability, and his popularity as a speaker, people of other denominations, and of no church affiliations whatever, gathered in far greater numbers to hear him preach than were totally enrolled in his own congregation. To the outsider, or casual observer, Peter Keyser was bigger than his church, and many came to hear him who never took occasion to search deeply into the principles which he so ably expounded. Nevertheless, numbers were led into active membership through his preaching. He performed a great service by establishing the church so firmly that it stood the storms and stress, within and without, over these many years. He worked so well and lived so squarely in keeping with his training of others, that we are still harvesting the fruits of his labors. He may well be called the father of our Philadelphia congregation.

Bishop Peter Keyser, Jr., was a descendant of a family noted for its martyrs: Leonard Keyser, the Mennonite, was publicly burnt to death at the stake near Schaarding, Bavaria, in August, 1527.

The family moved from Germany into Holland settling in the city of Amsterdam, from whence Dirck Keyser, with his little son, Peter Dirck Keyser, emigrated to America in 1688, and were among the original settlers of Germantown. Peter, Jr.'s, grandfather, Dirck Keyser, was born in Germantown, September 26, 1701; and Peter, his father, on August 8, 1732; and Peter, Jr., himself on November 9, 1766. The father was a tanner. He became a member of the Church of the Brethren, then known as German Baptists. He was buried in the Concord graveyard, where most of the brethren were buried before they had a graveyard of their own.

CHAPTER 5

REV. PETER KEYSER, JR.

REV. PETER KEYSER, JR., the father of our congregation, was baptized on September 25, 1785. In his youth he was remarkable for his quickness of conception and wonderful retentiveness of memory. He could commit whole chapters of Scripture with very little labor. When grinding bark at his father's tannery, he had a shelf placed where he could see the open Bible while at work, and he soon had the whole of the New Testament and the greater part of the Old indelibly fixed in his memory. Rev. Dr. Philip F. Mayer said that if the Scriptures were destroyed by accident he thought that Peter Keyser, Jr., could replace them from memory.

This pious man was called to the ministry in 1788, and having proved a good laborer in Christ's vineyard, was installed Bishop or Elder on August 2, 1802. He was pastor of the Germantown and Philadelphia churches for sixty-one years, and the elder or bishop for forty-seven of these years.

He was an efficient preacher in both the English and German languages, profoundly learned in Scripture and an eloquent orator. Crowds of hearers including Roman Catholics and all denominations attended his services whenever he preached. He used to rise at four o'clock to study before business, and this may have injured his sight, as he became blind. He preached, although blind. He would name a chapter and then repeat it from memory without missing a word. He would correct those who made a mistake in reading Scripture, as did the blind Saint Didymus of Alexandria. Like Saul, he was higher than any of the people, being six feet and three inches in height. He was rather spare in form, but very athletic. He wore a "Dunker" suit of drab with a long coat and drab hat.

He resided in Germantown, Main Street above Washington Lane, until 1794, when he gave up the tanning business, and moved to the city to embark in the lumber business with his brother-in-law, George Gorgas, under the firm name of Keyser and Gorgas, on Front Street, above Callowhill.

In his extensive business he never resorted to law suits. He purchased the homestead of Mr. Hare, the brewer, on Callowhill Street, below Second, where he resided until 1828, when he moved back into the homestead of his father, where he lived until his death on May 21, 1849, in his eighty-third year. He died in the same house in which he used to say he was born twice, that is—naturally and spiritually. He married, March 30, 1790, Catherine Clemens, of Horsham, Montgomery County. She was the daughter of Garret and Keturah Clemens. He left three sons, Elhanan W., Nathan Levering, and Peter A., and six daughters: Mary, married to Christopher L. Langstroth; Elizabeth, to Benjamin Urner, of Cincinnati, Ohio; Hannah, to John Riehle; Clementine, to Michael K. Lynd (mother of Judge Lynd of Philadelphia); Susannah, to Frederick R. Backus, of New York; Margaret, to Cipriano Canedo, of Mexico.

His father was a peace man in the Revolution on account of his religious principles. In those stirring times his house was mobbed and stoned at night. As a boy, Peter, Jr., assisted in burying several soldiers after the battle of Germantown; one was a British officer.

Although he resided in Philadelphia, his connection with the Germantown meeting remained. He was always ready to conduct the services on Sundays, although he had to go from Philadelphia for the purpose. This duty, without regard to weather, he was never known to neglect. Sometimes he went horseback and at other times he walked. After he was installed as bishop he was assisted in the ministry at Germantown by Charles Hubbs, Christian van Lashet, and John W. Price.

He was "diligent in business, fervent in spirit, serving the Lord," for besides faithfully discharging his numerous secular and ministerial labors, he was engaged in almost every measure for the good of his fellowmen. He was long a member, and for a while Secretary, of the Board of Health, Inspector and Treasurer of the prison, an active member of the Society for Alleviating the miseries of the Public Prisons, and was director and controller of the public schools when the system was first adopted.

He is listed in the City Directory as a lumber merchant at 282 N. 2d St., Yard South Water St., below Pool's Bridge; d.h. 35 Callowhill St.

It is reasonable to infer that a man of his ability and spiritual activity, and withal a preacher of the Gospel, would not live for long at a place so far removed from his Germantown church, as his new residence imposed upon him, without arranging a place for public worship in keeping with his own faith and practice. True, he was bishop and pastor of the church at Germantown, but this still obtained after the Philadelphia church was built, and did not necessarily conflict with his oversight of both meetings, especially with able assistants at Germantown.

Besides, there were then and in course of time other Philadelphia members similarly situated and no doubt similarly disposed. Allowing one's imagination a little leeway, it is not beyond probability that not many years after Peter Keyser was comfortably located in his new home in the city, he held services in his own house and alternated in the homes of other members. This was a common practice until there was a public meeting house of their own.

Furthermore, we have of record a convincing minute that in the year "1814, April 3d, We had Love Feast and Communion at Germantown." This would seem to point to a body of organized worshipers in Philadelphia before 1814 who went to Germantown to join with the members there on Love Feast occasions, which continued until No-

vember 16, 1826. Although no entry can be found in the archives of Philadelphia or Germantown, definitely assigning them to either place, they were in all probability recognized as a part of the Germantown congregation until on or about March 1, 1817 when the unique "Articles of Agreement" were entered into under sacred covenant by the representative subscribing members. Again, it is of record that for more than two years prior to January 22, 1817, services were held in a school room hired for that purpose.

RECORD OF MARRIAGES BY REV. PETER KEYSER, JR.

Newberry Smith	to Sarah Keyser	1804
John Allen	" Ann Pastoris at Germantown	Aug. 8, 1816
Robert Williamson	" Margaret Bailey	Aug. 31, 1817
Piscator Langstroth	" Eliza Lehman	1820
William Price	" Mary Reiff	1820
John Price	" Mary Detwiler in Philadelphia	1820
Jos. E. McIlhenny	" Eliza Lynd	Sep. 12, 1820
John Ichle	" Dorothy Fox	Jan. 3, 1822
Peter K. Gorgas	" Lydia Weaver	Mar. 19, 1822
J. Zook	" Christiana Bergmeyer	Mar. 24, 1822
Elijah Mitchell	" Hannah Lynd	Apr. 4, 1822
William Banger	" Mary Snyder	Apr. 16, 1822
Justus Rubicam	" Miss Whitesider	July 2, 1822
Jacob Thomas	" Keturah Gorgas	Oct. 17, 1822
John Haga	" Elizabeth Nice	May 6, 1823
Joseph C. Gorgas	" Mary Carpenter	Oct. 16, 1823
Geo. Prise	" Elizabeth Johns	Apr. 20, 1824
Abraham Royer	" Mary Ann Bolton	Jan. 1825
Nicholas Coleman	" Rebecca Wiseman	Apr. 7, 1825
Jacob Harley	" Susanna Johnson	May 1, 1825
I. S. Harley	" Sarah Price	June 7, 1825
Mr. Mumford	" Miss	Dec. 22, 1825
Joseph Price	" Eliza Reiff	Jan. 31, 1826
Dr. John F. Steadiger	" Mary Jones (daughter of Dr. Jones of Montgomery Co.)	Oct. 1826
Adolphus Dill	" Hannah K. Gorgas	Dec. 2, 1826
William Wilson	" Sarah Thomas	June 14, 1827
George Mealy	" Mary Bowman of Germantown	Sep. 11, 1828
Benjamin Bishop	" Mrs. Merrit	Apr. 4, 1829

Samuel Meutchen	"	Mary Fox	Apr. 30, 1829
Samuel Bailey	"	Charlotte Dailey	July 5, 1829
Joshua Yardley Jones	"	Catharine Ann Fry	Mar. 11, 1830
Herman Van Laushet	"	Ann Rutter	Nov. 28, 1830
Benjamin Dungan	"	Sarah Bowman	Dec. 30, 1830
Isachar Heisler	"	Sarah Hoover	1831
Isaac Lakins	"	Elizabeth Frailey	Mar. 4, 1832
William Thomas	"	Catharine Shields	Oct. 25, 1832
Eli H. Thomas	"	Elizabeth Prise	Jan. 10, 1833
William L. Smith	"	Sarah S. Lynd	May 2, 1833
James Divine	"	Margaret M. Stetler	Feb. 6, 1834
William Moore	"	Margaretta Fox	June 21, 1835
Charles Gorgas	"	Elizabeth Souder	Sep. 15, 1835
Reuben Keyser	"	Elizabeth Vandyke	Mar. 25, 1836
Daniel K. Paul	"	Margaretta Fry	Mar. 25, 1836
Edwin P. Frick	"	Ann Louisa Lynd	Sep. 1836
Charles Ambler	"	Mary Smith	Oct. 15, 1836
Joseph Scheets	"	Sarah Shannon	Apr. 1837
Dr. Schmoele	"	Catharine Lynd	Aug. 1837
George Wise	"	Rachael Douglass	Feb. 21, 1839
Rowland Evans	"	Miss Heyser	May 4, 1837
Thomas Major	"	Sarah Righter	Mar. 1842
Mr. Davis	"	Mrs. Gamble	Christmas Day 1842
Lorenza Lehman	"	Elizabeth L. Gorgas	Nov. 7, 1844

CHAPTER 6

FIRST KNOWN MINUTES OF A MEETING OF THE PHILADELPHIA MEMBERS:

"1817

At a meeting of the members of the Church of Christ In Germantown commonly called German Baptists residing In Philadelphia convened the 22nd day of the first Month (January) one thousand eight hundred & seventeen For the purpose of taking into consideration the necessity as well as expediency of purchasing a small lot of ground and erecting thereon a plain house of public worship of Almighty God they feel themselves justified in making an Essay at least to discover whether an undertaking of that kind will be practicable. They feel great satisfaction as Well as encouragement from the generous overtures which Many respectable Individuals have made to them, some directly and others Indirectly by which they were primarily stimulated to take the subject into consideration; and upon mature deliberation have unanimously agreed to make an essay as before mentioned; In Justification of which they offer the following circumstances as an apology for calling upon and soliciting the voluntary and generous aid of their friends.

1st.—For more than two years they have met and Worshipped in a school room hired by them for that purpose which has proved too small and otherwise Inconvenient.

2nd.—From the great increase of audience and uniform attention to the means of Grace a revival and subsequent increase may be safely calculated on.

3rd.—They are very confident that the utmost exertions of their own resources will prove inadequate for an Undertaking of the kind or a completion of the Work if begun—They intend having the foregoing printed and also a list of all subscribers' names & preserved among the archives of the Church so that at any future day it may be seen what every person contributed."

* * * * *

The above is taken from the book of original entry, and is not signed, but that fact does not void its authenticity.

Many important minutes appearing later are unsigned. A copy of the minutes in print has not so far been located.

Here are the one-time mysterious "Articles of Agreement" appearing six weeks after the first recorded "Minute." They set forth in a very definite way the date and manner of the formal organization of the Philadelphia Church as an independent and separate body from the Mother Church at Germantown, in spite of assumptions to the contrary which appear in one of the histories of the Church of the Brethren. Follow closely the language:

* * * * *

"In the Name of the Lord Jesus

We the Subscribers do hereby associate ourselves into a Society or Church under the style, or title, of the Church of Christ in Philadelphia; commonly called German Baptists, to worship God agreeably to the Scriptures (according to the best of our Judgment) and to cultivate the principles & practice of Christianity in ourselves & others.

The Scriptures, which are able to make us wise unto Salvation through Faith, we acknowledge to be our rule, both in Matters of Faith & practice, in all things looking unto Jesus, who is the head of the Church, and the light of the world.

In case of any offences amongst us, we adopt the rule given us by Jesus Christ in the 18 Chapter of Matthew 15. 16. & 17 verses. If thy Brother tresspass against thee, go & tell him his fault between thee & him alone; if he shall hear thee, thou hast gained thy Brother, but if he will not hear thee, then take with thee one, or Two more, that in the mouth of Two or Three witnesses every word may be established, and if he shall neglect to hear them, tell it to the Church; but if he neglect to hear the Church, let him be unto thee as an heathen Man & a publican, and we engage to conduct ourselves according to this rule.

And as it appears needful for the Society to have a house to meet in, for Religious worship, we agree to make an Essay to purchase a lot of ground, and erect a house thereon for that purpose, and appoint trustees, to whom the property when purchased shall be conveyed, in trust for the use of the Society, and if any vacancy shall take place among the said trustees, when appointed, by any one, or more of them being removed by death

or resignation or other cause, the Society shall assemble, and appoint another Member, or Members, to the office which shall have become vacant, and if circumstances should occur to render it expedient, in the Judgment of the Church, to dispose of the whole, or any part of the lot or building, Two Thirds of all the members concurring in the Opinion of its expediency, the Society shall then give authority in writing signed by the Members, to the trustees for the time then being, to sell and transfer the same, and to make & execute proper and sufficient deed or deeds for the same, and the money thence arising shall be disposed of as the Society (or such proportion of them) shall direct.

In the deed of the lot to the Society, we wish it to be explicitly understood, that the Conveyance be made to the trustees, and their successors in office, in trust Nevertheless, for the use, and benefit of the Church of Christ in Philadelphia commonly called German Baptists, who have no other confession of faith than the New Testament.

Philadelphia, March 1st, 1817

Peter Keyser

Jacob Zigler

Jas. Lynd

Christn Lehman

John Heisler

John Fox

her

Catharine X Langstroth

mark

Deborah Lehman

The foregoing interesting and important document is signed in each one's own hand-writing by the eight indicated, excepting Catharine Langstroth who made her "mark."

CHAPTER 7

THE CROWN STREET MEETING HOUSE

The following are minutes bearing on the purchase of the ground on Crown Street, and the design and specifications of the meeting house, and the erection thereof :

* * * * *

At a meeting of the subscribers and contributors, for purchasing a lot of ground and building a meeting house, for the use of the Church of Christ in Philadelphia (commonly called German Baptists) held March 19th, 1817, for the purpose of considering the expediency of progressing in the undertaking—When after hearing the report of the funding committee, stating that nearly Five Thousand Dollars are already subscribed, and considerable more is calculated on; it was resolved unanimously, that it is expedient to proceed in the undertaking. Whereupon James Lynd, Geo. Gorgas, Jacob Zigler, Jos. Gorgas, and John Rink, were appointed a committee to procure a lot of ground suitable for the purpose, and report at our next meeting.

Adjourned.

At a meeting of the contributors &c as above, held March 24th for the purpose of hearing the report of the committee appointed at our last meeting (all present) the committee for procuring a lot of ground report, that they have purchased from Jesse Stillwaggon, a lot of ground situate between Crown and Fourth Streets, a little south of Callowhill Street, 45 feet front on Crown Street, and running that breadth to Fourth St., say between 75 and 86 feet deep for Four Thousand Two Hundred and Fifty Dollars.

It was unanimously agreed that it is expedient to proceed without delay to the Collection of the subscriptions, or so much of them as to enable the lot committee to meet their engagement with Jesse Stillwaggon.

The expediency of appointing a Treasurer was likewise considered and agreed to, who may receive the amounts collected

from time to time whereupon James Lynd was unanimously appointed.

It was likewise considered expedient now to appoint Trustees, to whom the lot of ground shall be conveyed in trust for the use and benefit of the Society; whereupon Peter Keyser, Jacob Zigler, Senr., James Lynd, John Heisler, John Fox, Jacob Zigler, Junr., Christian Lehman, George Gorgas, Joseph Gorgas, Christopher S. Langstroth, Michael Keyser, and John Leibert, were appointed for that purpose.

A building committee was likewise appointed to procure a plan of the contemplated building, to engage workmen, and collect materials, to whom all accounts shall be rendered and examined by them and passed to the Treasurer for payment: The Committee appointed are Jacob Zigler, Senr., Jas. Lynd, Geo. Gorgas, John Heisler, Jos. Gorgas, Peter Keyser, and John Rink.

Adjourned.

At a meeting of the building committee April 11th (all present)—

The subject respecting the dimensions and situation of the meeting house was considered and unanimously agreed, that the house be built on the Crown St. side, and as near the street as may be deemed convenient, say within Five feet, and that we build on the whole front, say Forty Five feet on Crown Street, and Forty feet deep.

A committee was appointed to enter into an agreement with John Fox and Jacob Zigler, jr. respecting the carpenters work, or such parts thereof as we contemplate giving them, the committee were Geo. Gorgas, John Rink & Peter Keyser.

It was unanimously agreed, that the size of the glass for our Meeting House be 11 inches by 15, and that the lower windows be 4 lights wide and 6 lights high, and the upper ones 4 lights wide and 5 lights high (glass the same size): it was also agreed that we have Two doors to our building; One in Crown St. and the other in Fourth Street: the one in Crown Street to open inside, and the one toward Fourth Street on the outside. The width of the doors to be Five feet, and the height Nine feet or more.

Proposals from several bricklayers were received, whereupon it was resolved, that the proposal offered by Shaffer & Ritter, is considered the most favourable: (viz) To lay the brick

at 2.67 cents per M, and the stone at 75 cents per perch; and make an allowance in their bill for the use of the church.

James Lynd, Joseph Gorgas and John Rink were appointed a committee to procure Brick and Stone for the Meeting House.

It was resolved likewise that the height of our building be Twenty Four feet in the clear, from the lower floor; and that the cellar be Seven feet deep in the clear.

Resolved, likewise, that Joseph Gorgas, Geo. Gorgas, Jacob Zigler, Senr., and Peter Keyser be a committee to procure lumber.

Resolved that Jacob Zigler, Senr., John Heisler, and Jos. Gorgas be appointed a committee to employ a person to dig the cellar. Michael Senderling was proposed.

Joseph Gorgas was appointed to procure lime for the building.

Adjourned.

The building committee met April 18th and were all present.

The committee appointed last meeting to agree with John Fox and J. Zigler, jr., presented an agreement which was satisfactory.

The committee to agree with Shaffer & Ritter, report that they have agreed with them to do the bricklayer work at their own proposal which is preserved.

The committee for procuring lumber report that they have entered into the duties of their appointment, and have set the Carpenters to work.

The committee to procure Brick & Stone report that they have agreed with Wm. Steinmetz for the Brick at 8.50/100 dolls per M; and that he W. S. engaged to give us a donation of Three Thousand Bricks: They further report that they have agreed with Mr. Lane for the stone, at 1 25/100 pr perch; and that John Hanly engages to cart them from the wharf at 25 cts. per perch; he also agrees to furnish gravel at 1 25/100 Dolls per load, and cart our sand at 25 cents per load; and if employed to do the carting in the above named articles he will make an allowance of Twenty Dollars from his bill, for the use of the church.

The committee to procure a cellar digger report that they have agreed with M. Senderling to dig the Cellar at 18 3/4¢ per yard.

The committee to procure lime report that it is engaged at 36 cents per bushel.

It was likewise agreed that there shall be Two girders and a nine Inch wall in the floor of the Meeting House, spaced as the committee think proper, and Four principal rafters in the Roof.

A committee to whom all bills shall be referred and presented to the board was thought necessary, whereupon Peter Keyser and George Gorgas were appointed.

Adjourned.

The Building Committee met April 22nd, present James Lynd, John Heisler, John Rink, Geo. Gorgas, Peter Keyser and Joseph Gorgas—John Fox and Jacob Zigler, jr. presented a draft and plan of a roof which was adopted.

It was also agreed that the building have a brick Cornish; and likewise that the doors be finished with square heads without Glass.

Joseph Gorgas and John Rink were appointed a committee to procure 2 marble sills for the 2 doors, and heads for the Cellar windows, and 4 Cornish bitts for the battlement walls, 2 Sets of Cellar door chucks, and what other marble we may want for the building.

Adjourned.

At a meeting of the Building Committee held April 28th, 1817, Present George Gorgas, James Lynd, Jacob Zigler, John Heisler, Joseph Gorgas and Peter Keyser.

The committee appointed to procure marble not being ready to report are continued.

It was resolved that there shall be 2 Cellar doors 5 feet wide in the clear, and the front Cellar windows 2 feet wide and 18 Inches high, and the back ones 2 1/2 feet wide and 2 feet high, and to have 3 or 4 Iron bars in each window. Joseph Gorgas and Jacob Zigler were appointed the committee.

Joseph Gorgas and Jacob Zigler are appointed a committee to call on John Monington, to prepare the 2 large doors and the requisite appurtenances for the house, which he will complete in part thereof gratuitously.

Adjourned.

At a meeting of the Building Committee held May 6th, 1817, all present.

The committee appointed to procure marble report that they have agreed with John Hacker, stone-cutter, to furnish all the

marble wanted at 16 pr. cent deduction from the amount of his bill, which will be charged at the customary price.

The committee appointed to superintend the Cellar doors and windows report that they have completed the Service.

The subject respecting the floor boards was taken up, whereupon it was agreed that good sap boards be made use of for the floor, laid down without slitting, and Square Joints with an intention of rendering between the Joist, it was agreed that we have two posts under the girders instead of brick Piers, the 2 girders 40 feet long and 12×10 were furnished gratuitously by John Linerd.

John Heisler and James Lynd and Jacob Zigler was appointed a committee to engaged a painter and Glazier to paint such parts of the building as we may direct.

Application was made by John Fox and Jacob Zigler for money, whereupon it was agreed that they have liberty to draw on our Treasurer for Ten Dollars pr. week during the pleasure of the committee.

The Stone committee report that there has been 74 perches of stone delivered to the building for our use, which in their estimation appears to be quite as much as will be needed.

John Rink is requested to procure the bills for the stone and the perching, and forward them to the treasurer for payment.

George Gorgas and Joseph Gorgas are a committee to procure Glass for the building 230 Lights may be purchased.

Adjourned.

At a meeting of the building committee held May 20th, 1817 all present.

The Committee appointed to procure a painter, report that they have engaged Danl. Clawges for the performance of that service who agrees to paint and glaze for us at 15 pr. cent or more less than the customary price and if putty or paint be furnished gratuitously by any other person, he will make allowance therefor.

The treasurer reports that the bill for the stone, has been presented to him for payment by Mr. Lane which he accordingly paid.

The committee appointed to procure glass, report that they have made a conditional agreement with D. H. Miller, to furnish us with that article.

Upon mature deliberation it was agreed, that the space between the lower and upper windows be $4 \frac{1}{2}$ feet.

A committee was appointed to agree with a tinman to furnish us with tin for the roof of our building and spouting: John Rink and George Gorgas are the committee.

Adjourned.

At a meeting of the building committee June 18, 1817, present George Gorgas, James Lynd, Jacob Zigler, John Rink, Joseph Gorgas, Peter Keyser, and John Heisler.

The committee to procure glass report progress and are continued.

The committee to procure tin for the building, report that they have contracted with Richard Cummings to supply that article, the gutter tin at 15 cents per foot, and the Spouts at 20 cents, and make us a present of four heads for the Meeting House.

The committee appointed to engage a Plasterer report that Wm. Jones offers to plaster the house at 10 Cents per yard, and make a present of 50 dollars, he agrees also to help scaffold and charge nothing for that business, his proposal was accepted and agreed to.

Jacob Zigler and Joseph Gorgas are a committee to superintend and direct the making of the front doors. It was, however, agreed that the panels be raised, and 4 in each door. It was agreed that the platform at the doors, be 9 feet long and 4 1/2 wide, with Steps leading into the street only.

On motion it was resolved, that a committee be appointed to procure curb stone for our Crown Street front in order to pave without delay. John Rink and James Lynd are the Committee. Joseph Gorgas is charged with having the cellar doors made as John Cullahan has offered to make us the doors gratis.

Adjourned.

At a meeting of the Trustees, held June 25th, 1817 present Jacob Zigler, James Lynd, Geo. Gorgas, Christian Lehman, John Fox, John Heisler, Joseph Gorgas, Peter Keyser, Jacob Zigler, jr., and C. S. Langstroth.

A communication received from John Goodman, Esqr., President of the Humane Fire Company, Soliciting from us the privilege of erecting under certain regulations, Houses for the accommodation of the Humane Fire Engine and Hose Carriages; the communication was read;

Adjourned
without coming to a decision.

At a meeting of the Trustees and Building Committee held July 1st, 1817, present John Heisler, James Lynd, John Rink, Jacob Zigler, Senr., Christian Lehman, John Fox, Joseph Gorgas, Peter Keyser, Geo. Gorgas, Jacob Zigler, Junr., and C. S. Langstroth.

The subject of the application from the Humane Engine and Hose Company's was again taken up; whereupon it was agreed unanimously that their application be acceded to in granting them the liberty to build Engine and Hose Houses on the Two corners of our lot on Fourth Street upon condition of their building and completing for us, and under our direction, the two Side walls from the Meeting House to The Street, and along the street to the gate way such height as we may deem expedient; and pave the foot pavement in front of said wall. A committee was appointed to confer with them on the subject; Jas. Lynd, Geo. Gorgas and Joseph Gorgas are the committee.

The committee appointed to procure Curb Stone not being ready to report are continued.

Adjourned to meet again on Thursday evening.

At a meeting of the Building Committee held July 3rd, 1817 present Jacob Zigler, Joseph Gorgas, John Heisler, James Lynd, George Gorgas, and Peter Keyser.

The question of the expediency of Erecting Galleries in our Meeting House was taken up whereupon it was agreed unanimously, that it is expedient to erect Galleries; and that we proceed to the undertaking without delay.

John Heisler, Joseph Gorgas, and Peter Keyser were appointed a committee to procure and report a plan.

Adjourned to meet on Tuesday evening next.

At a meeting of the Trustees, &c agreeably to adjournment held July 8th, 1817—

Present Jas. Lynd, John Rink, John Heisler, Geo. Gorgas, Joseph Gorgas and Peter Keyser.

The committee to confer with J. Goodman, Esqr. president of the fire company, report progress and are continued.

The committee appointed to gain information respecting galleries, report that they have attended to that duty; and recommend to the Building Committee, to adopt a plan somewhat similar to that in the Friends Meeting House in 12th Street; the report was received and the plan adopted and the lumber committee are requested to procure materials for completing the work.

James Lynd and Joseph Gorgas are appointed a committee to engage a person qualified to measure the carpenters work in our building as soon as our workmen are ready to have it done.

Adjourned.

At a meeting of the building committee held July 16, 1817 present John Heisler, John Rink, Joseph Gorgas, James Lynd, George Gorgas, Jacob Zigler, & Peter Keyser.

The lumber committee for the galleries report progress and are continued.

A committee was appointed to procure a contract with workmen Carpenters, to complete the galleries the committee are authorized to allow from 1 25/100 to 2 Dollars per day for 4 hands: the committee are George Gorgas, John Rink and Peter Keyser.

Adjourned.

The following is a list of 156 names, and the amounts in cash, materials and labor contributed towards the building of the Crown Street Meeting House, which was dedicated October 12th, 1817. The entries for this summary were gathered with some labor and arranged in alphabetical statement form for convenient reference.

The majority of these contributors were not members of the church, and their generous subscriptions point with significance to the interest manifested. It reflects the respect outside the church for the moving spirit within, and confirms the abiding faith and confidence in the projects of a God-fearing people. Some of the subscribers will be recognized as members of the Germantown Church.

	<i>Value in Materials & Labor</i>	<i>Cash</i>
Armat, Thomas	\$	\$ 50.00
Armour, Wm.		5.00
Appel, Philip		5.00
Ashburner, Sr., John		20.00
Barclay, John		50.00
Barclay, Andrew C.		20.00
Barclay's (Andrew C.) father-in-law		.50
Bedwell, Margaret		10.00

	<i>Value in Materials & Labor</i>	<i>Cash</i>
Buck (widow)	\$	\$ 10.00
Buck, Lenord		5.00
Buck, John		10.00
Buck, Paul		5.00
Buck, George		2.50
Brown, John (Rigger)	10.00	
Brown, Benavil		10.00
Brown, Michael (rigger at raising)	10.00	
Bartling, Christob		10.00
Baker & Haines (to joist)	20.00	
Bosbyshell, Christian		5.00
Britagam, Daniel		5.00
Bickley, I. T. (shingles)	25.00	
Bright, Margaret		2.00
Clements, Keturah (widow at Germantown)		100.00
Cooper, Jacob		20.00
Calwell, David		20.00
Conroe (to joist)	25.00	
Callahan, John (making cellar doors)	12.00	
Conard, John (shingles)	12.50	
Conard, Peter		10.00
Cake, Joseph		5.00
Cash, per a baker		5.00
Cash, from a friend through Jacob Zigler		5.00
Cash, "put in the box by person unknown"		30.00
Cash, unknown		5.00
Cash, from a friend per P. K.		5.00
Collection in meeting house 10 mo. 12th		62.50
Dillinger, John		20.00
Dickerson, John		10.00
Douglas, Susan		5.00
Eppeksheimer (cash through P. K. his friend)		5.00
Epinhimer, Lewis		20.00
Evans, John (shingles)	12.50	
Faucet, James		20.00
Fox, John (carpenter work done at meeting-house)	100.00	
Gorgas, George (bill of lumber, sand and plastering \$400.00; cash \$100.00)	400.00	100.00
Gorgas, Joseph (lumber bill \$395.64; 1 lamp \$9; 2 scrapers \$4; cash \$100.00)	408.64	100.00
Gest, John		20.00
Gartley, John H.		10.00

THE CROWN STREET MEETING HOUSE

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	<i>Value in Materials & Labor</i>	<i>Cash</i>
Gartley, Jane	\$	\$ 10.00
Goodman, Chas.		10.00
Grim, Henry		5.00
Heisler, John		100.00
Hanley, John (to carting)	20.00	
Haga, Godfrey		50.00
Harley, Rudolph		50.00
Hartley, George		30.00
Hart, James		20.00
Hook, Elisha		10.00
Harring, Hannah		2.00
Heisler, Elisabeth		5.00
Heisler, Susan		2.00
Hockley, Fredrick		5.00
Hyle, Elisabeth		5.00
Johnson, Moses		20.00
Jones, William (plastering allowed in bill settled with Keyser & Gorgas)	50.00	
Jones, Jesse		10.00
Jones, David		5.00
Jinkins, Chas. F.		5.00
Johns & Linerd (for girders)	25.00	
Keyser, Peter (senior)		50.00
Keyser, Peter, jr. (bill for lumber, sand and plastering \$281.50; cash \$265.00)	281.50	265.00
Keyser & Gorgas (for benches)	2.00	
Keyser, Michael (Gtn)		50.00
Keyser, William		50.00
Keyser, Joseph F., and family		50.00
Keyser, Joseph F. (from Chestnut Hill)		6.00
Keyser, Hannah (Gtn)		10.00
Kirk, Sarah		100.00
Krider, Henry		20.00
Konigmacher, N.		30.00
Keim, John (allowed on bill)	10.00	
Keim, G. D. B.		10.00
Lynd, James		500.00
Langstroth, Catherine		500.00
Langstroth, John		30.00
Langstroth, Christopher		500.00
Leibert, John (Gtn)		50.00
Leibert, William (Gtn)		50.00
Lybrant, Christian		50.00
Lehman, Christian		20.00
Lehman, Peter		20.00

	<i>Value in Materials & Labor</i>	<i>Cash</i>
Lehman, Deborah	\$	\$ 5.00
Ludwig, Samuel		20.00
Laws, Elijah		20.00
Levering, Hannah		10.00
Lorain, Mrs. John		10.00
Lorain, Mrs.		10.00
Limeburner, John		5.00
Miller, Daniel H. (iron mongrey to building)	50.00	
Mitchell, Mr. (per the Independent Harmonick)		20.00
Monington, John (work on building)	30.00	
Maybury, Jeremiah		20.00
Martin, Jacob		20.00
Middleton, I. W. (shingles)	12.50	
Nichol, Enoch		5.00
Norris, J. W. (roaps)	13.50	
Naglee, John		10.00
Potts, Robert T.		20.00
Price, Henry		50.00
Perkins, Dr.		20.00
Parrish & Massey (sundries)	6.32	
Parker, Joseph		10.00
Pretz, Christian		5.00
Pastorius, Daniel, Jr. (a friend in Market)		100.00
Reiff, John (22 bu. brown stuff @ 50 per, at four different times)	11.00	
Randolph, I. S. (shingles)	25.00	
Rubicame, Daniel		100.00
Rink, John (tin spouting)	50.00	
Roberts, Israel		50.00
Rapp, Joseph		10.00
Ridgway, Thos.		10.00
Rogers, Joseph		10.00
Randall, Joseph		5.00
Rutter, Thomas and Ann		10.00
Rang, Mr.		5.00
Sutter, Daniel		100.00
Sharpnack, Benj.		50.00
Stiles, Henry (lumber)	30.64	
Slingloff, Joseph		20.00
Smith, Newbury		20.00
Steinmetz, Jacob (in bricks)	10.00	
Smith, William		10.00
Steinmetz, William (3000 bricks)	25.00	
Sutter, Charles J.		20.00

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	<i>Value in Materials & Labor</i>	<i>Cash</i>
Shaffer & Ritter (masons)	\$ 50.00	\$
Stiles, Nancy		20.00
Smith, Thos. (shingles)	12.50	
Stillwagon, Jesse L. (in materials)	41.50	
Simons, S. (shingles)	25.00	
Simpson, Samuel		5.00
Stainrook (hinges and fastenings)	20.20	
Tingle, Clement		20.00
Thomas, Jacob		20.00
Weaver, Wm. and family (to draft in favor of John Hocker for marble)	156.00	
Whiteside, Alexander		10.00
Worl, George		20.00
West, Wm.		25.00
West, Richard L.		20.00
Waring & Co., E.		20.00
Worrell, James		10.00
Waterman, Jacob		10.00
Wood & Co., Joseph		10.00
Whitehead, John		5.00
Whitaker, James		5.00
Whitaker, Joseph (in floor nails)	8.50	
Zigler, Jacob		175.00
Zigler, Jacob, jr. (work done at meeting house)	30.00	
	<hr/> \$2,031.80	<hr/> \$4,662.50
Materials and labor contributed		\$2,031.80
Cash contributed		4,662.50
		<hr/> \$6,694.30
Balance owing on a \$4,250.00 lot purchased from Jesse Stillwagon (assuming that the \$1,250.00 down payment was paid out of cash listed above) carried on a 6% mortgage		3,000.00
		<hr/> \$9,694.30
Expenses at the raising in June 1817:		
"To 44 lbs. Hames at $\frac{1}{4}$ $\frac{1}{2}$ pr to I. W. Maybury	\$ 8.25	
To Hertzog & McCarigher for $25\frac{3}{4}$ lbs. cheese at $18\frac{3}{4}$ C	4.83	
To 1 tumbler broken at raising	.15	
To porter & Ail at raising	5.00	
To beef & butter pd by G. Gorgas at raising	3.44	
	<hr/> 21.67	

	<i>Value in Materials & Labor</i>	<i>Cash</i>
Less "To 5 lbs. cheese remained at raising taken by J. Lynd"	\$.94	\$ 20.73
		<hr/>
		\$9,715.03
Deduct: "To Boards sold by John Fox"		13.00
		<hr/>
Cost of the place for "the assembling of ourselves together" in a house of worship on Crown Street 126 years ago, as derived from the above sources, is estimated at		\$9,702.03
		<hr/>

The yearly maintenance, which was confined to the cost of wood, candles, oil, and "open and shut the meeting house and build the fires," did not exceed \$125.00!

On the first page of the old church book No. 2, some one sets forth the following brief statement as of October 31, 1830, thirteen years after the dedication, and nearly nine years following the first audit (February 1, 1822) to which last date our foregoing detail listing of contributions and construction costs are calculated:

"Lot bot of Jesse Stillwagon	\$4,250.00
To Lumber & Building with Subscriptions & Shingels presented & work done gratis"	6,304.32
	<hr/>
	\$10,554.32
	<hr/>

The difference (\$852.29) between \$10,554.32 and \$9,702.03 is readily absorbed by later costs, and cash contributions to offset, that are not found of record.

It is to be borne in mind that the transaction involved an obligation by way of a mortgage of \$3,000.00 at 6%. This was reduced as follows: \$100.00 in 1823; \$200.00 in 1824; and \$200.00 in 1826. The balance, \$2,500.00, was not liquidated until 1872.

Jesse G. Hammer was baptized April 8, 1860. At a later date, not given, he transferred his membership to Germantown. He served as Secretary of the meeting that

elected Christian Custer to the ministry December 24, 1861. The following was written February 1, 1914. It will be appreciated as a vivid portrayal of impressions of the early days.—He calls it:

A MEMORY

"My earliest recollection in connection with the Crown Street Church is of a little chap in skirts taken by the hand and led in the back way, whether because that was the shortest way from home or because the back door was nearest to where my sainted Grandmother sat—I know not. It was a change for me when later, by reason of my growth or because my father was my guide, my seat was over on the boys' side. On either side, however, that which most impressed my childish senses was the strong odor of the old pine benches and the long confined air, and which in later life was associated with the idea of an odor of sanctity.

"The back entrance is still dear to my memory. It was a pleasant walk from the wide gateway in a board fence painted green, on a brick pathway, bordered on either side by a lawn of the greenest grass that ever grew, bespangled with buttercups of brightest yellow. That was long before the days of lawn mowers and close cropping, and the grass was allowed to grow until long enough to be cut with sickle or scythe. It was but a short walk from the entrance on what was then Old York Road, afterwards dignified by the title of avenue, but to me it was a delightful stroll, up to the two wooden steps and a great oak door. The gentle breezes fanned that verdant carpet and the waving emerald blades became my standard for grace and beauty. An old peach tree in the corner, probably superannuated, was always destitute of fruit. It was a long reach, too great for my stature, to the brass knob that raised the great iron latch that opened the heavy door. When that latch was raised and dropped the clash was terrific. Within the sleepers awoke, and occupants of the front benches turned to discover the latest arrival. The benches had open backs. My head could rest against the top rail but my feet did not reach the foot board on the rear of the bench in front.

"There were sundry square wooden cuspidors filled with sand, on the men's side of the house, and in winter two immense cylinder stoves in the centre to complete the furniture equipment.

"The pulpit was elevated, with a stairway on each side, with steps facing front, and a double balustrade to each stairway. The pulpit cushion was green, with a green curtain behind a row of balusters the length of the pulpit railing, curtains and cushion harmonizing with the tint of venetian blinds at the windows.

"Overhead swung two great oil lamp chandeliers. Many a time I watched their gentle sway and thought what might be the result if perchance they should break their hold in the high ceiling and drop unexpectedly upon the devoted head of some unsuspecting worshipper. In later years I learned how Galileo from such a sight, more serious in his contemplation, evolved the lesson and law of the pendulum.

"Below and in front of the pulpit there was a reading desk where the Scripture for the day was read each Sunday. Some time in the early fifties there was a fire next door, and the little church was badly damaged. During repairs, meetings were held in a hall at Fourth and Vine Streets. Before the house was reopened, changes were made. The pulpit and its accoutrements, which had always been objects of my admiration, were removed. A new pulpit on a different plan, and not so high, was erected, and the reading desk disappeared. Gas was introduced. The swinging chandeliers gave place to unsightly gas pipes, and a heater in the basement to the picturesque stoves. A drab pulpit cushion took the place of the one of my favorite tint, and the venetian blinds alone retained the verdant hue.

"The space where once grew grass and buttercups was covered by a one-story skeleton brick building, wherein an iron monger plied his trade, and made my favorite haunt the site of a house of merchandise. Thereafter my entrance was by the Crown Street door, always under more or less constraint, with a feeling that in some way I had lost my birthright.

"In 1856 the Sunday School was opened on the lower floor, and under my mother's guidance I became a scholar. Later the school was removed to the gallery and sessions held in the morning only.

"The church was built in the year 1817 and our venerable brother John Fox, who was at first a reader and afterwards called to the ministry, delighted to tell of its construction, and that he, as a carpenter, had driven many a nail in the building."

J. G. HAMMER

CHAPTER 8

THE EARLY MEMBERSHIP

When the little body of worshippers met in the school room at Fourth and Vine Streets, prior to decision to build the meeting house at Crown Street, we believe that all of the following eighteen represented a part, but not all, of the membership at Philadelphia. All but three were baptized by Peter Keyser. Peter Keyser and his wife Catherine were baptized by Martin Urner, and Catherine Langstroth by Alexander Mack:

<i>Name</i>	<i>Baptized</i>	<i>Died</i>
Langstroth, Catherine	May 19, 1771	Sept. 14, 1831
Keyser, Peter Junior	Sept. 25, 1785	May 21, 1849
Keyser, Catherine Clemens (Peter's wife)	Sept. 4, 1788	June 6, 1854
Lynd, James	Sept. 11, 1803	Dec. 24, 1851
Lynd, Catherine (Michael Keyser's daughter; James Lynd's wife)	Aug. 7, 1803	Apr. 17, 1856
Righter, *John & wife**	May 7, 1809	*Aug. 10, 1860 **Nov. 24, 1811
Heisler, John	May 7, 1809	
Fox, *John & **wife	Jan. 17, 1813	*July 9, 1880 **Feb. 21, 1877
Douglass, Susan	Feb. 27, 1814	Mar. 10, 1872
Neff, Sarah (Derick Keyser's daughter)	May 14, 1814	Feb. 2, 1871
Rittenhouse, Sarah	May 14, 1814	
Lehman, Christian and his daughter Deborah Lehman (Cowperthwaite, Camden, N. J.)	May 14, 1814	
	July 2, 1815	June 18, 1868
Dannenbauer, Rachel	Apr. 23, 1815	July 8, 1826
Zigler, Jacob, Jr.	Sept. 2, 1815	Feb. 17, 1848
Williamson, Robert	Jan. 17, 1813	

Fifteen of the foregoing eighteen are among the forty-seven baptized by Peter Keyser during the period from August 7, 1803, to September 2, 1815, inclusive, and are shown as part of a subsequent list. One may assume that a num-

ber of the remaining forty-seven were also a part of the Philadelphia membership at the time its representative group entered into the Holy Covenant of March 1, 1817. There is no conclusive evidence, but we state it for what it is worth.

It is to be borne in mind that no aim is taken to list any of the Brethren prior to the year 1766. The line is drawn as of that date for three reasons:

1. The history of baptisms found among the Philadelphia records does not go back of 1766. Why they go so far, is not explained, unless some one in Philadelphia for a period of time prior to 1817 was the voluntary custodian of certain data which covered some of the activities of the near-by Mother Church at Germantown. It would be only natural for such information to be merged later with the records of the new organization.

2. Our purpose is to show all members as they appear on the Philadelphia record, regardless of where, when, or by whom baptized, that the remotest possibility may be considered in arriving at or speculating on the personnel of the Philadelphia congregation in 1817.

3. It is not improbable, although somewhat exceptional, if any Philadelphia members living in 1817 were found to have been baptized prior to 1766—a period of 51 years. At least we know of none.

For earlier baptisms at Germantown, the reader is referred to Brumbaugh's History of the German Baptist Brethren, pages 402-403; and to Falkenstein's History of the German Baptist Brethren Church, page 139. These two histories also list at least some of the baptisms performed by Christopher Sower since 1766, concerning none of which do the records in Philadelphia make mention. Aside from these exceptions, it is believed that the list shown will be found the most complete for the period given of any yet made public.

The spelling and arrangement conform to the entries in the book from which they are taken, and some differences will be noted in these and other respects if compared with the listings of the authorities cited above, which, by the way, in

themselves differ. The writer has no means of verification. In his set-up of this baptismal data he is a copyist and cannot vouch beyond the faithful aim at correctness of transcript.

Our problem then is to determine the personnel of the Philadelphia organization prior to the Covenant; or, to be more exact, before Easter Sunday April 6, 1817, when Catherine Evans and Christian Flowers were garnered by baptism as "the First Fruits of the Church." This is an impossible task with the information at hand. One cannot draw a distinct line between Germantown and Philadelphia, as of that early date, place the membership in two separate lists, and say that such and such belonged to the Germantown congregation, and such and such were members of the Philadelphia church.

As a matter of interest, therefore, and to give the reader an opportunity to speculate on these points, or to establish them to his own satisfaction, the following are presented from a book bearing every evidence of original entry, beginning with 1817. As the book was bought for use at the inception of the new meeting house, the entry of baptisms prior thereto was evidently aimed to have been faithfully copied into it from other reliable sources.

We regret that no accessions can be shown from October 16, 1774, to October 20, 1783, a lapse of nine years, nor has any one to our knowledge yet been able to determine them.

"A Record of the names of the Members of the German Baptist Society of Germantown who have been baptized since the year 1766—

1766			<i>Baptized by</i>	
May	15th	Margaretta Hartzbach	Alexr. Mack	
Oct.	3rd	Nathaniel Schreiber	"	"
	17th	Henry Schlingluft, jr., Catherine Schlingluft & Dorothea Fox	"	"
1767				
July	12th	Charles Lang		
Aug.	7th	Anna B. Van Lashett & Elizabeth Schlingluft	"	"
"	16th	Jacob Bauman & Maria Barbara, his wife	"	"
Oct.	2nd	Conrad Good, Wm. Spira & Maria Spira	"	"

			<i>Baptized by</i>	
1768			Alexr. Mack	
March	27th	Christiana Schlingluft, jr.	"	"
Sept.	25th	Hannah Stamm	"	"
1769				
May	14th	Sarah Baker	"	"
July	27th	Christopher Saur, jr.	"	"
Sept.	3rd	Michael Keyser, Sarah Mack & Susanna Baker	"	"
Oct.	5th	Peter Keyser and Hannah, his wife, Henry Sharpnack & Sarah, his wife, John Schlingluft, Conrad Stamm	"	"
		Maria Fendt & Elizabeth Raab	"	"
1770				
July	8th	The Brethren congregated for the first time in the New Meeting House		
Sept.	2nd	John Weber, William Leibert, Dirck Keyser & Rachel his wife	"	"
	30th	Julius Roberly & Appalonia, his wife	"	"
1771				
May	19th	Thos Langstroth & Catharine, his wife, Hannah Mack & Hannah Stier	"	"
Sept.	8th	John Kaempfer	"	"
Nov.	10th	Rudolph Harley & Barbara, his wife John Harley & Margaretta, his wife Ulrick Stauffer & Hannah, his wife	"	"
1772				
Apr.	19th	Michael Corbit, Garehart Clemens & Gertrude, his wife, Jacob Landis & Maria, his wife	"	"
1773				
Jan.	4th	John Prisz	"	"
Jan.	20th	Phillipina Vernon	"	"
1774				
Mar.	27th	Edmund Langstroth	"	"
May	12th	Edward Bright & Elizabeth, his wife Elizabeth Painter & Ruth Silence	"	"
July	3	Cornelius Neisz, William Heisler, David Meredith Jacob Raab, George Duke, John Leibert Anna Leibert, Susanna Hinckle, Hannah Knorr Lydia Keyser & Catharine Bauman	"	"
Oct.	16th	William Prisz & Susanna Knorr	"	"

"A Record of the names of the members of the German Baptist Society of Philadelphia and Germantown, who have been baptized and admitted since the year 1783.

			<i>Baptized by</i>	
1783			Alexander Mack	
October	20	Susannah Weaver, John Weaver's wife and Catharine Keyser, Michael Keyser's wife		
1784				
August	15	Derick Keyser and his wife Elizabeth and Susannah Weaver, Philip Weaver's daughter	Martin Urner	

THE EARLY MEMBERSHIP

45

			Baptized by
1785			
March	6	Emanuel Fox and his wife Margaret, Jacob Zigler, and Lydia Kulp	Alexander Mack
September 25		Nicholas Oliver, Benjamin Lehman, and Peter Keyser, Junior	Martin Urner
1786			
September 14		Henry Rinker, William Keyser and his wife Barbara, Elizabeth Lehman and Mary Heysler	" "
1788			
September 4		Charles Hubbs and his wife Mary, Catharine Clemens and Hannah the daughter of Derick Keyser	" "
1789			
June	1	Sibillia Duke, and Margaret Duke	Peter Leibert
November 12		George Righter and his wife	" "
	15	Elizabeth Weaver, John Weaver's wife from Skipack	" "
	17	Christopher Van Laushett and wife, Ann Rose, Fredk. Haas and Widow Righter	Abraham Laushett
1790			
January	8	Elizabeth Dull and John Clemens	Peter Leibert
1792			
May	6	Elizabeth Pastorius & Margaret Gorgas	" "
1793			
October	17	Benjamin Gorgas, and his wife Julia, Thomas Keyser, Charles Addams, Catharine Wood, Sarah Gorgas and Susannah Gorgas	" "
	20	John Wood	" "
1794			
August	14	Barbara Drinkel	" "
1796			
October	23	William and Elizabeth Zigler	" "
1797			
September 12		John Seller	" "
1799			
July	28	Mary Sperry	" "
1800			
October	12	Sarah Gorgas, Sibillia Lehman and Rachael Gorgas	Jonas Urner
1803			
August	7	Elizabeth Leibert (John's wife), Hannah Keyser, Caty Lynd, Michael Keyser's daughter, George Smith and his wife Susannah, Mary Keyser, Peter's wife	Peter Keyser, Jr.
September 11		James Lynd, widow Savits, and Eve Carter, John's wife	" "

1805			<i>Baptized by</i>
July	7	Hezekiah Huntsman, and his wife, and Samuel Hallowell	Peter Keyser, Jr.
December	12	Ann Lewis, she was the first that was baptized in Peter Leibert's Creek	" "
1808			
November	6	Catharine Kramer	John Price
1809			
May	7	John Righter and wife, John Heisler, and Charlotte Menferm, a German woman	Peter Keyser, jr
1812			
November	12	John Laushette, Elizabeth Leibert, William's Daughter, and Hannah Haas, Frederick's daughter	" "
		November 11, 1858 John Van Lashett Departed this life	
December	6	Ann Gorgas, Benjamin Junior's wife, and John Funk	" "
"	25	Widdow Williamson	" "
1813			
January	17	John Fox and his wife Catharine, Robert Williamson, John Haas' wife Catharine & Deborah Keyser	" "
March	21	Ann Rutter, and Hannah Bringhurst	" "
April	25	Henry Rinker and Ann Groskopf	" "
May	30	Margaret Davis	" "
July	18	Margaret Haas, Frederick's Daughter	" "
October	10	Henry Zook's wife and son-in-law	" "
December	5	Sarah Sharpneck, Dorothy Fox, and Elizabeth Simpson	" "
1814			
February	27	Susan Douglass, William Heisler's daughter	" "
May	14	Sarah Neff, Derick Keyser's Daughter and Sarah Rittenhouse	" "
October	22	Kitty Bates	" "
1815			
April	23	Rachel Dannenhaur	" "
July	2	Christian Lehman & Deborah his daughter	" "
September	2	Jacob Zigler, Junior from the city	" "

CHAPTER 9

THE MINISTRY

A spiritual overseer, who has the charge of souls to instruct and rule them by the Word, is known as bishop, elder, pastor, shepherd, minister, overseer, house-keeper, house-holder, speaker, etc.

References: 1 Peter 5: 1-5
Acts 20: 28
Philippians 1: 1
Titus 1: 7
1 Timothy 3: 1-2

Annual Meeting Minutes of 1846, Art. 4. Is there in the Church of the Brethren, any material difference among the bishops, so that one has more power than another?

Considered, that according to the word of our Savior (Matt. 23: 8), "One is your master, even Christ: and all ye are brethren," there is no difference in the brotherhood or among bishops but that which a higher age and more wisdom and experience may give. See 1 Peter 5: 5: "Ye younger, submit yourselves unto the elder."

Annual Meeting Minutes of 1852, Art. 9. What is the duty of a bishop, who has the oversight of an adjoining congregation, in which there is no householder, and only one speaker, and has that church liberty to call elders, and have a bishop or speaker appointed?

Considered, that it is the duty of a bishop to attend to the necessities of such church, and if he neglects his duty, such church, if unanimous, may call other elders to assist them.

* * * * *

From the general tenor of the foregoing, and from observation, one may define a bishop as an elder of superior

administrative authority, applicable in principle to the oversight or leadership of one or more churches other than the church in which he holds his membership.

* * * * *

1864—Art. 32. What authority have we in the New Testament for three orders or grades in the ministry? And if there be not three grades, how many are set forth in the word of Christ and the apostles?

Answer: We defer this question to the next Annual Meeting, recommending the Brethren to examine the Scripture upon the subject.

1865—Art. 52. Where is the gospel, either in command, precept, or example, that justifies the idea that there is a first, a second, and a third degree in the ministry?

Answer: We have plain scripture to teach a grade of officers in the church. (See Eph. 4: 11); "He gave some, apostles; some, prophets; some, evangelists; and some pastors and teachers."

From the Annual Meeting Minutes of 1917:

1. There shall be two degrees in the ministry, to be known as ministers and elders. All ministers who, at the time of the adoption of this report, are serving in the first and second degrees, shall be designated as ministers.

2. The duties of the minister are to preach the Word, to administer baptism, to serve the communion in the absence of an elder or at his request; to solemnize marriage—in brief, to assist the elder faithfully in the general work of the ministry (Eph. 4: 11, 12; 2 Tim. 4: 1-5).

3. The duties of the elder, in addition to the foregoing duties of the minister, are to feed the flock, to preside over council meetings, especially when official members are on trial, to anoint the sick, to have the oversight and general management of the church; training the young ministers in his charge and apportioning the work among them according to their experience and ability—in brief, to be a faithful shepherd to the flock, guarding their souls as one who must give an account, and be willing to serve in any capacity authorized by the church. (Acts 20: 28; 1 Tim. 5: 17; Titus 1: 5; James 5: 14.)

4. When the minister proves himself faithful and efficient in his office, he shall be ordained elder; and, when ordained, he shall pledge himself to live and labor in harmony with the accepted standards of the church in faith, doctrine and practice. (1 Tim. 5: 22; Titus 1: 5; 1 Peter 5: 3.)

Licensing Preachers. Report, 1922. In view of the fact that throughout our Brotherhood many of those who are called to the ministry are so young in years, and also that some who are offering themselves for the ministry are not sufficiently known by the church, as to their ability and judgment . . . request is made to amend decision of Annual Meeting of 1917 . . . by establishing an Exhorter's Degree, into which men, in preparation for the ministry of the church, shall be consecrated and proved before being installed into the ministry, as provided in the above-named Conference decision.

Answer. We decide to place the whole problem of licensing of brethren and sisters to preach, and the plans of advancing or relieving those on probation into the hands of a committee of three, to study the question for a year and report to the next Annual Conference.

Report of Committee, 1922.

1. Brethren who are called by the church to preach, shall be licensed by the church to preach, but not to perform the other functions of the ministry until such time as the church and the District Ministerial Board shall decide to install them into the ministry. If they have not been installed within a year, the license may be renewed by the church from year to year, until such Brethren either accept and are installed into the ministry, according to previous decisions, or are discontinued as licensed preachers.

2. We also decide that sisters, who are properly qualified, may be licensed by the church to preach. These licenses may be renewed from year to year. When, in the judgment of the church and the Ministerial Board, their work and interest justify it, they may receive permanent licenses to preach.

* * * * *

It seems appropriate to supplement the foregoing decisions and comments by quotations from the minutes of Annual Conference as recent as June 10-16, 1942, as follows:

The New Testament clearly indicates a dual classification for the ministry of the church. The one *The Teaching Ministry* (Eph. 4: 11-16); the other *The Supervising Ministry* (1 Tim. 3: 1-13; 1 Cor. 12: 1-31).

The qualifications for such service are amply stated in these and other scriptures.

I. THE TEACHING MINISTRY

This service calls for a large diversity of gifts—such as apostles, prophets, evangelists, pastors, teachers, etc.

Some of these functions may be operative in persons who have not been formally set apart as ministers of the church. When one desires to administer the teaching function as a pastor or an evangelist, however, that one should be set apart or licensed by an action of the church and should receive training for such service. One having this desire may volunteer. This application should be made in writing, with reasons attached, to the official board of the church. Members of the district board should be informed and the two boards should examine the volunteer with reference (a) to his or her aims, (b) to natural ability, (c) to moral and spiritual fitness, (d) to willing preparation for the duties of the ministry. If and when these boards are satisfied that the applicant qualifies, he or she shall be licensed as directed in the minutes of the Annual Meeting and the order of service as printed in the Pastor's Manual. Such licentiate should not be ordained to the ministry until ready to take up active service.

If in the judgment of the official board, there is material in the congregation, but such party does not volunteer, the local board should request the district board to assist in holding an election. If the congregation makes a choice and the one so chosen accepts the call, the examination and the licensing shall take place as set forth above.

The classification of ministers in the Church of the Brethren shall be as follows: Licentiates, Ordained Ministers, Ordained Elders.

II. THE SUPERVISING MINISTRY

The local elders, ministers and deacons constitute the members of the Supervising Ministry or the Official Board of the congregation. The presiding elder shall be the chairman of this board, unless another provision is made by the board.

DUTIES

1. This board may submit to any committee of the congregation suggestions which may be considered helpful to the progress of the work.

2. Periodically review the membership roll, and, when cases of inactive or delinquent members are discovered, shall institute measures to bring about restoration, or, if failing, submit such cases to the congregation for action.

3. Cases of a very serious nature, which might destroy the peace and unity of the congregation, should be referred to the elders of the district. The local board should present the facts to the elders in session. The elders may hear the case and render a decision or they may appoint a committee with power to act. The decision, in either case, should be submitted to the congregation for ratification. The congregation, however, may waive all its own authority, and commit the matter to the elders for settlement. In such cases the decision would not need ratification by the congregation.

4. In the event an elder, a minister, or a deacon is seriously involved, or is the direct cause of the disaffection, the local board shall not have jurisdiction in such case; but may call upon the adjoining elders to assist in adjusting such cases. Should this course fail, the matter should at once be referred to the elders of the district. This body should review the facts submitted and appoint a committee to work with the local church and the party or parties concerned. If this committee fails to make adjustment, the case shall be re-committed to a session of the elders of the district for final decision. The decision of this body need not be ratified by the congregation, but the decision should be read to the congregation by a committee approved by the elders. An appeal or a request for review of such cases may be made to the Standing Committee of the brotherhood.

5. If because of the negligence of the official board, the congregation is suffering, the elders of the district should initiate an action for the relief of the situation.

* * * * *

Peter Keyser, Jr., called to the ministry at Germantown in 1788; installed Bishop August 2, 1802; died May 21, 1849.

The following is a list of the ministers and elders elected by the Philadelphia Church, or received by certificate as ministers, until the pastorate of T. T. Myers April 26, 1891. The pastors from that date are listed separately. The blank spaces indicate "no date of record."

* * * * *

What spectacles! Not the ministers; I mean the spectacles of Peter Keyser, Jr., now in our possession. We tried them and could not see! But what a boon they must have been to him. Likely bought for a "bit" from a passing peddler who was oculist, optician, and traveling merchant all in one—a miniature modern trust a century ago!

There came a time when spectacles failed Peter Keyser. He was blind the latter years of his life. But he saw well when he could see; and he saw well when he could not see! He was a diligent student; always "redeeming the time." A man of surpassing memory. A great preacher even after his sight was gone, because his mental and spiritual storehouses were well filled. He moved "to the City" from Germantown in 1794, and became the leader of the group that formed the nucleus of the Philadelphia church. A more complete sketch of his eventful life has already been given.

It would be interesting to know whether this pious man welcomed the ministry. No one can tell us. Such matters are usually recorded only in memory, and for obvious reasons seldom if ever revealed. But his training in youth, and his marvelous knowledge of the Scriptures at a very early age, would lead one to think that he did not oppose the call. Some sought it; many others shunned it. And there seemed no honorable escape once the die was cast.

When the Philadelphia congregation called a member to that sacred trust in the early days, the minutes term it "elect-

AT CROWN STREET

<i>Elected</i>	<i>Received by Certificate</i>	<i>Died</i>	<i>Remarks</i>
James Lynd, Sr. John Heisler Timothy Banger John Righter Thomas Major	Mar. 8, 1857	Dec. 24, 1851 May 31, 1847 Aug. 10, 1860	"Went to Ohio Spring of 1843" Returned to Ohio; date not given
Sarah Righter Major	Mar. 8, 1857	— — 1888	"Went to Ohio Spring of 1843" Returned to Ohio; date not given
John Fox David Harley Henry Geiger John N. Wenger *Christian Custer Amos Cowell Jacob Spanogle Emanuel Heyser	Sep. 27, 1859 Apr. 16, 1865 Oct. 1865	Sep. 18, 1884 July 9, 1880 Dec. 30, 1885 Sep. 22, 1879 Jan. 31, 1865 Apr. 19, 1876	"To Coventry"—date not given Resigned from all activities June 27, 1863 Resigned from the ministry Nov. 1865 "Went to Georgia"—date not given

* Christian Custer was restored to the ministry by Visiting Committee of Elders November 16, 1867.

AT MARSHALL STREET

<i>Elected</i>	<i>Received by Certificate</i>	<i>Died</i>	<i>Remarks</i>
Jesse P. Hetrick Joel K. Reiner	Apr. 6, 1874	Sep. 30, 1927 Feb. 25, 1914	Pastor to Dec. 1, 1882 Assistant Pastor to Dec. 1, 1882; Pastor from Dec. 1, 1882 to Jan. 1, 1886
Howard Miller E. A. Orr I. M. Gibson	— — 1886 Apr. 24, 1887 Sep. 1, 1889	May 19, 1907 Oct. 19, 1924	Pastor to 1887 Pastor to July 11, 1889 Pastor to April 1, 1890

ing an elder." As a matter of fact he became, not an Elder as we define it today, but more likely a "minister of the first degree." This gave him "the right to preach when no other minister was present," or by "invitation" of another who had the right to extend it. If he served well, and as needs required, he was evidently advanced to the "second degree" with more power. Finally, in fact as well as in name, no doubt to the office of Elder or Bishop, with the highest authority vested by the church. However, not all were so honored; and, unfortunately, the local minutes are not clear in defining and recording, for the first eighty years, the installation and ordination in the successive steps of its ministry.

Newly elected ministers, and occasionally older ones, nursed ideas; some real, some phantom. Petty feelings came to the surface when they thought they were kept too much in the back-ground, or at other times over-burdened. The elder brother in the pulpit either over-exercised his authority, or failed at times to show it. Some were not permitted to preach as frequently as they desired. Others felt they were called upon too often. The factors of personal desire and pulpit leadership were frequently out of balance in the development of fruitful service.

Two of our brethren (we know not how many more) are known to have withdrawn their membership because the church failed to recognize their desire to become ministers.

From council minutes of April 6, 1896: "Brother informed the church that he had joined the Methodists. He said he had a desire to preach and our church failed to grant him the privilege, and he thought the Methodist church would do so."

We do not know whether the wish of this brother was gratified, but we do know that he returned and was re-instated four years later.

Others are known to have left the Brotherhood because they were called against their will.

My early years formed close friendship with two Christian brothers—brothers in their family; and Brethren. Their congregation met to call two to the ministry. One of these brothers openly expressed a desire for the call. The other, fearful that the choice might fall upon him, endeavored to anticipate the day by discouraging all sentiment running in his favor. But the election resulted in a complete reversal of their confessed convictions: The one who wanted was denied, and the one who sought not to be, was chosen. How surpassing strange! The church evidently aimed to administer a double rebuke and lost. They became estranged from the church of their choice—the church of their fathers—and have long since been rendering loyal service in other denominations. The brother elected preached only one sermon, and then forfeited his right to continue. The second brother elected, also a personal friend, chosen at this same time, and against his better judgment, preached only one sermon.

But this spirit has changed. Sentiment has turned a willing ear to seekers of the ministry, as well as to those who feel they can serve better in other ways. The acceptance of a newly elected minister on mutual probation, is rapidly becoming a general practice. This wise plan reserves to the church the option of declining renewal of a license for any cause. But that is not all: It also grants to the licensed preacher the privilege of honorable withdrawal if his judgment thus leads him. Some of our best preachers, and most faithful, have desired it from the first. Still others of both groups, have moved along languidly in the even tenor of their way, bringing no marked distinction to themselves or the Brotherhood.

A total of fifteen resident elders and ministers served the church at Crown Street. Of these, seven were elected here, four came to the city by church letter, and concerning four we are in doubt. The number includes Sarah Righter Major, our first sister preacher.

From 1872 to 1891, eight served at Marshall Street, the second location. Of these, one was elected, four came by letter, and three moved with the congregation from Crown Street.

Since 1891, eight pastors have served at the present site, Carlisle and Dauphin Sts., over a period of fifty-two years. None of these was called to the ministry here, but three were advanced to the eldership. During the same period, twenty-six ministers resident in the city have been on our church roll, in addition to the eight pastors. The maximum number at any one time was nine in 1924. There are five at this writing. Of the twenty-six, seventeen came by letter, eight were elected here, and one licensed. Two of the seventeen were advanced to the eldership. One of the eight was elected at once to the full ministry; four were advanced to the second degree; and three ordained to the eldership.

The combined local pulpit strength in the distant past, with its varying degrees of ministerial powers, did not seem to suffice for all emergencies. These occasions gave Annual Conference fruitful opportunity for frequent committee work. The visiting Elders strove zealously, though not always acceptably, to stabilize harmony. This was not uniformly painless.

The Philadelphia Church faced many cross-roads. It has had periodical distinction of moving ahead of its day, occasionally in doubtful directions from the viewpoint of Annual Conference. It frequently took the lead in matters seriously questioned at the time, but no one could ever in justice doubt its sincerity or ultimate aim. Mutual tolerance, well-placed sympathy, and the passing of time, have helped much. This three-in-one virtue has sustained us over many rugged paths. The Philadelphia Church still lives!

SISTERS PREACHING

1834—Art. 13 (Annual Meeting Minutes).

Concerning a sister's preaching. Not approved of; considering such sister being in danger, not only exposing her state of grace to temptation, but also causing temptations, discord, and disputes among other members.

* * * * *

The first woman preacher of our congregation was Sarah Righter Major, of whose effective ministry much has been written. But she was never formally commissioned; her preaching was by "permission" in those far-off days when the Brethren did not look with favor upon activities of the women in either councils or the ministry. We are grateful for the change in sentiment.

The splendid work of Julia A. Croft, and that of her husband, Samuel B. Croft, are referred to elsewhere. After more than twenty years of faithful service in the First Church, they withdrew to larger opportunities in the Kensington District of Philadelphia, where they organized the Bethany Church of the Brethren, and subsequently Calvary. On September 19, 1925, she was called to the Christian ministry and regularly installed. Brother D. Howard Keiper was pastor of Calvary at the time, and Elder Ross D. Murphy, of the First Church, officiated.

Sister Croft has perhaps discharged more "pastoral" duties outside the pulpit, throughout a half century of Christian service in all of the five churches of the Brethren in Philadelphia, than any other one person.

The wife of our pastor Elder Ross D. Murphy: For some time there had been a calm current moving towards the election of Sister Florence Fogelsanger Murphy to the Christian Ministry. Encouraged by quiet suggestions in definite circles at the Annual Conference, supplemented by a growing recognition in the home church, it remained for Sister Hannah Ritchey Funk, President of our Ladies' Aid Society, to present a paper to council June 17, 1935, recommending on

The following are the ministers (not pastors) who were either received into membership as ministers through certificate, or elected here, as indicated.

The asterisk (*) indicates present membership.

Blanks indicate no data of record.

<i>Name</i>	<i>Baptized or Received by Certificate</i>	<i>Elected to 1st degree</i>	<i>Advanced to 2d degree</i>	<i>Officiating at Installation</i>	<i>Date of death or date of Cer- tificate Granted</i>
Joseph W. Cline	c-Aug. 1, 1890	Apr. 29, 1898	Jan. 2, 1899	S. R. Zug T. T. Myers A. L. Grater T. T. Myers J. C. Gotwals	
L. Frank Haas	b-Jan. 17, 1897	Jan. 25, 1897		S. R. Zug T. T. Myers	g-Oct. 1, 1900
Tobias Myers	c-Jan. 31, 1898				g-Aug. 31, 1897
Chas. O. Beery	c-Dec. 31, 1900				d-Mar. 10, 1914
Lewis M. Keim	c-Apr. 7, 1902				g-Oct. 26, 1901
B. F. Kittinger	c-Nov. 14, 1915				g-Apr. 3, 1905
Henry K. Garman	c-July 11, 1904				d-Dec. 3, 1940
	c-Spring 1906	May 20, 1914		J. T. Myers M. C. Swigart J. A. Myers	d-July 31, 1913
			May 15, 1915 (The First Church has no record of this. Date furnished by H.K.G.)		
William S. Irwin	b-Apr. 15, 1906	May 20, 1914		J. T. Myers M. C. Swigart J. A. Myers C. F. McKee M. C. Swigart	g-July 23, 1917 d-Oct. 20, 1935
			Mar. 21, 1917		
Victor A. Hengst	b-Jan. 31, 1909	May 20, 1914		J. T. Myers M. C. Swigart J. A. Myers	g-July 26, 1920
					g-Mar. 31, 1925

<i>Name</i>	<i>Baptized or Received by Certificate</i>	<i>Elected to 1st degree</i>	<i>Advanced to 2d degree</i>	<i>Officiating at Installation</i>	<i>Date of death or date of Cer- tificate Granted</i>
*William I. Book	c-Dec. 18, 1910				d-Mar. 14, 1930
M. G. Brumbaugh	c-May 5, 1912				d-Apr. 14, 1924
Samuel C. Cover	c-June 17, 1914				
T. L. Fretz	b-Aug. 1914	Jan. 27, 1919		C. F. McKee L. R. Holsinger	g-Jan. 7, 1937
Aubrey R. Coffman	c-Nov. 19, 1916		May 30, 1917	C. F. McKee M. C. Swigart	g-Dec. 9, 1917 g-Apr. 28, 1920
Earl E. Speicher	c-Dec. 12, 1916				
<p>Note: On July 22, 1918, the Official Board recommended the election of Earl E. Speicher and T. L. Fretz to the ministry. On Nov. 4, 1918, when Elders C. F. McKee, G. K. Walker, and L. R. Holsinger were present "the church decided to report to the Elder at Daleville, Va. and to Bro. Earl E. Speicher, as to the action of the church in his election to the ministry." Although there is no definite statement of record, the indications seem to point to his election at this meeting (Nov. 4, 1918), but he was not installed here. (Information comes through Pastor Murphy that the installation took place in Virginia.)</p>					
Jacob A. Bricker	c-Oct. 22, 1917				d-Dec. 31, 1937
O. H. Yereman	c-Nov. 24, 1918				g 1923
B. B. Ludwick	c-Apr. 23, 1923				g-Sep. 18, 1927
Jesse Reber	c-Mar. 9, 1924				g-May 29, 1929
Ezra Wenger	c-May 18, 1924				g-Oct. 2, 1927
*Miles Murphy	c-Oct. 20, 1924				
Geo. C. Griffith	c-Oct. 26, 1924				Off roll at his request in 1940
*Florence Fogelsanger Murphy	b-Mar. 31, 1907		July 17, 1935	Jacob A. Bricker Earl M. Bowman (Ross D. Murphy, present)	
*Jesse L. Stayer	c-Mar. 21, 1937				g-Jan. 21, 1942
Paul F. Bechtold	c-Oct. 5, 1941				
*Henry F. Kulp	b-Nov. 28, 1926	Licensed Dec. 9, 1942	Installed Jan. 10, 1943 By Ross D. Murphy		

Brethren Bricker, Ludwick, and Reber were also advanced to the eldership (see separate list).

behalf of the women of the church, that a license to preach be granted Sister Murphy.

In view of her outstanding service to the home congregation and the brotherhood at large, general sentiment favored a definite call to the full ministry, rather than a mere granting of a license to preach.

On July 17, 1935, she received the call by the unanimous voice of the twenty-seven members present, out of a total of approximately 450 on the roll!

An impressive service of installation immediately followed.

Elder J. A. Bricker, our associate presiding elder, had charge of the opening of the special meeting which had been duly announced to sponsor this important business. After the disposal of a preliminary item, the church perhaps never witnessed a finer Christian spirit of voluntary resignation at a business meeting. In a few well-chosen words, and with manifest feeling, Elder Bricker, then in his eightieth year, bestowed upon the pastor of Bethany, Earl M. Bowman, a much younger man, the privilege and distinction of proceeding with the service of installation.

Never before in the century and a quarter of its existence had the congregation experienced a service of the kind. Sister Murphy was the first woman to be called and installed into the ministry in our congregation. She was received into the church here by baptism March 31, 1907, under the pastorate of Elder T. T. Myers. She was the fifteenth to be called to the ministry here, and the fiftieth minister on the local church roll in years present and past.

After graduating from Juniata College, she continued her work at the University of Pennsylvania where she received her degree of Doctor of Philosophy in 1917. Supplementing her already well-known record of service, the advancement to a still higher calling, vouchsafes to her and the brotherhood she serves, an opportunity for a fuller expression as the Lord may lead.

On August 4, 1935, she preached her first sermon in the home church here. The writer had the privilege on that occasion of presenting her to the congregation.

* * * * *

Henry K. Garman, one of our "boys" since 1906, who was elected to the ministry and advanced to the second degree, left some ten years later to assume the pastorate and rehabilitation of the Upper Dublin Church, now the Ambler Church of the Brethren, where he conducted the work with marked success. His pastorate became co-incident with the construction of a magnificent new church building and enlargement of the membership in both numbers and spiritual interest. He was duly recognized November 2, 1920 by his ordination to the eldership—Elders Chas. F. McKee and Milton C. Swigart, officiating.

During the period from 1891 to date, the following were advanced to the Eldership in the First Church:

<i>Name</i>	<i>Date</i>	<i>Officiating at Ordination</i>
Tobias Timothy Myers	Oct. 4, 1906	F. P. Cassel, A. L. Grater and James Zigler. S. R. Zug, Jacob T. Myers, and Hillery Crauthamel, were also present.
D. Webster Kurtz	May 20, 1914	Jacob T. Myers Milton C. Swigart
H. Stover Kulp	May 24, 1922	Milton C. Swigart Henry K. Garman
Jacob A. Bricker	May 28, 1924	Milton C. Swigart Ross D. Murphy
B. B. Ludwick	June 1, 1927	Jacob A. Bricker Henry K. Garman
Jesse Reber	May 22, 1929	Ross D. Murphy Milton C. Swigart S. G. Greyer

The Presiding Elders at the Philadelphia Church during the last half century, excepting at certain special councils from time to time, involving business out of the ordinary, are briefly listed as follows:

At a special meeting of the church October 4, 1906, Pastor T. T. Myers became the Presiding Officer, following

his ordination. Elder S. R. Zug, who had endeared himself to the church as its leading counsellor for many years, presented his resignation. It was accepted with profound regret, and a vote of thanks was tendered him for his wise counsel and patient leadership. The church reserved the privilege of calling upon him for assistance in case of need, to which he graciously gave consent.

Upon resignation from the pastorate of T. T. Myers, his brother, Elder Jacob T. Myers, was chosen October 7, 1907. He petitioned release September 24, 1913, and suggested the advancement of one of our own ministers.

This led to the ordination of D. Webster Kurtz the following Spring, but his early departure left the church again without a Presiding Elder.

Elder Jacob T. Myers resumed leadership until January 11, 1916, when Elder Chas. F. McKee was chosen. Elder McKee retired January 26, 1920, on the coming of Elder Charles C. Ellis, who assumed the eldership with his pastorate.

During the period the church was without a pastor, Elders M. C. Swigart and Ross D. Murphy presided at church meetings. Since October 22, 1923, Elder Murphy has officiated in this capacity, with few exceptions.

January 26, 1925, the church approved the listing of Elder Jacob A. Bricker in the church directory as Associate Elder, in which service he continued until his death December 31, 1937.

OUR SALARIED MINISTRY

THE March 5, 1938, issue of the *Gospel Messenger* relayed the suggestion of F. E. Mallott, of Chicago, that any one able to give information concerning the earliest beginning of the pastoral system of the ministry in our denomination, should come forward with it. This naturally involved an effort to establish the time and place of the first paid pastor

in the Brotherhood. A number of replies were forthcoming; among them one from Philadelphia, which seemed to climax the investigation.

I stated in my letter to F. E. Mallott that "as far back as the 60's small sums at irregular intervals are shown to have been paid for the 'support' of the minister." I think I am safe in enlarging my guess that the ministers and pastors, who served here at least as early as indicated, received financial help in a quiet way from liberal friends. Some assistance was given through the channels of the Poor Fund, and perhaps other amounts at times from this same fund that were not clearly identified.

Research among disconnected records, supplemented by personal testimony of members then still living, when they discussed church matters with me thirty or more years ago, reveals that moneys were paid out into worthy channels of which no record was kept. There is shown elsewhere a number of typical items of this nature that were uncovered by chance and serve to illustrate this periodic lapse on the financial pages.

In view of the known attitude of Annual Conference it is not improbable that the Philadelphia Church paid a salary and purposely kept the fact in the background. This would make more tolerable an uncertain "support," or even a low fixed salary, than any pre-arranged amount paid openly by the church. The current expenses were largely met by a handful of members who responded to personal solicitation, especially in providing for unusual outlays.

For these reasons it is not possible to name even an estimated amount of "support" given the minister in those far off days, with the assurance of any degree of accuracy. A bit later on, however, we can be more explicit, and present actual evidence and figures from the records.

Brother Mallott quotes S. W. Mohler as referring to the thousand dollar pastorate of the Philadelphia Church in the 60's. I was also in communication with Brother Mohler

in 1938, when he was in his ninetieth year, and writing in his own hand, he had this to say :

"As near as I can remember, the salaried minister was discussed and strongly advised against in the Annual Conference of 1866. That summer I heard Grandmother and some of my uncles discuss it. Grandmother said: 'Well, boys, I won't live long enough to see it, but it is possible that some of you will live to see the time when all the Brethren preachers will have to be paid—the Philadelphia church pays their preacher \$1000.'

"I think if you would have a full report of the Annual Meeting of that year you would probably find it mentioned in some of the speeches that were made. I imagine that is how it became common talk among the Brethren those days, because for several years after that I used to hear the Brethren mention the \$1000. salary of the Philadelphia Church."

Co-incident with the foregoing, let us note what the Minutes of Annual Meeting have to say :

"1861—Art. 13, Resolved, that we are opposed to a treasury for the exclusive benefit of the ministry, but that every church should encourage their ministers to be active in their calling, and also to support them in all cases of necessity. Considered, that we fully concur in the sentiment above expressed."

And

"1866—Art. 41, Is it according to the Gospel for members, or any body of members, to pay a stated salary to our ministering brethren, for the support of their families, that they may give themselves wholly to their ministerial labors? Answer: Not wrong to support the ministry, where it is needed. I Tim. v 18; Luke x, 7. But we do not approve of paying a stated salary."

In the light of Brother Mohler's testimony, taken with the quoted minutes above, and the related comments on the subject, the reader is free to give imagination leeway. One is encouraged the more to do this as the immediate years ahead disclose impressive evidence.

The recorded expenses for 1875 were \$896.85, and \$170.00 of this was paid to one of the ministers, but it is

plainly shown that Jesse P. Hetric, then in the second year of his pastorate, did not get it! By which token the mystery deepens. There were already here at that time three local ministers in the congregation: Brethren John Fox, Jacob Spanogle, and Christian Custer.

It is not likely that Jesse P. Hetric would accept a "call to become the pastor" without some understanding by way of support, and strange to say, no minute is found in 1874 "calling" him, but his own letter furnishes sufficient evidence of that. Nor can there be found any items of payment for his service. Nevertheless, he was paid. Proof of this is lodged with the report of the Annual Meeting Committee which visited the Church by way of admonition October 27th, 1875.

Strange also is the case of Joel K. Reiner, who succeeded Jesse P. Hetric as pastor in 1882. While one would think the financial statements would tell the story, no amount is shown in any of the years of his pastorate as having been paid him. And yet, in my hand is a letter to the Trustees, dated January 31, 1887, in which Reiner makes specific acknowledgment of a total of \$1,149.17 in three amounts for as many years. Unfortunately, the church minutes covering the thirteen year period from October 7, 1875 to October 15, 1888, are either lost, mislaid, or perhaps unintentionally held in the home of a former member of the church. There is a remote possibility, but hardly likely, that these missing records would throw light on the pastor's salary. But for these indirect sources we would lack interesting knowledge. Perhaps the Philadelphia Church had a reason for keeping such matters off the record, and if so, some one slipped a cog in itemizing the \$170.00 in 1875!

There seems to be no way of knowing the salary paid the three pastors who followed Joel K. Reiner, namely: Howard Miller, E. A. Orr, and I. M. Gibson.

T. T. Myers, whose pastorate began in April, 1891, was the first full-time regular salaried pastor, if not regularly

paid! Following the purchase of a parsonage in 1897, which rented at that time for about \$22.00 a month, the courtesy of its occupancy was extended him. This lifted his known "support" to approximately a thousand a year, making no guess of likely gifts from sources not disclosed. I am unofficially convinced that a benevolent soul assumed his rent prior to 1897.

When Walter S. Long came as pastor November 1, 1900, he lived for six months in rented rooms, for which he paid, at the home of Mr. and Mrs. E. W. Martin, members, 2249 North Sydenham St. After that, the church paid his rent; and for the pastors who followed, the church provided a parsonage in addition to the cash salary mentioned.

The apparent outstanding worries of the church were the payment of bills, and sundry causes which led to the "entertainment" of visiting Elders. It should be borne in mind that the Philadelphia Church faced problems that perhaps no other in the Brotherhood experienced. Jealousy in the pulpit, and dissension in the pew, prevailed over a long period, and no doubt hindered both numerical and spiritual growth. Furthermore, there were three distinct groups throughout the seventies and eighties which did not harmonize, much less freely fraternize: The Old Order, the Progressive, and the Conservative. They subsequently separated, each establishing its own place of worship. Let us pray for a day not far distant when all will be re-united here below in one co-operative continuing Cause.

The Philadelphia Church is rich in her experiences of over a century and a quarter: Historical romance and romantic history, mingled with difficult situations and prolonged misunderstandings, were woven throughout her garment of service as she marched along. Out of step now and then, and often ahead of her day! But do not miss this: The untoward experiences were over-shadowed along the way by major accomplishments in spiritual living and the spread of the Gospel—strikingly so in some characters

THE PASTORS FROM 1891 TO THE PRESENT TIME

<i>Name</i>	<i>From</i>	<i>To</i>	<i>Salary per month, and remarks</i>	
Tobias Timothy Myers Pastor	Apr. 26, 1891	Sep. 1, 1899	\$ 60.00	
	Sep. 1, 1899	May 1, 1901	30.00	
Charles C. Ellis Associate Pastor	Sep. 1, 1899	July 1, 1900	55.00	
Walter S. Long Associate Pastor	Nov. 1, 1900	May 1, 1901	60.00	
Pastor	May 1, 1901	May 1, 1902	60.00	
Tobias Timothy Myers Pastor	May 1, 1902	May 1, 1903	60.00	
	May 1, 1903	Sep. 1, 1907	85.00	
Charles A. Bame Pastor	Oct. 1, 1907	Jan. 31, 1910	85.00	
D. Webster Kurtz Pastor	Mar. 14, 1910	Apr. 1, 1911	85.00	
	Apr. 1, 1911	Sep. 1, 1914	100.00	
Geo. Dilling Kuns Pastor	Oct. 1, 1914	Apr. 22, 1918	100.00	
Charles C. Ellis Pulpit Supply	Nov. 17, 1918	Feb. 1919	10.00	a day and expenses; not to exceed \$35 a week
Pastor	Apr. 28, 1919	Oct. 1920	166.66	{ For Pastor and Assistant effective July 1919. Minutes provided for the apportionment of \$166.66 by Bro. Ellis as between himself and his Assistant
H. Stover Kulp Assistant Pastor	Apr. 28, 1919	Oct. 1920		
Charles C. Ellis Pastor	Oct. 1920	July 1, 1921	80.00	His services to cover two Sundays a month
H. Stover Kulp Assistant Pastor	Oct. 1920	July 1, 1921	100.00	His services to cover full time
Pastor	July 1, 1921	Nov. 1, 1922	150.00	
Miscellaneous Supply Ministers	Nov. 1, 1922	Oct. 22, 1923		{ The church paid \$1,347.85 for this supply service

and diminishing to little or no evidence in others—rarely well balanced, but always on the move.

Let us work for the answer as we add our prayer to that of our sainted Sister, Mary S. Geiger, who summed up her heart's desire in the simple sentence "I hope the church will prosper and that much good will be done"; and but for whose rich life of service the church here would not have been

what it was, nor would it be to-day what it is. And, lest we forget, it was Mary S. Geiger who paid the \$50.00 a month salary to the first Pastor of Geiger Memorial, and it was she who provided the means for the church building there, and the parsonage too!

The Church was without a Pastor from November 1, 1922 to October 22, 1923. The pulpit was supplied from time to time by Ross D. Murphy, Jacob A. Bricker, T. L. Fretz, J. C. Forney, Harry Rohrer, J. S. Noffsinger, Charles A. Bame, Frank F. Holsopple, Marshall Wolfe, A. B. Miller, Frank Byer, H. K. Ober, M. Clyde Horst, M. C. Swigart, Wm. Kinsey, J. H. Hollinger, B. F. Waltz, and perhaps others.

Ross D. Murphy

In Charge of

Pastoral Work from Oct. 22, 1923 to Feby. 1, 1924—\$125.00 a month	
As Pastor	Feby. 1, 1924 " Sept. 1, 1924— 125.00 " "
" "	Sept. 1, 1924 " Sept. 1, 1929— 166.66 " "
" "	Sept. 1, 1929 " July 1, 1932— 187.50 " "
" "	Dec. 1, 1937 " — 200.00 " "

Meanwhile the members were deprived of pastoral calls, and on June 22, 1923, Mrs. Bessie Weiss was elected Church Visitor, under the supervision of the Board of Deacons, and Deaconesses, although she had been active in this work for some little time prior to the formal appointment.

Ross D. Murphy was engaged to take charge of pastoral work of the church October 22, 1923, at \$125.00 per month. He was to conduct the mid-week prayer meetings, to devote an average of one day a week to pastoral work among the members, visiting the sick, etc., and to divide the work with his brother Miles as he saw fit.

July 28, 1924, the Church instructed the Official Board and the Board of Trustees to draw up a contract with Ross D. Murphy for one year from September 1, 1924, at a salary of \$2,000.00, plus use of parsonage, and \$10.00 a month allowance for gasoline and auto storage.

In addition to his salary of \$187.50 a month from September 1, 1929, the Pastor was allowed \$50.00 a year for gasoline in 1929 and 1930. The new garage in the rear of the parsonage was built in 1930.

June 27, 1932—From the Minutes: Our Pastor volunteered to pay his expenses of \$42.75 as our Annual Conference delegate, and to assume the \$50.00 allowed him annually for gasoline, also to accept a 10% cut in salary for July and August! The church accepted this offer with thanks.

June 17, 1935—A vote of thanks was tendered the Pastor and Mrs. Murphy for their generous help financially in renovating the parsonage: painting \$50.00 and papering \$44.50.

December 1, 1937, the sum of \$12.50 a month was added to the pastor's salary for gasoline allowance, and to cover the return on parsonage. In the late summer of 1936, the Pastor and Mrs. Murphy took title to the property next door, No. 2258 North Park Avenue, and elected to make it their new home. This automatically shifted the parsonage. December 3d, 4th and 5th, were set apart for the special house-warming, and members and others were cordially invited to participate. This move left the church-owned parsonage open for lease.

In 1941 the pastor's salary was \$200.00 per month, less 1½% Philadelphia Wage Tax which was imposed effective at the beginning of the year.

This is an appropriate time and place to remind the church of the unreasonableness and unfairness of allowing as low as from three to six per cent of its members to meet in quarterly council and transact serious business for themselves as well as for the other 94 or 97% The attendance at these meetings in the past twenty years has been as low as twelve, and has rarely exceeded twenty-five!

It is also in order here to record a bit of unusual history which is unique in our congregation, and it owes the happen-

ing of the embarrassing event to the supineness and indifference of the great majority.

On January 28, 1924, the church extended the arrangement with Ross D. Murphy "in charge of pastoral work" to September 1, 1924, meanwhile designating him pastor, and at the same time electing him pastor for one year from the latter date.

It thus became the annual business of the church to determine by vote the continuance or discontinuance of the pastor. This yearly procedure developed into a perfunctory voice of approval of sufficient weight to carry on. However, and there was no apparent negative move, a different story was told when Council met Monday evening March 26th, 1934, with twenty-five present, including the pastor! He failed of re-election! The unexpressed reasons may or may not have been well-founded, as viewed from different angles. The very thing the church was aiming by a change in the by-laws to prevent, had come to pass. The pastor was put to the test each year instead of anticipating voluntary withdrawal if and when conditions seemed to invite it.

The meeting was duly announced, regularly convened, and legally if not from all points wisely, held. The action, therefore, for the moment at least, was final. There is no doubt that part of the business was not approached with forethought and preparation, nor conducted with wisdom when the moment arrived. The ballots should have been intelligently prepared beforehand. They should have set forth precisely what they meant. Clear instructions should have been given how to mark them in order to express the unmistakable intention of the voter. These preliminary measures were not taken. Above all, it might have appeared with better grace had the pastor, as moderator of the meeting, refrained from presiding over that item of business which had to do with determining his own personal status. Moreover, we had an Associate Elder in the congregation

whose services were always willingly given, and who could well have served on this occasion.

The abrupt action on the part of the church placed an unexpected and heavy responsibility upon the shoulders of the Board of Deacons. They met promptly and prepared specific recommendations in the form of resolutions which were presented to a Special Meeting of Council called for Wednesday evening April 4, 1934. The Pastor presided as Moderator at this meeting. His year as Pastor and Elder did not expire until September 1st. Elder Jacob A. Bricker was also present. Ninety-three members took part in this Council.

The resolutions were accepted without a dissenting voice. The first action was the election by ballot, from a group of nominees limited to fourteen, of a committee of seven to study, review, and present recommendation on the pastoral situation. Two of these were deacons, one a deaconess, three trustees, and the church clerk. The Committee met at once for organization, and prepared the following for public announcement at the church service April 8th:

The Committee wishes to make it clear that the material to enable it to undertake its study and report, is to be furnished by the members of the church.

The Committee is therefore at once receptive for any and all suggestions and recommendations that will enable it to function in careful consideration of the judgment and hopes of the congregation.

The Committee will assume no authority in making any decisions. It will confine its duty to weighing and classifying the subject matter presented to it, and report its findings to the church in concrete form as soon and as often as circumstances seem to warrant.

And subsequently for announcement at the church services April 15th and 22d:

The Committee appointed by Special Council Wednesday evening, April 4th, on the Pastoral situation, has held two meetings at which the entire Committee of seven was present.

All communications coming to it from individual church members, and from groups of members, have been carefully and prayerfully reviewed, and the Committee is of one accord in the following findings:

1.—That there were only twenty-five (25) members present at the Quarterly Council on March 26th, out of a total enrollment of 471—a representation of five per cent plus, to express itself on the most important business of the church year;

2.—That from the responses received, the Committee gathers the prevailing opinion that the vote of this small group on March 26th did not truly reflect the attitude of the congregation at large;

3.—That the predominating volume of written requests voice a sentiment that leads to the logical procedure of another ballot; and

4.—That the Committee therefore issues this call for a Special Meeting of Council for Monday evening, April 23rd, at 8 p.m., and recommends that the meeting be devoted exclusively to giving the members another opportunity to vote on continuing or discontinuing the present pastor.

The church met April 23d with one hundred and two members present and voting, Elder Jacob A. Bricker presiding. We are made to wonder what kind of a meeting it would take to bring out the full vote! At the appropriate time, the Pastor was sent for and informed of the outcome: his retention for another year from September 1st by the affirmative vote of more than the required two-thirds of the members present and voting. He expressed his willingness to continue in the work.

CHAPTER 10

PROBLEMS OF THE PHILADELPHIA CHURCH

THERE is no centralized congregational or community appeal as formerly, and as currently found in our many country districts.

Perhaps no other church in the Brotherhood deals with so many ramifications. Diversified interests are largely true of any city church, but not likely to the same extent as ours. It is a growing challenge.

The congregation is widely scattered. The change of site from Crown Street to Marshall Street, and again from Marshall Street to Dauphin Street, was partly due to change of residence. The membership moved in a general direction from central city, and the church followed in determining its new locations. Again the problem faces us: Instead of the members moving in a general direction they now reach to practically every section of our large city, and beyond, involving much mileage. Normally, frequent and widespread visitation involved the factors of time and expense; but under current governmental war-time restrictions, visitation by the pastor is a still greater handicap. It has its effect too in church attendance.

The church serves a considerable number of transients attending the various colleges and universities.

Furthermore, rarely a week passes that does not summon the pastor to visit an out-of-town patient in one of our many hospitals. He has always been very faithful to this duty.

There are multiplied personal tastes to be satisfied, both in and out of the pulpit.

The neighborhood has once more almost completely changed. The passing years have brought other Protestant

churches into the community. Besides, our Roman Catholic and Hebrew brethren, with their places of worship, have surrounded us. These facts cannot be overlooked. They further complicate matters, and leave almost a barren field for additions to our church and Sunday School, if we are to continue our wise policy of years ago not to proselyte.

However, the present-day influx to the neighborhood is abnormally great due to the war situation. For the most part it is transient and uncertain. Notwithstanding, the church wishes to serve these new residents wherever an interest is manifested. To this end conferences were held to determine methods of contact for new recruits to the Sunday School and church. With the co-operation of the General Mission Board, we were fortunate in securing the services of Sister Mary Schaeffer, one of our China missionaries unavoidably on prolonged furlough due to the war. Under her personal leadership we launched a campaign of intensive local missionary activity September 1, 1942. The church has already engaged her services for another year beginning September 1st, 1943.

It is a difficult situation for any pastor in many ways. It must be an increasing problem to suit service and personal approach to the greatest number for the larger good.

Few pastors are without criticism whether they deserve it or not. This disintegrating element may be either uttered or unexpressed; posted in visible signs, or more secretly potent in other ways that cannot be seen. They have long since become more or less prevalent in similar surroundings, and few if any churches escape them entirely.

Any pastor is peculiarly situated at best. He cannot hire and fire at will, although he may often feel the urge. He cannot command with authority, as an executive of an organization conducted for pecuniary profit. The profit the church seeks to disburse is of a higher order, and leadership in its administration commands a higher type. He needs tact, diplomacy, patience, and persuasive power in large measure to

escape discord and keep his forces together for the maximum good. Above all, he is to be abundantly endowed with power from above to lead the way on the forward march.

But if he has to arrange the spiritual itinerary, drive the gospel car, service the engine, and contend with a lot of hitchhikers and backseat drivers, it will take some form of steering device not yet developed to assure smooth travel and safe arrival.

He cannot do all this alone. He needs visible signs of approval and heartening responses—the prayers, the sympathy, and the cordial support of his people.

Because of the many diversifications, our leader here has needed all these sustaining powers in a very impressive way. I do not refer to any one pastor who was; nor the pastor who is; nor do I plead specifically for any pastor who some day will be: I mean the Calling, as well as the identity of the man himself.

Referring in particular to the period from 1891 to the present: It is not fair to critically analyze the accessions under the respective pastors, by comparing the merits of any one with those of any other on that basis alone. After all, mere numbers are not the prime essentials in the business of the church.

Many and varied have been the factors that entered into the net results at different stages of this fifty year period. Conditions were not always in balance for maximum gains. The church at best was never on a perfectly even keel, so to speak, for any appreciable time, nor always moving in tranquil waters. Occasionally the ballast shifted, or somebody rocked the boat. The trim of the ship, and the nature and extent of the squalls and calms, had their effect in corresponding measure.

The three or four depressions, of more or less serious nature, since 1891, brought their noticeable influence on the finances and the spiritual zeal of the community. The reaction of pastor and people in their relations one to the other,

and to the cause they were mutually bound to serve through adversity as well as prosperity, certainly had its constant bearing on conditions that followed.

Many things, indeed, are to be considered in such an appraisal, and personally I would not venture to put my finger here nor there, and specifically earmark favorable conditions that brought about certain results at one point, or attempt to explain any apparent failure at another. Perhaps some one in years to come, viewing the situation from a distance, may be moved to do so.

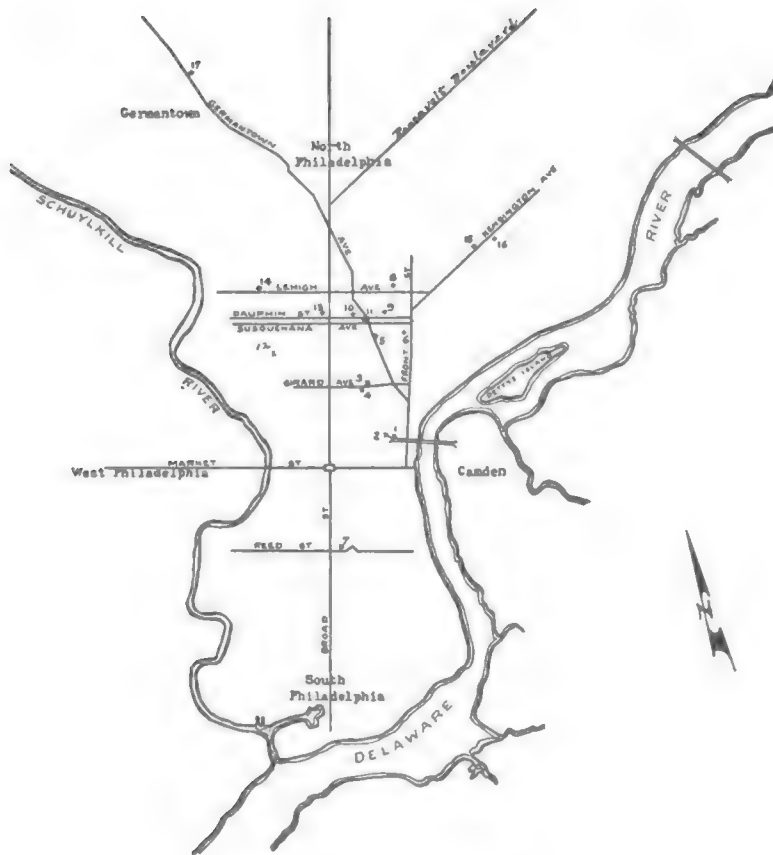
However, I may be pardoned for noting an outstanding personal impression:

Our pastors varied in marked degree in expressing their opinion and conviction, or leaving them unexpressed, both in personal conversation and from the pulpit. The majority left no doubt of their stand. The minority had a vague manner of presentation, so much so that after the message was delivered, the patient listener was often left with the privilege of guessing which way the pulpit mind was moving, and what it was all about.

No two of our pastors were alike, which is quite natural. None was equally popular with every one all the time—not unusual. Where one was a good visitor, another kept more or less secluded in his study. Where one excelled as a popular preacher, another ranked higher as a pastor. One was a good mixer; another held aloof. One always expressed himself as physically fit, while another invariably nursed a real or imaginary ill and never failed to exploit it. One could tell a joke without marring the dignity of his calling; another preferred to listen in; while still another sought seclusion from both. One, a consistently heavy eater, and enjoyed it; another, always on a personally conducted diet, and seemed to like it; while others were consistent in maintaining the normal dining reputation for which the average preacher is noted.

What a sorry mess it would be if all the shortcomings and peculiarities were present in one pastor; and how receptive heaven would be to him who could claim the commendable traits of all! Such is the nature of pastors: much like other people; no worse, I hope, and perhaps but little better.

"If there be any virtue" here, or any profitable point of contact that might promote the welfare of our congregation, or any other in the Brotherhood, or elsewhere, then let us "think on these things."



MAP OF LOCATIONS

CHAPTER 11

KEY TO THE MAP

Location of principal points, and approximate distances by auto measurement.

1. School House (later Washington Hall) Fourth and Vine Streets, where services were held before the Crown Street Church was built.
2. Crown Street (now Lawrence Street) between Fourth and Fifth, below Callowhill. The school house was only a square distant from the

Crown Street Church. The old church (still standing) faces west from the east side of Lawrence Street, and is built flush with the pavement. It is now used as a storage house by the Samuel H. French Paint Co. The original plot of ground on which the building stands, extended east some forty feet beyond the east building line. The main entrance was on Crown Street. There was also an entrance at the rear from Old York Road, now York Avenue.

3. Sixth Street and Girard Avenue, .1 mile from No. 4. Here the congregation worshipped until the church building on Marshall Street was completed.

4. Marshall Street Church, now a Jewish Synagogue, between 6th and 7th, below Girard Avenue, 1.1 miles northwest from Crown Street.

5. Liberty Council Hall, Germantown Avenue above Norris St., 1.2 miles from No. 4. (Mission Sunday School.)

6. Mascher Street, above Norris, 1.5 miles from No. 4. (Eli Carey Mission.)

7. 12th and Reed Streets, 3.2 miles from No. 4. (South Philadelphia Mission.)

8. 3rd and Somerset Streets, 2.7 miles from No. 4 (2nd location Eli Carey Mission).

9. 4th and York Sts., 1.4 miles from No. 4. (Progressive Brethren.)

10. Tenth and Dauphin Streets (2nd location of Progressive Brethren), 1.5 miles from No. 4; and .5 mile from No. 13. They disposed of their church property, and on Sunday, November 15, 1942, conducted a Building Day Service at 11:00 A.M., and at 3:00 P.M. a Corner Stone Ceremony at their prospective new location at Oxford Avenue and Knorr St., Roosevelt Boulevard.

11. Dover Hall, 2204 North Marshall Street (6th St. and Susquehanna Avenue), 1.3 miles from No. 4. (Old Order Brethren.)

12. No. 2215 Columbia Avenue, 1.3 miles from No. 13. Here the congregation from Marshall Street held services until the present site at Carlisle and Dauphin Streets was ready for occupancy.

13. Carlisle and Dauphin Streets, 1.9 miles from No. 4, and 3.1 miles from No. 2.

14. 26th St. and Lehigh Avenue, 1.5 miles from No. 13. (Geiger Memorial.)

15. Bethany, 3.6 miles from No. 13, and .6 mile from No. 16.

16. Calvary, 4.2 miles from No. 13.

17. The Mother Church at Germantown, No. 6611 Germantown Avenue, 7.5 miles northwest from the old Crown Street Church.

THE SUCCESSIVE LOCATIONS OF THE PHILADELPHIA CHURCH

THE Crown Street location was ideal for the period—centrally situated, attractively surrounded, and within easy distance of the members.

The general plan of the building has been fully covered in earlier pages. The following from the records:

"The Consecration of the new Meeting House in Crown St., October 12, 1817, called the Church of Christ—In the morning Peter Keyser Spoke from Hebrews 9th Chapt and the 5 first Verses 'Then verily the first covenant' etc. In the afternoon Peter Keyser Spoke from Luke 19th Chapt & 46 verse 'My house is the house of prayer.' In the evening Peter Keyser Spoke from Acts 26 Chapt & 22 & 23 verses 'Having therefore obtained help of God.'"

There seems to be more than a shadow of doubt in the minds of some historians as to the use of the school house for a place of worship prior to building the meeting house.

However, the first minutes of record (January 22, 1817), already given in full, would seem to definitely confirm the fact; and here is another item of interest which strengthens the claim. The church sustained a fire loss, as the following indicates:

"1854 Oct. 5th—Our Holy & beautiful house where our Fathers worshipped was injured by Fire, we congregated in the old school room corner Vine and Fouth until Jan. 28, 1855, when we turned our feet once more to the little Sanctuary."

The rental lease dated October 22, 1854, shows that the school house was then known as "Washington Hall." Its designation, however, as the "old school room" in the minute quoted above, again marks it as the place where public services were originally held.

Should not these references remove for all time any question on the subject?

The receipt for the rent incurred while repairs were being made covered eleven Sundays in 1854 and three in 1855 at \$2.50 a Sunday, plus \$1.00 for an afternoon during the week, a total of \$36.00.

For some years prior to actual steps taken to move, the subject was periodically discussed. It was stated at the meeting of the trustees May 26, 1869, that the tenant desired to renew his lease of the ground (with the brick building thereon) on the back part of the church lot, for a term of

five years. It was also brought out at this meeting that the teachers and scholars of the Sunday School were dissatisfied with the gallery of the church—that they could not build up the School unless they had better accommodations, and asked that something be done to relieve them, whereby they might retain all the scholars and increase the school. The renewal of the lease to Glading was thereupon opposed and a proposition made to build a School room on the lot. This did not meet with agreement. Finally it was decided to renew to Glading for one year, and call a special meeting of the members to recommend the sale of the church and the building of a new one. This meeting was held June 24, 1869, resulting in unanimous accord to sell and build in a more suitable place. The principal reasons on which the vote was taken were:

1. Better facilities for general Church and Sunday School work—the present location being no longer considered a good one, being surrounded by lager beer saloons and other annoyances;
2. To procure a place further up town that will be more central for the scattered members, many of whom have moved away from the vicinity of Crown St.

The last meeting at Crown Street:

“Meeting was held for the last time in the old meeting house in Crown Street, on Sunday the 22nd of September, 1872. Services morning and evening. The Brethren and Sisters having tried to worship the Lord our God in accordance with the teachings of the New Testament in that house for 55 years feel sorry to leave the dear loved spot. But believing it to be for the best to promote the cause of Christ, and the salvation of precious never-dying souls, have consented, and are willing to make sacrifices, and thereby assist in the building of a new house, wherein to continue by the blessing and assistance of our good God, our worship in a more convenient place.”

The Crown Street property was sold to Samuel Glading October 12, 1872, for \$13,000.00, fifty-five years to the day from the date of dedication.

It was found necessary to execute the deed under seal. The trustees therefore adopted a corporate seal at its meeting October 3, 1872, reading as follows:

German Baptist Church of Philadelphia
Incorporated June 24th, 1862.

Meanwhile, the congregation sought temporary quarters for worship:

"Meeting was held for the first time on Sunday morning September 29th, 1872 in a hall on the corner of 6th St. and Girard Ave. Brother John Fox was present and read the 24th Psalm; 2nd Chapter of 1st Peter was read in order by Brother John L. Fry. Brother Quinter was present with us and addressed us from the words recorded by Matthew 7th Chapter, 21st to 23rd vs."

The church paid \$84.00 rent for the hall in 1872 and \$143.00 in 1873.

Two new locations were considered, one at 8th & Thompson Sts., and the other on Marshall Street, below Girard Avenue—the choice falling on the latter. The agreement for its purchase, including a dwelling damaged by fire, called for \$7,600.00, but at settlement Sarah Middleton, the owner, allowed

\$100.00 as a gift to the church	\$7,500.00
Semple & Leffert, for rebuilding the burnt house	2,000.00
Their bid Oct. 7, 1872, for building the church adjoining	10,200.00
Interior equipment, furnishings, and extras ..	2,567.16
<hr/>	
Total, including a mortgage of \$3,000.00, and \$1,300.00 on promissory notes	\$22,267.16
<hr/>	

The operating expenses here fell far short of \$1,000.00 a year; not speculating, however, on monies that may have been paid and not found of record on the books.



CROWN STREET MEETING HOUSE
Dedicated October 12, 1817



MARSHALL STREET
Sunday School Room dedicated July 13, 1873
Church dedicated second Sunday in Sept. 1873



CARLISLE AND DAUPHIN STREETS
Dedicated May 3, 1891



CARLISLE AND DAUPHIN STREETS
Sunday School extension facing Carlisle Street, dedicated Autumn of
1892. Extension of Main Auditorium dedicated January 1, 1905.

January 31, 1876, Jacob Spanogle reported a lot of ground on Marshall Street offered for sale by its owner John Goodyear; that the Brotherhood needed a publishing house; that Philadelphia was the best place for it, and he proposed to make it a stock company, the shares to be ten dollars each. A committee consisting of Jesse P. Hetric, Jacob Spanogle, Jacob T. Myers, Isaiah G. Harley, and John S. Thomas, was appointed to organize under the name of the "Brethren Publishing House." This plan never matured, but it shows the deep interest manifested by these brethren, especially Jacob T. Myers, towards providing adequate facilities for handling the literature of the Brotherhood.

* * * * *

The street number of the new church location was 980, and the house No. 986 North Marshall Street.

The lot was 64 ft. front by 74 ft. 10 in. deep, with house thereon.

Considerable discussion arose over the employment of an architect, but this expense was made negligible on the urgent plea of Isaiah G. Harley, who stressed the point that the undertaking was a simple one.

The original plan was drawn by Christian Custer, one of the ministers. It was submitted to the trustees and favorably received; although a Mr. Hall also drew a plan which was accepted by the board September 25, 1872, in as much as he expressed his ability and willingness to draw up the specifications.

However, the general scheme provided for a plain stone foundation and brick structure 42 ft. by 68 ft. 10 in., slate roof laid on felt, and the building set back to admit of a front yard enclosed by iron railing; height of basement ceiling 10 ft., and the audience room 18 ft. high in the clear, straight, with coved corners; stairs to lead from the basement to the audience room; the pulpit recessed; and a gallery extending 4 ft. beyond a vestibule entrance "to accommodate all who would wish to be at our love feast."

Christian Custer was appointed to superintend the work of the contractor.

July 13, 1873—from the records of the trustees :

"Dedication of School Room Church of the Brethren, Through the Blessing of Divine Providence, we were permitted on Sunday, July 13th, 1873, to Dedicate to the Worship of God, The Sunday School Room of our new Church of the Brethren on Marshall Street below Girard Avenue. Sunday School was held at 9 o'clock A. M. At 1/2 past 10 o'clock the morning service was opened with the reading of the 1st Psalm by our aged Elder John Fox, now nearly 87 years old. After singing a hymn, prayer was offered by Elder Jacob K. Reiner, and the reading of the 5th Chapter of Matthew by Brother John Good-year, after which Brother Reiner preached from the words of David, recorded in the 27th Psalm, & 4th verse, 'One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.'

"At 3 P.M. the teachers and scholars of the Sunday School, with many others, met, and after singing and prayer, were very appropriately addressed by Brother Isaac Price, from the words found recorded in the 4th Chapter of Philippians and 8th verse.

"In the evening Brother Isaac Price preached choosing for a text part of Solomon's prayer at the dedication of the temple, recorded in 1st Kings, 8th Chapter, 27, 28, 29 and 30 verses.

"The meetings were good, the subjects ably defended, with a good attendance, and very good attention by all."

A meeting of the trustees was held for the first time in the new School room of the new Church on August 4, 1873; and the first Council Meeting in the new church building was held July 2, 1874, of which Jacob T. Myers was appointed Chairman.

The Church was dedicated the second Sunday in September, 1873. Elder Isaac Price preached the sermon. Jacob T. Myers took part in the service.

March 12, 1888, the trustees considered selling, and the purchase of a lot with a stone chapel already built at 22nd St. and Montgomery Avenue. This proposition fell through.

October 15, 1888, at a special meeting of council, the following report was received from the trustees, duly approved, and the committee empowered to sell:

1. As a reason for selling—the very poor location, and the surrounding material on which the church is compelled principally to depend for its success;
2. The present financial condition of the church and its members, compared with what it was three years ago; then the only debt standing against the church was three thousand dollars in two mortgages of fifteen hundred each held by Brothers John Goodyear and Isaiah G. Harley, which were not drawing interest. Now the mortgages are in other hands and the interest must be paid, together with the accumulating unpaid taxes whilst our membership is only about one-third with an outlook of increased debt and reduced membership;
3. The advantages of selling this property must be apparent to all, and are as follows: The reduction of expenses with the great relief and satisfaction of knowing that there will be no further probability of its going into the sheriff's hands, whilst we will have from the proceeds of the sale sufficient funds to buy a lot and build a suitable place of worship in a more desirable location."

The sale was finally made March 11, 1890, to Frederick Taylor Post, G. A. R., for \$13,500.00—a material loss, as contrasted with the sale at Crown Street which represented a substantial profit.

The Post held it for twenty years when it was acquired by Hebrew interests, and again converted into a place of worship, this time as a synagogue, serving as such to-day. What a change in the environs from fifty odd years ago! Both sides of the street in the vicinity of the old church is alive with small-powered Hebrew merchants displaying their medley of wares on crowded curbs, and mingling their babbling tongues among the never ceasing streams of humanity moving in both directions.

Jacob T. Myers preached the farewell sermon at the last service held at the Marshall Street Church, April 13, 1890.

June 2, 1890, the trustees confirmed the purchase of a plot of ground at Carlisle & Dauphin Streets, measuring 88 ft. 11 in. on Dauphin Street, and 87 ft. on Carlisle Street.

Isaiah G. Harley, Daniel R. Hanawalt, and Isaac Hunsberger were appointed a committee to devise plans and submit them for action.

At a church meeting July 14, 1890, the following resolutions were adopted:

1. That we build the auditorium of Plan No. 1 submitted by the Board of Trustees.
2. That the building be of stone in the exposed walls and of brick in the other walls.
3. That the tower on the corner be modified similar to drawing No. 109.
4. That the floor decline toward the pulpit.
5. That the seats be circular and of neat appearance, but not extravagant, and with movable leaves to be attached by staples or otherwise for love feast occasions.
6. That stained glass without pictures be used in the windows to mellow the light.
7. That the material and workmanship be good and substantial and that neatness and plainness be aimed at as against vanity and extravagance.

With reference to paragraph 6: This resolve gave way later to a more elaborate display of beautiful windows designed and installed in memory of the following:

On the east side, Isaiah G. Harley.

From Broad Street west, facing Dauphin Street; Caroline J. and Frederick Ecker; Alexander Mack; Dr. Henry and Mary S. Geiger; Bishop John Fox and his wife Catharine.

In the rear of the main auditorium, on the Carlisle St. side: Christopher Sower and his son Christopher, Jr. Also on the Carlisle Street side in the Primary Department of the Sunday School: Dr. John S. and his wife Sudie M. Thomas.

The limited data relating to the construction of both the Marshall Street and Carlisle & Dauphin Sts. churches, are in striking contrast to the detailed specifications and recorded costs which characterized the building on Crown Street.

One of the committee was opposed to an architect as unnecessary, but the brethren were beginning to lean a little more to the artistic in their undertaking at the present site. They, therefore, considered a plan of Benj. D. Price, architect, showing a steeple. This was strenuously opposed. A modified steeple was then drawn which met equal opposition, and the architect was asked to make an additional drawing for a tower without a steeple. This he positively refused, saying "No money could tempt me to spoil my own work by making any change in my original drawing—if you want a plan of a plain Dunker church for \$75.00 more, I will give you one."

The rise necessary to make the architectural scheme a success called for an elevation at the corner. Some would not stand for an elevation. Daniel Hanawalt contended that later on an elevation would be wanted and insisted that the foundation remain as designed to provide for it. On this compromise the contention rested. The wisdom of this foresight was subsequently revealed.

Purchase price of lot	\$ 8,900.00
Nine bids for the erection of the church building covered a wide range up to \$17,665! The offer of Clark & Fluke, September 30, 1890, providing for Indiana limestone trimmings and Avondale face stone, was accepted for..	8,732.00
Considerable value was contributed in the way of carpets, stained glass and memorial windows, but the furnishings and fixtures, for which cash was paid, amounted to	2,342.18
Bringing the total obligation to	<hr/> \$19,974.18

Fluke, of Clarke & Fluke, contractors, died during the construction. A possible complication and additional expense was narrowly averted by the timely remark of John W. Cathers at a Board meeting June 16, 1891 that he had been told by the attorney of the widow Fluke to notify the Board of Trustees that when final settlement was made under the contract it must be consummated in his presence, and that he would hold the church responsible for any sum due the Fluke estate in case settlement with Clark was not satisfactory.

On July 20, 1891, the creation of a mortgage of \$2,500.00 on the church building was authorized to provide funds for the balance of the contract price, which the church at the moment was not able to raise. It was liquidated later by Mary S. Geiger as one of her many gifts to the church. Each of the three meeting houses carried a mortgage, and it is comforting to know that the church has long since been free of this burden.

T. T. Myers preached his first sermon in Philadelphia, April 26, 1891, in Columbia Hall, No. 2215 Columbia Avenue, where services were held pending the construction of the new church building on Dauphin Street.

His subjects were: Morning "The need of Christian Earnestness," Hebrews 2: 1-3. Evening: "What is Man?" Psalm 8: 4.

These were the last services held at the Hall, for which the church paid \$204.00 rent in 1890 and \$84.00 in 1891, plus \$6.00 rent of an organ.

May 3, 1891, the new church was dedicated. W. J. Swigart preached both morning and evening. His subjects were: "Dedication of the Temple," 2nd Chron. 6th chapter; and "Dwelling Place of the Righteous," Psalm 90: 1.

The church approved the board's recommendation of April 13, 1892, for the erection of a Sunday School building to the rear of the main structure "providing sufficient money is subscribed to justify the building committee to

proceed with the work"! It was completed and dedicated in the fall of that year at an approximate contract cost of \$5,000.00, and presented in its entirety to the church by Mary S. Geiger. Elder Jacob T. Myers preached the sermon at the dedication.

But here is a sad story that was kept off the record. It was disclosed by Rowland C. Evans, attorney-at-law and member of the church. Proper precautions had not been taken to determine and fix the liability of the contractor. He proved a bankrupt. As construction progressed, mechanics liens were promptly filed by sub-contractors, workmen, and material men. Consequently the church found itself obligated not only to satisfy the demands of the main contractor, but the liens as well.

Sister Geiger quickly came to the rescue on both counts, the project costing her almost double \$5,000.00!

The Crown Street Church was popularly known as "Peter Keyser's church." With all that the records and memory reveal, a popular name for the present one undoubtedly would have been the "Mary S. Geiger Church." But she never would have given her consent to such a title.

During 1904 and 1905 the main church auditorium was enlarged by the addition of twelve feet. The pulpit was moved back, and further extension provided much needed space on the east side for a library, a class room, and the Pastor's study. The plans were drawn by Mr. Purcell.

The tower on the corner was also erected which greatly improved the architectural appearance, especially in view of the enlarged building. It will be recalled that the tower was a matter of considerable discussion when the church building was planned fourteen years earlier, at which time a compromise was reached by allowing the foundation at the corner to provide for an elevation later if desired.

On January 1, 1905, this notable extension was dedicated. M. G. Brumbaugh preached the sermon.

The cost of this permanent improvement was \$16,-629.49, towards which \$16,862.95 was collected. A unique resolution of April 2, 1906 states that

"As Sister Mary S. Geiger has contributed in a large degree, the balance of \$233.46 in the hands of the treasurer of the building committee, is turned over to her in full realization and expression of appreciation of her great aid and support in the rebuilding of the church edifice"!

This balance no doubt found its way back to the church again.

Other alterations have been made from time to time so that the present value of "all funds and church properties" exceed \$75,000.00, with a current annual overhead expense of approximately \$6,000.00.

We pause here to introduce an item of furniture having an intentional spiritual background, which may have contributed in a way to the separation that followed a few years later.

The church was about to move to a new location and dress itself in a more modern building. As part of the new attire, an organ was thought desirable for the development and promotion of the Sunday School. By March 4, 1872, \$47.00 had been collected and the Board agreed that the scholars be furnished with pass books to solicit money for the fund. An organ was selected but apparently it was too small for the purpose. A minute of January 14, 1873, authorized "the self-made committee on organ to exchange the one in its possession for a larger and stronger one." On February 10, 1873, an organ and stool were reported purchased for the sum of \$161.00 and placed in the Sunday School room of the basement. On January 12, 1874, Mr. Heppe, from whom the organ was purchased, was again requested to "exchange the instrument for a better and stronger one."

Catharine Harley Hartmann, deceased January 29, 1943, twenty days short of ninety years of age, was the organist.

This very exclusive piece of furniture was later moved to the main auditorium for some special occasion, and Sister Hartmann intimated with a knowing twinkle that "they forgot to return it to the basement"! It gradually worked its way into the church service, with the necessary encouragement on the part of the "self-made committee."

Perhaps this was the first organ used in any church service of the Brotherhood, as the baptismal pool was no doubt the first in-door facility of its kind. However, we are receptive, if facts are to the contrary.

A pipe organ formed part of the equipment of the new church at Carlisle and Dauphin Streets. By May, 1915, it showed so much wear and tear as to approach obsolescence. In spite of its condition it was forced to serve several years longer, meanwhile undergoing frequent repairs.

On April 24, 1922, J. M. Fogelsanger reported that the organ had outlived its usefulness, and that no estimate could be obtained for satisfactory repairs; whereupon the church formally authorized the purchase of a new one. In the face of statements that "It cannot be done," preliminary plans were made to raise money for a new instrument. An underwriting syndicate volunteered to assume one-half the estimated cost, and steps were immediately taken to solicit funds to meet the challenge.

July 10, 1922, a motion was adopted to loan the church on non-interest bearing notes the funds received from the Mary S. Geiger bequest to finance payment, the notes to be taken up as fast as money was received from organ fund collections. On October 23, 1922, the resolution was extended to include other permanent improvements. By this time the purchase of a new organ had been made at a cost of \$4,300.00, and the installation and necessary alterations to accommodate it were completed at a further outlay of \$347.25. In addition, six pianos now serve the several departments of the church and Sunday School.

An interesting stroke of local pride and precaution was launched on November 1, 1909, when the Board of Trustees authorized and directed its President and Secretary to execute a Bond and Mortgage for \$25,000.00 against the church property. It was purposely not recorded. Mary S. Geiger appeared as mortgagee and the church as mortgagor, she meeting all expenses entailed in the transaction, which is the reverse of custom in mortgage obligations. It was a very confidential piece of business at the time. No reason was given out. Few knew anything about it. As a matter of fact, its object was to forestall any successful alien attempt at preemption of title. The reader's own conclusion will suffice.

In August 1897, a two-story parsonage was purchased at 2414 N. 17th St., for \$3,200.00, plus cost of transfer. Mary S. Geiger not only assumed a reconditioning expense of \$294.29, but contributed \$1,000.00 cash to the purchase price. The balance was held on mortgage through funds advanced from the Poor Fund. This parsonage was occupied by the pastor until July 1899 when it was rented. The trustees waited a long time for a buyer, and finally sold it to Rebecca Wiener at a loss May 10, 1917, for \$2,750.00.

On March 3, 1903, Mary S. Geiger took title to the present three-story residence at No. 2260 North Park Avenue, and deeded it to the church February 23, 1904. The purchase price was \$5,750.00, plus cost of title insurance, and adjustments for water rent and taxes, amounting to \$54.01. This property served as the parsonage until the late summer of 1936, when the Pastor and Mrs. Murphy took title to the house next door, No. 2258. Since then, No. 2260 has been under lease by the church.

CHAPTER 12

ANNUAL MEETING

The following is taken from the Preface of "Revised Minutes of the Annual Meetings of the Church of the Brethren," published in 1922:

"The first Annual Meeting of the Church of the Brethren was held in 1742. How many conferences were held during the next thirty-five years, we do not know. The first printed minutes of these meetings are for the year 1778. During the next fifty years there were many meetings of which no records are available. Since 1830 practically all minutes are on record.

"The first collection of our Annual Meeting Minutes was the 'Brethren's Encyclopaedia' published in 1867 by Elder Henry Kurtz. This was followed by a collection of the 'Minutes of our Annual Meeting' in book form by Elders H. D. Davy and James Quinter in 1876."

From this last named book, the following is quoted from the proceeding of Annual Meeting of 1866 held at the Antietam Church, Franklin Co., Pa.

"The authority for holding general conference meetings is founded on the fifteenth chapter of the Acts of the Apostles, and a strict compliance with the example therein is advisable. By reference to said Scripture, we learn that the question in dispute, and upon which the disciples differed, was not referred to a General Conference until all efforts had failed to settle it in the church in which it originated. The following language occurs in the chapter above referred to: 'When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about the question.' Here seems to be authority to send questions upon which the brethren differ in their judgments to a General Council, and that the bishops ought to go, and also to have certain others with them. It is further said: 'And being

brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the gentiles; and they caused great joy unto all the brethren.' Here we see that those who were sent were brought on their way by the church. So should we do; that is, help such to go that we send. It is said further that 'the apostles and elders came together to consider this matter.' Hence we see that the Council Meeting should be for conference only."

* * * * *

"We recommend that the Annual Council be formed by the delegates sent by the district meetings, and by all the ordained elders present; that the meeting be held at the place designated by the council the preceding year, to commence on the first Tuesday after Whit Sunday, the previous Lord's-day (Whit Sunday) to be spent as it has hitherto been by the brethren in worship, at such places in the vicinity in which the meeting is to be held as shall be desired, and as may be judged most profitable; that there be no public meeting for worship where the council-meeting is held, though the meeting should be opened with devotional exercises, and the reading of the fifteenth chapter of Acts, and likewise closed with devotional exercises; that the meeting still be held alternately, in the east and in the west."

* * * * *

The membership of the Church of the Brethren numbers about 179,000 in 1,020 churches divided into 48 state districts.

The voting power at Annual Conference is vested in two groups which may be likened to our Senate and House of Representatives.

The first group is known as the Standing Committee, elected by the church districts. A district having under 3,000 members is entitled to one delegate; from 3,000 to 6,000 members, two; over 6,000 members three. This gives a possible district representative power of 79 on the Standing Committee. Membership is restricted to elders in the ministry. The duties of this committee are supervisory and administrative. All questions and proposals for Annual

Conference flow through its preliminary counsel for deliberation and recommendation before presentation to the combined body of district and church delegates for discussion and final decision. The Standing Committee is, therefore, a time-saving channel and clearing-house procedure for all business destined to come before the larger body.

The second group is composed of delegates from the ministry and laity elected by the local churches of the Brotherhood. Each congregation having a membership of two hundred or less may send one; over two hundred members, two delegates. The potential local church delegate representation is approximately 1,300, although there are always a number of small congregations not represented on account of the expense involved. This voting group is thus much the larger of the two, and when any question comes to vote, it is possible for the combined voting strength to set aside or over-rule the recommendation of Standing Committee. This over-riding possibility is somewhat unusual, but it is occasionally in evidence; and when it is, it demonstrates the welcome democracy of representative judgment and justice.

The following extracts from the proceedings of Annual Conference will show the care the church leaders took nearly a century ago to keep the minutes from general circulation, even among members, and in no wise to allow them to come before the world:

1848. Art. 17. With regard to the printing of the Minutes of the Yearly Meetings, it was concluded to have as many printed, as to supply each church with two copies, but that on no condition they should be sold to such as are not members.

1849. Art. 43. Whether each elder, teacher, and visiting brother, should not have the privilege of having a copy of the minutes of the Yearly Meeting? Considered, that we are in favor for each ministering brother to have a copy, and that they be advised to keep them, if possible, from coming before the world; and we should further recommend that they should be sent sealed, as we have known them to be opened in post-offices.

1863. Art. 24. Would it not be better to have the minutes of the Annual Meeting in the "Visitor" once a year, provided the editors were willing? Considered not advisable to have the Minutes printed in the "Visitor."

1865. Art. 9. Whereas the brethren have heretofore advised against publishing the proceedings of the Annual Meeting in the "Gospel Visitor," will they still disapprove of publishing them in our papers? Answer: We think the minutes of our Annual Meeting had better be kept separate from our public papers.

The following list of Annual Conferences is taken for the most part from the *Gospel Messenger* of June 12, 1937.

Year	Where held	Moderator
1742	Coventry (?), Pa.	Martin Urner
1763	Conestoga, Pa.	Not known
1775	Not known	
1777	Conestoga, Pa.	" "
1778	Pipe Creek, Md.	" "
1779	Conewago, Pa.	" "
1780	Conestoga, Pa.	" "
1781	Conestoga, Pa.	" "
1782	Unknown	
1783	Pipe Creek, Md.	" "
1785	Big Conewago, Pa.	" "
1787	Pipe Creek, Md.	" "
1788	Conestoga, Pa.	" "
1789	Great Conestoga, Pa.	" "
1790	Coventry, Pa.	" "
1791	Germantown (?), Pa.	" "
1793	Great Conewago, Pa.	" "
1794	Shenandoah, Va.	" "
1797	Blackwater, Va.	" "
1798	Little Conewago, Pa.	" "
1799	Pipe Creek, Md.	" "
1800	Unknown	
1803	Unknown	
1804	Pipe Creek, Md.	" "
1805	Unknown	
1810	Antietam, Pa.	" "
1811	Elk Lick Township, Somerset Co., Pa.	" "
1812	Unknown	
1813	Coventry, Pa.	" "
1814	Pipe Creek, Md.	" "
1815	White Oak, Pa.	John Zug
1817	Unknown	
1818	Unknown	

<i>Year</i>	<i>Where held</i>	<i>Moderator</i>
1819	Great Conewago, Pa.	Not known
1820	Conestoga, Pa.	" "
1821	Glade, Somerset Co., Pa.	" "
1822	Canton, Ohio	" "
1824	Cumberland Co., Pa.	" "
1825	Cumberland Co., Pa.	" "
1826	D. Reichard's, Washington Co., Md.	" "
1827	Lancaster Co., Pa.	" "
1828	York Co., Pa.	" "
1829	George Royer's, Franklin Co., Pa.	" "
1830	Pipe Creek, Md.	" "
1831	Conestoga, Pa.	" "
1832	Rockingham Co., Va.	" "
1833	Lost Creek, Juniata Co., Pa.	" "
1834	Stark Co., Ohio	" "
1835	Cumberland Co., Pa.	" "
1836	Cumberland Co., Pa.	" "
1837	Linville Creek, Rockingham Co., Va.	" "
1838	Washington Co., Md.	" "
1839	Huntingdon Co., Pa.	" "
1840	Morrison's Cove, Bedford Co., Pa.	" "
1841	Somerset Co., Ohio	" "
1842	Beaver Dam, Md.	" "
1843	Mohican church, Wayne Co., Ohio	" "
1844	Conewago, Pa.	" "
1845	Roanoke, Va.	" "
1846	Trout Creek, Lancaster Co., Pa.	" "
1847	Franklin Co., Pa.	" "
1848	Wayne Co., Ohio	George Hoke
1849	Somerset Co., Pa.	George Hoke
1850	Bear Creek, Montgomery Co., Ohio	George Hoke
1851	New Hope, Augusta Co., Va.	George Hoke
1852	Turkey Creek, Elkhart Co., Ind.	George Hoke
1853	Beaver Dam, Md.	George Hoke
1854	Ashland Co., Ohio	George Hoke
1855	Aughwick, Huntingdon Co., Pa.	George Hoke
1856	Waddams Grove, Stephenson Co., Ill.	George Hoke
1857	Manor church, Washington Co., Md.	George Hoke
1858	Bachelor Run church, Carroll Co., Ind.	George Hoke
1859	Elk Creek church, Somerset Co., Pa.	D. P. Saylor
1860	Limestone church, Washington Co., Tenn.	D. P. Saylor
1861	Beaver Creek church, Rockingham Co., Va.	John Kline
1862	Erbaugh church, Montgomery Co., Ohio	John Kline
1863	Clover Creek church, Blair Co., Pa.	John Kline
1864	Nettle Creek church, Wayne Co., Ind.	John Kline
1865	Rock River, Lee Co., Ill.	H. D. Davy
1866	Antietam church, Franklin Co., Pa.	H. D. Davy
1867	Pipe Creek, Md.	H. D. Davy

<i>Date</i>	<i>Where Held</i>	<i>Moderator</i>	<i>Delegates</i>	
June 2nd, 1868	Elkhart Co., Indiana	H. D. Davy	"Expense of Delegate to Annual Meeting"	\$ 5.00
June 2nd, 1869	Peters Creek Church, Roanoke, Va.	H. D. Davy	"R.R. fare to A.M."	12.00
			"By cash for fare to A.M., Christian Custer"	13.40
June 7th, 1870	Waterloo, Black Hawk Co., Iowa	H. D. Davy	"By cash paid expense of Committee to A.M."	9.00
June 7th, 1871	Berks Co., Pa.	H. D. Davy	"Pd. to A.M."	100.00
			(This was likely a contribution of some nature.)	
June 2nd, 1872	Wayne Co., Ohio	H. D. Davy	"Delegate to A.M."	3.00
June 2nd, 1873	Meyersdale, Pa.	H. D. Davy	"Expense to A.M."	10.00
June 2nd, 1874	Macoupin Co., Ills.	H. D. Davy	"Committee to A.M."	4.00
May 17th, 1875	Covington, Ohio	H. D. Davy	"Delegate to A.M."	3.00
June 5th, 1876	De Graff, Logan Co., Ohio	H. D. Davy	"J. P. Hetrick's expenses to A.M."	25.00
			"Isaac Price's expenses to A.M."	31.00
			(Note. Isaac Price was an Elder at the time at the Green Tree church, and no explanation is given for his connection in this manner with the Philadelphia church.)	
1877	New Enterprise, Pa.	D. P. Sayler	No record	
1878	North Manchester, Ind.	Enoch Eby	" "	
1879	Broadway, Va.	R. H. Miller	" "	
1880	Lanark, Ills.	Enoch Eby	" "	
1881	Ashland, Ohio	Enoch Eby	" "	
1882	Arnold's Kosciusko Co., Ind.	Enoch Eby	" "	
1883	Bismark Grove, Douglas Co., Kansas	Enoch Eby	" "	
1884	Dayton, Ohio	Enoch Eby	" "	

<i>Year</i>	<i>Where Held</i>	<i>Moderator</i>	<i>Delegates</i>	<i>Alternates</i>
June 5th, 1885	Mexico, Pa.	John Wise	No record	
May 27th, 1886	Pittsburg, Ohio	D. E. Price	"	
May 18th, 1888	Ottawa, Kansas	Enoch Eby	" "A. M. Expense"	\$3.50
June 7th, 1889	North Manchester, Ind.	Enoch Eby	" "A. M. Expense"	4.50
May 23rd, 1890	Harrisonburg, Va.	S. S. Mohler	No record	
June 2nd, 1891	Pertle Springs, Mo.	Enoch Eby	"	
June 2nd, 1892	Hagerstown, Md.	Daniel Vaniman	T. T. Myers	
May 23rd, 1893	Cedar Rapids, Iowa	Daniel Vaniman	T. T. Myers	
May 29th, 1894	Muncie, Indiana	D. E. Price	T. T. Myers	
June 4th, 1895	Meyersdale, Pa.	Enoch Eby	T. T. Myers	
June 8th, 1896	Decatur, Ills.	Enoch Eby	T. T. Myers	
June 8th, 1897	Ottawa, Kansas	D. E. Price	T. T. Myers	
May 31st, 1898	Frederick, Md.	L. W. Teeter	T. T. Myers	
May 23rd, 1899	Naperville, Ills.	W. R. Deeter	T. T. Myers	
June 5th, 1900	Roanoke, Va.	L. T. Holsinger	T. T. Myers	
	North Manchester, Indiana	D. L. Miller	T. T. Myers	
May 28th, 1901	Lincoln, Nebr.	Daniel Vaniman	J. W. Cline	
1902	Harrisburg, Pa.	D. L. Miller	C. O. Beery	
			T. T. Myers	
			L. M. Keim	
June 2nd, 1903	Bellefontaine, Ohio	S. F. Sanger	T. T. Myers	
May 23rd, 1904	Carthage, Mo.	H. C. Early	T. T. Myers	
June 6th, 1905	Bristol, Tenn.	John Zuck	T. T. Myers	
1906	Springfield, Ills.	S. F. Sanger	T. T. Myers	
May 1907	Los Angeles, Calif.	L. T. Holsinger	T. T. Myers	
June 9th, 1908	Des Moines, Iowa	H. C. Early	Chas. A. Bame	Mary S. Geiger
June 1st, 1909	Harrisonburg, Va.	D. M. Garver	Chas. A. Bame	Mary S. Geiger

<i>Year</i>	<i>Where Held</i>	<i>Moderator</i>	<i>Delegates</i>	<i>Alternates</i>
June 7th, 1910	Winona Lake, Ind.	H. C. Early	D. Webster Kurtz	J. T. Myers
June 6th, 1911	St. Joseph, Mo.	D. M. Garver	D. Webster Kurtz	Mary S. Geiger
June 4th, 1912	York, Pa.	H. C. Early	J. T. Myers	Mrs. W. S. Groff
			D. Webster Kurtz	Wm. F. Davis
1913	Winona Lake, Ind.	D. M. Garver	J. T. Myers	Mary S. Geiger
1914	Seattle, Wash.	Frank Fisher	D. Webster Kurtz	Wm. F. Davis
1915	Hershey, Pa.	H. C. Early	Geo. D. Kuns	Mrs. Geo. D. Kuns
			H. K. Garman	Wm. I. Book
			Mrs. W. S. Groff	Mrs. S. C. Cover
1916	Winona Lake, Ind.	I. W. Taylor	W. S. Irwin	Wm. I. Book
			Geo. D. Kuns	
1917	Wichita, Kansas	H. C. Early	Geo. D. Kuns	W. S. Irwin
1918	Hershey, Pa.	I. W. Taylor	Mrs. W. H. B. Schnell	I. N. Buckwalter
			Mrs. W. S. Groff	J. L. Markley
			Wm. S. Irwin	J. M. Fogelsanger
			Wm. I. Book	J. H. Hartman
1919	Winona Lake, Ind.	H. C. Early	C. C. Ellis	Mrs. W. H. B. Schnell
1920	Sedalia, Mo.	I. W. Taylor	C. C. Ellis	H. Stover Kulp
1921	Hershey, Pa.	Otho Winger	H. Stover Kulp	T. L. Fretz
			Mrs. W. H. B. Schnell	J. A. Bricker
			C. C. Ellis	J. M. Fogelsanger
1922	Winona Lake, Ind.	I. W. Taylor	H. Stover Kulp	
			Mrs. H. Stover Kulp	
1923	Calgary, Alta., Canada	Otho Winger	Mrs. W. H. B. Schnell	J. A. Bricker
1924	Hershey, Pa.	J. J. Yoder	Ross D. Murphy	B. B. Ludwick
			Mrs. Ross D. Murphy	Mrs. W. C. Rosenberger
1925	Winona Lake, Ind.	Otho Winger	Mrs. W. H. B. Schnell	W. C. Rosenberger
1926	Lincoln, Nebr.	D. W. Kurtz	Ross D. Murphy	
			Mrs. Ross D. Murphy	

<i>Year</i>	<i>Where Held</i>	<i>Moderator</i>	<i>Delegates</i>	<i>Alternates</i>
June 4th, 1927	Hershey, Pa.	J. W. Lear	Ross D. Murphy	Mrs. W. H. B. Schnell
1928	La Verne, Calif.	Otho Winger	Mrs. Ross D. Murphy	J. A. Bricker
1929	North Manchester, Ind.	H. K. Ober	Mrs. W. H. B. Schnell	
1930	Hershey, Pa.	Jas. M. Moore	Ross D. Murphy	Mrs. W. H. B. Schnell
1931	Colorado Springs, Colo.	Otho Winger	Mrs. Ross D. Murphy	Mrs. H. H. Funk
1932	Anderson, Ind.	D. W. Kurtz	Ross D. Murphy	Mrs. W. H. B. Schnell
1933	Hershey, Pa.	Chas. D. Bonsack	Ross D. Murphy	Mrs. W. H. B. Schnell
1934	Ames, Iowa	Otho Winger	Mrs. W. H. B. Schnell	A. Rhan
1935	Winona Lake, Ind.	C. C. Ellis	(No delegates appointed)	Mrs. Ross D. Murphy
1936	Hershey, Pa.	D. W. Kurtz	Mrs. Ross D. Murphy	Mrs. H. H. Funk
1937	Nampa, Idaho	Paul H. Bowman	Mrs. W. H. B. Schnell	
1938	Lawrence, Kansas	V. F. Schwalm	Ross D. Murphy	Ross D. Murphy
1939	Anderson, Indiana	D. W. Kurtz	Mrs. H. H. Funk	Mrs. H. H. Funk
1940	Ocean Grove, N. J.	Rufus D. Bowman	Ross D. Murphy	Mrs. H. H. Funk
			Mrs. H. H. Funk	
			Mrs. H. H. Funk	
			Wm. C. Schick	
			Mrs. W. C. Rosenberger	
1941	La Verne, Calif.	C. Ernest Davis	Mrs. Ross D. Murphy	Roland L. Howe
1942	Asheville, N. C.	Paul H. Bowman	Mrs. H. H. Funk	Mrs. J. W. Baker
1943	McPherson, Kansas	W. W. Peters	Ross D. Murphy	Mrs. Walter Eckenrode
			Roland L. Howe	
			Mrs. Ross D. Murphy	Mrs. Ross D. Murphy
			Roland L. Howe	Mrs. H. H. Funk
			Ross D. Murphy	Henry F. Kulp
			Roland L. Howe	Mrs. H. H. Funk

The first indication of record of representation by the Philadelphia Church at Annual Conference, is the year 1868, evidenced by an expense item. It is altogether likely that many Conferences prior to 1868 entertained delegates from the City of Brotherly Love, but we have nothing conclusive to support the assumption.

With the exception of the year following (1869) the delegate's name is not shown until the appearance of T. T. Myers as Pastor in 1891, from which point some improvement in record keeping was introduced.

The columns to the right are added to supplement the list so far as concerns Conference delegates from the local church.

The recorded expenses of delegates to Annual Conference prior to 1893, are surely not in agreement with the actual expenses incurred. It is likely that money was contributed for this purpose that does not show on the books. In a few instances the church allowed nothing; in some cases, half expense; and again, where two or more delegates are mentioned, the expense of only one was paid. These facts are to be borne in mind in considering the respective distances from Philadelphia and the total of Conference expense shown in the respective periods of years as set forth elsewhere in the "Summary of Overhead and Maintenance."

CHAPTER 13

DISTRICT MEETING

From the minutes of Annual Meeting developing the District Meeting idea.

1856. Art. 23. "A proposal for forming districts of five, six, or more adjoining churches, for the purpose of meeting jointly at least once a year, settling difficulties, etc., and thus lessening the business of our general Yearly Meeting.

We believe this plan to be a good one, if carried out in the fear of the Lord.

1858. Art. 58. Whereas, there is a strong desire among the brethren in various places to have a more general exertion made on the part of the church to have the truth more universally spread; and whereas, the subject has been frequently talked of without any definite plan being proposed, we, therefore, have concluded, by way of introduction, to offer the following outlines of a plan, subject, however, to such amendments as may from time to time be thought best; that is, let each state, where there is a reasonable number of brethren, form a district; let the brethren there hold their annual meetings; let each of these divisions have its treasury; let the churches that feel favorable, have their treasury; let the churches be called upon as often as may be necessary to cast in their mite as a free-will offering. Then let these contributions be put into the district treasury, and let the district meetings appoint ministering brethren, say two or more, if necessary (such as are willing to go), to travel through the respective states for one year, their expenses being paid, and such provision being made for their families as may be thought necessary. What does the Annual Meeting think of this proposition?

Considered, that we think it not good to adopt this proposition, but we think it is a subject worthy the serious and prayerful consideration of the brotherhood, and we recommend the brethren to give it such consideration."

1860. "The committee appointed at the Annual Meeting in 1859, Art. 28, to propose some plan to the present meeting by

which the brotherhood in general may take some part in the good work of the Lord in preaching the Gospel more generally, reports as follows:

That the churches of the brotherhood form themselves into districts, the brethren in those districts to meet as often as they may judge it necessary to transact their business; that each of said districts has its treasury, and each one of the churches that form said districts has its treasury, the former to be supplied out of the latter, and the latter to be supplied by weekly contributions, as directed by the Apostle Paul (I Cor. 16: 2): "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come," a plan for raising pecuniary funds, of divine appointment, and is one which commends itself to our acceptance, both from its authority and excellency.

And in order that the funds collected may be the most judiciously, satisfactorily, and economically applied, we advise that each sub-district or church appoint at least one delegate to attend the general district meetings, and that these meetings so dispose of the funds collected as they shall judge most conducive to the glory of God and the salvation of souls. And in order to preserve a proper harmony between all the congregations of the brotherhood, we further advise that each general district meeting sends a delegate to the Annual Meeting, and by the delegate a report of its proceedings, that all such proceedings may be in harmony with the regulations, as made by the brethren assembled in Annual Council, and subject to the inspection and control of that body . . . and as the conviction of mind seems to be general among the brethren that greater exertion should be made by the brotherhood to have the Gospel preached in every place, the committee would remind the ministry that the foregoing plan is by no means to supersede the labors of our ministers in their individual capacities. But we recommend to all our preachers to labor, as they have been accustomed to do, without money and without price, as far as their circumstances will permit them to do so, showing, as they have hitherto done, in a remarkable degree, the Christian grace of self-denial—a grace which shone brightly in the life of our Divine Master, and which occupies a prominent place in His teaching.

All of which is respectfully submitted by the Committee:
D. P. Saylor, John Kline, John Metzger, James Quinter.

The committee appointed by the last Annual Meeting to report a plan to the present meeting for the work of evangelism, presented the above report, and it was considered that this Annual Meeting thinks it best, as there are so few churches represented, not to adopt it as the work of this meeting, and concludes it best to have it entered upon the minutes for the examination of the brethren. But while this council meeting cannot, for the reason above given, adopt the prepared report, it acknowledges the necessity of increased efforts among us to spread the Gospel, and still gives the liberty that was given by the last Annual Council, to any of the churches which may see their way open to do so, to engage in the work of evangelism.

1862. Art. 58. "Inasmuch as the brethren in Annual Council of 1856 have recommended the churches to hold district or council-meetings, and with this we have complied; now, we wish to know whether we should take minutes of our proceedings?

Answer: We consider that no query of importance, acted on by the sub-district meeting, should be confirmed until presented to the Annual Meeting for its sanction.

1864. Art. 13. As the Annual Meeting has recommended the holding of district meetings, we wish to know from it whether it would be advisable to make a record of the proceedings of such district meetings?

Answer: We would advise to keep no record of proceedings, but what is to be submitted to the Annual Meeting.

1864. Art. 31. Since the Yearly Meeting favors district meetings for the purpose of adjusting local difficulties, and to lessen the labor of the Yearly Meeting, would it not be advisable to form regular districts in each state, and close them with lines, that individual churches may know to what district they belong; and, if so, should not this Yearly Meeting appoint brethren in each state to form districts in their respective states, and close them by making such lines?

Answer: Yes; but we will leave the districting of the states to the churches in the respective states.

1865. Art. 36. Does this Annual Meeting consider the decisions of sectional councils, which are not brought to the Annual Meeting, the same as those decided by the Annual Meeting; and if they do, why not take minutes of them, so that satisfaction could be returned to their brethren, who were dissatisfied, by epistle or by word of mouth, as the apostles and elders did at Jerusalem, in the first council?

Answer: We consider that all district councils should be careful not to undertake to pass resolutions or decisions concerning the general principles or practice of the whole fraternity, but refer them rather to the Annual Meeting, and confine themselves simply to the settlement of local matters.

1866. We recommend that each state form itself into convenient district-meetings. These meetings shall be formed by one or two representatives from each organized church, and we recommend that each church be represented in the district meeting, either by representatives or by letter. We think it best to hold those meetings in simplicity, and as much like the common council-meetings are held, as possible. A record of the district meetings may be kept, but not published. They should endeavor to settle all questions of a local character. But those of a general character, or those that concern the brotherhood in general, should be taken to the Annual Meeting. And all questions that cannot be settled at the district meetings should be taken to the Annual Meeting. In taking questions from the district to the Annual Meeting, they should be correctly and carefully formed; and all queries from district meetings should be accompanied with an answer. But in case those meetings cannot agree upon any questions, then they should be referred to the standing committee, and this shall form answers to the questions before they be read before the General Council. And it is considered very desirable, and indeed necessary, that in all cases in answering questions, both in district and Annual Meeting, that some Scripture authority or reason be given for the decision, though it should be done as briefly as possible.

No business can come before district meetings until it has passed through the church in which it originated. It is understood that any member falling under the council of the church, and being dissatisfied with the decision, may appeal to the Annual Meeting by presenting a petition, signed by a number of the members of the church. Nothing in this arrangement shall be construed as to prevent any member from presenting himself before the standing committee of the Annual Meeting, to offer anything that can not be brought before it in the manner prescribed, and the committee shall hear his case and dispose of it according to its judgment.

The church holding the meeting shall make arrangements to receive and entertain all the brethren and sisters privately. There shall be no boarding tent put up at the place of the meeting to entertain and feed a mixed multitude as heretofore.

All churches shall have the privilege to call on the General Council-meeting for committees to investigate grievances, and it shall be its duty to appoint such committees as heretofore.

1871. Art. 15. Would it not render more general satisfaction if churches which have difficulties to settle would, when they fail to settle them, call upon the elders in the adjoining churches to come to their assistance; and, if, in case a committee be after that needed, let them apply to their annual district meeting, instead of our General Conference, for said committee, and let it be selected from the churches which compose said district-meeting, saving much expenses, etc.?

Answer: We think it best to make no change in regard to the authority for appointing committees to make a final settlement of difficulties.

1876. Art. 17. We petition the Annual Meeting to reconsider the following words found in the plan for holding district meetings, adopted by the Annual Meeting of 1866: "A record may be kept but not published," and so amend the same as to give liberty to the district meetings to print minutes of their proceedings for distribution among the members of their respective districts.

Answer: This Annual Meeting reconsiders said words, and grants the privilege asked for."

THE ORGANIZATION OF THE DISTRICT

FROM the History of the Churches of the Eastern District, we learn that the Middle District of Pennsylvania had already several years before 1866 held a district meeting yearly. This included all the churches between the Susquehanna River on the east, and the Allegheny Mountains on the west, thus leaving all east of the Susquehanna unorganized. Therefore, some of the Elders in eastern Pennsylvania called a meeting in the Tulpehocken Church, Lebanon County, in the fall of 1866, notifying all the churches in eastern Pennsylvania of the time, place, and purpose to effect a similar organization. This was a new venture.

The date of the meeting is not at hand, but it was either in September or October. The churches were all represented. Brother D. M. Holsinger, and his son Henry R.,

of Blair County, Pa., were present by invitation, as they had already acquired several years' experience in this kind of undertaking.

The Elders prevailed on Elder Holsinger to preside. Elder C. Bomberger was appointed clerk, and he appointed S. R. Zug his assistant.

Thus organized, the purpose of the call stated, and the meeting declared open for remarks, it soon developed that there was a difference of opinion as to forming one or two districts. Those favoring two were, as a rule, from the German churches, and the strongest pleas for one district came from the English. The arguments for two were the difference in language and the laxity of discipline in some churches on the matter of dress; while on the other side it was argued by some, and that with tears, that by staying together, the influence of the plain churches might have a salutary effect on those dressy churches. The difference in language at that time was much more marked than it is now.

All business brought before the meeting had to be presented in both German and English, and the minutes had to be printed in both languages. The outcome finally was a decision, unanimously, to organize into one district, all the churches east of the Susquehanna River.

The next matter taken up was: when and where shall the first District Meeting be held for church business? Elder David Gerlick offered to take it in the White Oak Church, Lancaster County. The offer was accepted, and it was decided that it shall be held on Ascension Day, 1867, to meet the evening before to organize, and get things in shape for business next morning.

Ascension Day in 1867 coming on May 30th, the delegates from the churches met at the Chiques Meeting-house, in the White Oak District, on May 29, 1867, at 6 o'clock P.M.

Jacob Spanogle was our representative at this meeting.

OUR CHURCH DISTRICT

The First Church of the Brethren of Philadelphia was identified with the Eastern District of Pennsylvania until June, 1911. At that time the District was divided, and the First Church became a part of the newly created South Eastern District of Pennsylvania, New Jersey, and Eastern New York. (In 1936 the name was changed to Southeastern Pennsylvania, New Jersey, Eastern New York, and Northern Delaware.)

Any diversion from the beaten path of standard church procedure usually finds its inception in the heart and purpose of an individual. When others cannot be persuaded to go along where duty calls, one generally takes the initiative himself. Some one usually goes alone over lonely ways, or leads where few follow and often afar off. Not until the trail is blazed do numbers venture on. To such we are indebted for pioneering. It was this persuasion that took our early brethren from their homes for extended journeys to isolated places to preach the Gospel and organize churches. It was this same missionary spirit that united the churches into districts for more concerted action.

Prior to the creation of districts, all representation at Annual Meeting came exclusively and directly through individual churches. Thus a tremendous burden was imposed on the central powers of interpretation and administration.

Moved by the urge upon Annual Conference in 1859 for a more active participation in evangelism and missionary work, Elder John Umstad called a meeting of representatives from the churches east of the Susquehanna River to convene at the Green Tree Church September 22, 1860. Eleven churches participated. Its purpose was to consider the promotion of the Gospel. Our representatives were John Fox and Christian Custer.

This was the forerunner of a definite organization of the Eastern District comprising at the time fourteen churches

in all, with its first meeting at the Chiques house May 29, 1867, as already noted.

The missionary spirit which inspired the convention of 1860 was the inevitable outcome of a growing sentiment that had been working its way to the surface at Annual Conference for a number of years. The importunity of individual churches through the expressed conviction of their representatives, provided the pressure. This conviction was destined to slowly but surely shape itself into united action.

Like all commendable movements, the Yearly Meeting was led in time to recognize its obligation through district meetings and individual churches to this important arm of the service.

The proceedings of Annual Meeting for a great many years were confined largely to propositions involving negative decisions, or recourse to an indefinite future in drafting conclusions. It at once became the recognized clearing house for adjustment of differences, and the denominational encyclopedia to which individual churches resorted with innumerable questions of what *not* to do. Like all sources of information, this registry of discipline and procedure developed throughout the years a mass of obsolescence, and entertained correspondingly new departures. The progressive sequence to this accumulation of legislation on the statute books of the Brotherhood, was a clearance of contradictions and a gradual transformation from the law of "thou shalt not" to the brotherly admonition of "go and do."

The district meetings that followed a century or more later seasoned their deliberations with a large measure of positive and constructive movements, but to a degree only as these matters persisted, and as change in sentiment with the passing of time, spoke loudly for recognition. The convention of churches through authorized delegates brought into relief the pulse of the people, and provided means for observation and treatment. But the more rapid the pulse, the

quieter the subject was kept. Frequently, the silent treatment was resorted to and administered over long periods of time with relief in the uncertain future.

The temperature of the missionary-bent, however, was not easily controlled. The treatment by isolation, procrastination, and inaction, which was freely and repeatedly administered, only tempered the patient with patience.

While the district, as an interpretive and executive center, remained cool and indifferent, or passive at best, the mission work in specific localities that would no longer brook delay, took deep root and prospered. Locally, the Philadelphia church began to warm and unfold. We owe Geiger Memorial, Bethany, and Calvary, to the undeniable conviction of a few consecrated souls who counted the cost and went ahead. Perhaps the outstanding example is Bethany, born out of the zeal and personal sacrifice of Julia A. and Samuel B. Croft.

Our church was one of fifty groups of worshippers, most of them organized congregations, that maintained separate places of meeting within the bounds of the original district before the territorial division of 1911.

It is rather significant to note the outstanding motive which prompted the petition that finally led to the creation of a new district a half century later.

The petitioning churches felt in good conscience that they were deprived, not only of adequate representation at Annual Conference, but a sympathetic reaction and outlet for the missionary forward movement that pressed heavily upon them.

As Annual Meeting itself was slow in recognizing the missionary possibilities, so the district was equally backward in fixing upon a liberal program of action and commanding the courage to carry it out.

Initiative in this and other matters was not uniform in time, place, or purpose. It never is. It is hardly to be expected.

However, while District Meeting was rarely in sympathy with the pace and purpose of the Philadelphia congregation, it did not fail to show a receptive mood when it came to the liberal missionary contributions that found their way into the District Treasury. For this voluntary compromise the Philadelphia Church was always grateful with a modesty befitting the Cause it strove to serve.

Prior to his entrance on pioneer work in India, Wilbur B. Stover spent some time in Philadelphia. The local church, the district, and the brotherhood, owe infinitely more than can be expressed in words for his commanding influence and compelling zeal. And none the less for his unwavering constancy after the last string had been cut by a hesitating Mission Board, which finally sent him happily on his way to the foreign field.

It is impressive to recall that the first step taken by the Philadelphia church looking to a division of the district, occurred within two years of Brother Stover's departure for India. The departure of the one had a direct bearing on the first step of the other. His sojourn here aroused the brethren out of a sound sleep from which they had never been seriously disturbed. Of that, there is no question. The unquenchable fire was slowly burning, and the warmth of its spread made itself felt in local mission work that soon reached far beyond the boundaries of the City of Brotherly Love. The church was in the embrace of a new experience. She carried its import from time to time to District Meeting, and strove to enlist the co-operation of her sister churches. She was struggling to promote an inward urge that even the lethargy of others could not discourage.

Let us follow the sequence of the movement, and the development that bore upon the realization of its fruitage.

Wilbur Stover had scarcely set sail for India when plans took definite shape in Philadelphia for the support of Home and Foreign Missions. Soon after, the King's Daughters

effected an organization. Furthermore, the Dorcas Society took on new life and became active in local benevolences.

We quote from the minutes of church council, carrying the first petition on territorial division:

"April 28, 1896, the Pastor read a Petition to District Meeting, which was unanimously adopted, petitioning for a division of the Eastern District, between the English and German speaking churches."

No definite action was taken by District Meeting, but meanwhile the Mission was opened at 26th St. and Lehigh Avenue (Geiger Memorial). Then followed the appointment of a Clothing Committee to supplement other means in providing for the poor, and the organization of three important branches of church work: Elderly Ladies Aid, Mothers Society, and the Home Department in the Sunday School; and the Mite Society was revived—all of a local missionary nature, but rapid forerunners to a broader outlook.

From the minutes of church council: (Second petition).

"April 4, 1904, the church asked Annual Meeting through District Meeting for a separation into two districts of the Eastern District of Pennsylvania."

Still the delay was prolonged. In the interim, the Kensington Mission (Bethany) was opened. Note from the District Minutes:

"District Meeting, Eastern District of Pennsylvania, Springville Church at the Mohler House, Lancaster Co., May 6 and 7, 1908."

"The Committee on territorial division submitted a very brief report, but as it evidently presented no constructive recommendation, it was accepted with reserve. That is, the committee was continued with instructions to submit a more satisfactory plan at next District Meeting. The committee was composed of F. P. Cassel, A. L. Grater, J. H. Longenecker, Cyrus R. Gibbel, J. T. Myers was appointed to fill a vacancy.

"District Meeting, West Green Tree Church, Rheems House, Lancaster County, April 28 and 29, 1909.

"We, your committee on territorial division of District for election of members on Standing Committee, recommend that from henceforth at least every other year one member be chosen from the sister churches: Reading, Coventry, Royersford, Green Tree, Indian Creek, Upper Dublin, Germantown, First Church of Philadelphia, Sandbrook, Amwell, Parkerford, Mingo, Springfield, Hatfield, Norristown, Geiger Memorial, Brooklyn, Ridgely, and Peach Blossom."

From the minutes of church council (Third Petition).

"April 4, 1910, a Petition to District Meeting asking for the organization into a separate district of the Geiger Memorial, First Church, Germantown, Green Tree, Coventry, Parkerford, Royersford, Upper Dublin, all in Pennsylvania; Amwell and Bethel, in New Jersey; and Brooklyn, in New York, into a special District, to be known as the South Eastern District of Pennsylvania."

Quoting from the District Minutes:

District Meeting, Spring Creek Church, Annville House,
Annville, Lebanon County, Pa.

April 13 and 14, 1910

A Petition

We, the hereinafter named churches petition the District Meeting of Eastern Pennsylvania to grant the organization of the following churches, viz: Geiger Memorial, First Church, and Germantown, of Philadelphia, Green Tree, Coventry, Parkerford, Royersford, Upper Dublin, all in Pennsylvania; Amwell and Bethel, in New Jersey; and Brooklyn, in New York, into a separate District; said church district to be named the South Eastern District of Pennsylvania; the line of said District to be constituted by the respective named local church districts and all other churches that may hereafter by mutual arrangement be constituted in said named district.

We make the above request for the following reasons:

First: The constitution of a separate district of the respective churches named has not only met with the endorsement of the different committees sent to the Eastern District of Pa., but has been strongly encouraged by them as a practical and proper thing to do, all things considered.

Second: We make the request for a separate district on the ground that the recent arrangement effected by the Eastern District of Pa., with reference to a line drawn and voted on at our last District Meeting does not give satisfaction to most of the churches concerned in this petition; said churches having refused through their representatives to pay their assessments assessed by the District under the present arrangement and understanding of the line drawn and voted on, thus barring the purpose of a representation from and by the churches that for years have felt that they ought to have a representative on Standing Committee, either annually or every other year.

Third: It is evident that we are not doing the effective and active church work which should be done in our cities and towns for the reason that we feel our Home Missionary Board is not sufficiently active and interested to encourage and support aggressive church work.

Fourth: This request or petition is not meant as a reflection on our District; but is the result of our convictions that a more general effort and aggressive work ought to be done within the respective churches herein named.

Fifth: In case this request is not granted by District Meeting, then we ask that this petition be sent to Annual Meeting.

Answer: Passed (by District Meeting) to Annual Meeting.

Proceedings of Special District Meeting held at Ephrata, September 21, 1910:

The committee appointed by Annual Meeting presided.

The committee announced their decision to open the whole question of division, whether to divide, or not to divide; or, whether to divide into two, or three districts. For several hours there was a full and free discussion on the whole subject of division. About eighteen speakers took part, and each one felt at perfect liberty to follow such line of thought and argument as suited his view of the subject. There were twelve speeches in favor of division and six opposing. There were many earnest and spirited speeches, but all discussion was in the most kindly spirit.

The discussion closed with the following motion: 1. That a committee of five judicious, intelligent, and conservative brethren be appointed by this Special District Meeting, two from petitioners, and two from the other end of the district, and these

four to choose the fifth from the same end of the district, who shall look into the feasibility of, and the most consistent line, or lines, of dividing of district, as well as a fair consideration of all property, and to report to District Meeting of 1911, for the action of said meeting, as in her judgment may seem wisest and best.

2. During the time of the committee making investigation and survey, no one else shall busy themselves respecting this work, and any good points that any one may have, or suggestions to make that would prove helpful to the committee, the same shall be turned over to the foreman of the committee on this work. Also all delinquents which are due the district, or will come due before final action, shall promptly be paid.

Committee:

J. Kurtz Miller and M. C. Swigart, representing the petitioners.

John Herr and S. H. Hertzler, representing the other end.

These four elected Elder S. R. Zug as the fifth member of the committee.

Quoted from the District Minutes:

District Meeting, White Oak Church, Manheim House, Lancaster Co., May 3 and 4, 1911.

The report of the committee on division of district was then presented.

The following substitute was offered for an amendment to strike out the clause in the report which gives the Norristown Church the right to decide in which of the proposed districts it wishes to represent.

Inasmuch as the Norristown Church was not among the petitioning churches we move that the Norristown Church be a part of the old district if a division is effected. This substitute was passed. Another addition was made to the second last clause so that the Report as amended and adopted reads as follows:

The committee appointed at our special district Meeting held at Ephrata, September 21, 1910, to draft a plan for the division of the Eastern District of Pennsylvania into two or

more districts, met at Elizabethtown College, December 12, 1910, at 2 p.m. After devotional services the committee discussed the matter of dividing the district into separate districts and agreed on the following report: We as a committee were not a unit as to the feasibility of dividing the district at this time but owing to the appeal of the petitioners and the recommendations of Annual Meeting Committee have unanimously agreed to recommend to the district meeting the following line for a division of the district: Starting at Wilmington, Del., following the line of the Wilmington & Northern R.R., to Birdsboro, via Coatesville, thence on a line in a N.E. direction to County Line, one mile N.E. of Pottstown, then line running parallel with Schuylkill River, one mile from the river, to point one mile east of Mingo Station, thence on a line N.E. to North Wales, thence to New Hope on the Delaware River, then following Delaware River to New York State. The new district to comprise the whole of the State of New Jersey, Greater New York City, Long Island, and all the territory east of the proposed line.

The Norristown Church is to represent in the old district.

We further recommend that all moneys remaining in the treasuries of the different district funds at the time of the division of the district be divided in proportion to the membership of the district with this proviso, that all amounts due from different churches be taken into consideration in making the distribution.

Furthermore this division shall not affect the interest in the Brethren Home, the Elizabethtown College and the Children's Aid Society.

And, furthermore, this division of the district shall not in any way interfere with present church lines.

J. Kurtz Miller, Chairman
M. C. Swigart, Secretary
John Herr
S. R. Zug
Samuel H. Hertzler

After this report as amended had been adopted without a dissenting vote, Elders Jesse Ziegler and John Herr, were appointed to represent the old district at the organization of the newly created district to arrange for the finances as specified in the report.

It was also on motion agreed that the division should not become operative until after this district meeting is dismissed."

* * * * *

From minutes of Annual Meeting, St. Joseph, Mo., June 6-8, 1911, on the division of the District of Eastern Pennsylvania (first introducing the items as presented the year before and giving reason for deferring action at that time):

(Here is quoted in full the Petition for territorial division submitted to District Meeting April 13-14, 1910, and passed by District Meeting to Annual Meeting at that time.)

Answer by Annual Meeting of 1910 to the District Petition of 1910, as above.—"Because of being somewhat irregular, this petition is referred to a committee of three to investigate the advisability of division asked for, labor for reconciliation, and report to next Annual Meeting.

Committee: P. S. Miller, J. M. Hagey, G. A. Snider."

After the foregoing introduction, the minutes of Annual Meeting of 1911, then go on to say:

"The report of the Committee, stating a satisfactory division of the District, was accepted."

"By motion the new District known as the Southeastern District of Pennsylvania, New Jersey and Eastern New York was recognized and the delegates seated in the Conference."

There was some objection to accepting and seating the delegates from the new District because it was stated that the petitioning churches had already participated in the selection of delegates representing the Eastern District of which it was claimed they were still a part so far as the present Annual Meeting of 1911 was concerned. However, the opposition was speedily over-ruled and, as the motion indicates, the new District enjoyed the immediate and direct representation on Standing Committee which it had been so long and earnestly seeking.

Thus endeth the lengthy chapter on territorial division of the district.

The twelve churches forming the new District, with a combined membership of about 1550, are shown in the order of their inception or organization, as follows:

Germantown	1723
Coventry	1724
Amwell	1733
First, Philadelphia	1813
Upper Dublin	1840
Green Tree	1845
Union, Sand Brook 1848	
Bethel 1884	1896
Geiger Memorial	1896
Parkerford	1898
Brooklyn (English)	1899
Royersford	1900
Bethany	1904

On or about September 19, 1896, Sand Brook (1848) and Bethel (1884) united under the name of the Union Church. On May 25, 1912, Union and Amwell united as one congregation known as the Amwell Church of the Brethren.

Upper Dublin (1840) became the Ambler Church of the Brethren in 1922.

Since the division, the following additional churches have become a part of the new District, making a total of nineteen:

Brooklyn (Italian)	Pottstown
Calvary	Quakertown
Harmonysville	Springfield
Norristown	Wilmington

It may also be noted that the dissenting members who had withdrawn as the Old Order group and were worshipping at Dover Hall, were first represented at the District Meeting held at Mingo April 25, 1888, by Joel K. Reiner, their min-

DISTRICT MEETING DELEGATES

<i>Date</i>	<i>Where Held</i>	<i>Delegates</i>	<i>Alternates</i>
1860, September 22nd	Green Tree	John Fox	
	Montgomery County	Christian Custer	
1867, May 29th	Chiques Meeting House	Jacob Spanogle	
	White Oak Church, Lancaster Co.		
1868, " 21st	Green Tree	Jacob Spanogle	
		Christian Custer	
1869, " 5th	Tulpehocken	Jacob Spanogle	
	Lebanon Co.	Christian Custer	

(At this meeting the following query was raised: "Should not all the ordained Elders present at the District Meeting have a vote in connection with the delegates in deciding queries? Answer: They should.")

1870, May 25th	Mingo	Christian Custer	
	Montgomery Co.	Silas Thomas	
1871, " 11th	Big Swatara	Jacob Spanogle	
	Lancaster Co.	Silas Thomas	
1872, " 1st	Coventry, near	Jacob Spanogle	
	Pottstown	Christian Custer	
1873, " 14th	West Conestoga	Jacob Spanogle	
	Lancaster Co.		
1874, " 6th	Hatfield	Jacob Spanogle	
		J. P. Hetric	
1875, April 28th	Ephrata	Jacob Spanogle	
		J. P. Hetric	

"(The Elders present, not specially sent as delegates, have the same power as delegates, by virtue of the rules of this District Meeting)."

1876, May 17th	Mingo	J. P. Hetric	
		I. G. Harley	
1877, " 2nd	Spring Creek	I. G. Harley	
	Dauphin Co.	M. Lutz	
1878, " 22nd	Indian Creek	J. P. Hetric	
		I. G. Harley	

<i>Date</i>	<i>Where Held</i>	<i>Delegates</i>	<i>Alternates</i>
1879, May 14th	Petersburg Meeting House	J. P. Hetric	
1880, April 28th	White Oak Church Green Tree	J. C. Cassel J. P. Hetric I. G. Harley	
1881, May	Little Swatara	Elwood Roberts	
1882, "	Berks Co. Coventry	C. C. Hartmann Joel K. Reiner J. C. Cassel	
1883, April 26th	Maiden Creek Church, Berks Co.	No record	
1884, May 14th	Hatfield	" "	
1885, " 6th	Tulpehocken	" "	
1886, " 26th	Springfield	C. C. Hartmann	
1887, " 11th	Conestoga	E. A. Orr John Fry	
1888, April 25th	Mingo	E. A. Orr	
1889, May 15th	Chiques	Represented by letter	
1890, April 30th	Ephrata	Not represented	
1891, " 22nd	Big Swatara	I. G. Harley	
1892, May 11th	Ridgely, Caroline Co., Md.	T. T. Myers	
1893, April 26th	Indian Creek	T. T. Myers Isaac Hunsberger	
1894, " 18th	Petersburg	T. T. Myers	
1895, May 8th	Mountville Church Hatfield	I. G. Harley T. T. Myers	J. L. Fry
1896, April 29th	Spring Creek	I. G. Harley	

(The foregoing 1867 to 1896 is taken from the printed minutes of the District, and shows the actual delegates seated, with the following exceptions: T. T. Myers was the only delegate in 1895; I. G. Harley not present. Again, I. G. Harley not present in 1896, and J. L. Fry, alternate served with T. T. Myers. The church minutes of April 3, 1893, show that I. G. Harley was appointed delegate with T. T. Myers, although the printed minutes report Isaac Hunsberger (present but not an Elder) seated as a delegate.)

<i>Date</i>	<i>Where Held</i>	<i>Delegates</i>	<i>Alternates</i>
1897,	Sand Brook, N. J.	T. T. Myers Frank Hause	
1898,	White Oak	T. T. Myers Tobias Myers	
1898,	Mingo	T. T. Myers J. W. Cline	
(This was a special meeting to consider a division of the district as between the English and German speaking churches.) At Church Council, Jan. 2nd, 1899, T. T. Myers reported a good meeting, but that they had failed to divide the district.			
1899,	Springfield	T. T. Myers J. W. Cline	
1900,	Conestoga	J. W. Cline *C. C. Ellis	T. T. Myers

*July 2, 1900, — returning from District Meeting, reported that he was very much pleased with results, and especially with the missionary work, and stated that the Philadelphia church contributed about one-third of the total contribution from the District.

1901, Little Swatara
W. S. Long
C. O. Beery
(C. O. Beery reported that he was particularly impressed by the favorable sentiment on missionary work.)

<i>Date</i>	<i>Where Held</i>	<i>Delegates</i>	<i>Alternates</i>
1901,	(Special meeting, Place not shown)	W. S. Long	
1902,	Chiques	W. S. Long L. M. Keim T. T. Myers	I. N. Buckwalter Mrs. W. S. Groff
1903,	Indian Creek	L. M. Keim T. T. Myers	Mrs. W. S. Groff Mary S. Geiger
1904,	Tulpehocken	L. M. Keim T. T. Myers	Mrs. W. S. Groff
1905,	Ridgely, Md.	Wm. F. Davis T. T. Myers	
1906,	Lancaster	Jas. A. Harley Wm. F. Davis	
1907,	Hatfield	Mrs. W. H. B. Schnell	
1908,	Springfield	Charles A. Bame Wm. F. Davis	
1909,	West Green Tree	Charles A. Bame Wm. F. Davis	
1910,	Annaville	D. Webster Kurtz Mrs. D. Webster Kurtz	
1910, Sept. 21	Special Meeting Ephrata	D. Webster Kurtz Mrs. W. S. Groff	

ister, and by J. Harry Hartmann, one of their deacons. Joel K. Reiner was their delegate in 1889, and again in 1890, with J. Harry Hartmann. Joel K. Reiner in 1891; J. Harry Hartmann in 1892; J. Harry Hartman and J. W. Steiner in 1893; J. Harry Hartmann in 1894; and J. Harry Hartmann and J. W. Steiner in 1895.

Disorganization by mutual consent, and abandonment of the project was reported to District Meeting in 1896.

Here follow similar data covering the newly created district to be known as "The Southeastern Pennsylvania, New Jersey, and Eastern New York"; and since 1936: "The District of Southeastern Pennsylvania, New Jersey, Eastern New York, and Northern Delaware."

Purpose: From the Constitution—

It is the purpose of this Conference to be the agency of the Church of the Brethren in this District for the promotion of the Kingdom of God in its territory and throughout the world.

The membership of this Conference shall be composed of all the regularly established congregations of the Church of the Brethren of this district, through their regularly appointed delegates.

Each church shall be entitled to representation by two delegates for the first two hundred members or less, and one additional delegate for each additional two hundred members or fraction thereof.

* * * * *

<i>Date</i>	<i>Where Held</i>	<i>Delegates from the First Church</i>	<i>Alternates</i>
1911, May 11	Germantown	D. W. Kurtz Mrs. W. S. Groff	

This being the first meeting in the proposed new district, Elder S. R. Zug was chosen Temporary Moderator, and E. F. Nedrow, Secretary. Elders J. P. Hetric, A. L. Grater, and J. T. Myers were chosen Credential Committee. Elders Jesse Ziegler and James Shisler were appointed Tellers.

The permanent organization being effected in the usual way resulted in the following officers:

Moderator, J. T. Myers

Writing Clerk, M. C. Swigart

Reading Clerk, D. W. Kurtz

Treasurer, W. S. Price

Auditing Committee: James A. Harley 3 years

S. B. Croft 2 years

P. R. Markley 1 year

District Sunday School Secretary, W. G. Nyce

Committee appointed to meet with District Meeting of Eastern Pennsylvania to adjust finances of district at time of division: M. C. Swigart and J. Kurtz Miller.

Decided to take an offering at each district meeting and give it to each church where meeting is held.

Decided that churches holding the meeting should feed the people free of charge as was the old custom.

The names that are starred represent the delegates who were present and seated at the respective meetings tabulated:

<i>Date</i>	<i>Where Held</i>	<i>Delegates</i>	<i>Alternates</i>
1911, Sept. 28th	Brooklyn	D. Webster Kurtz *Mrs. W. S. Groff	*Wm. F. Davis Jas. A. Harley
1912, " 23rd	Green Tree	*D. Webster Kurtz *J. T. Myers *Mrs. W. S. Groff	Jas. A. Harley Roland L. Howe
1913, Oct. 27th	Coventry	*D. Webster Kurtz *Wm. F. Davis *Mrs. W. S. Groff	J. T. Myers
1914, " 25th	First Church Philadelphia	*Mrs. D. Kuns *Geo. D. Kuns *Mrs. W. S. Groff	H. K. Garman H. H. Funk
1915, " 28th	Parkerford	*Wm. F. Davis *Geo. D. Kuns *Mrs. Geo. D. Kuns *Mrs. W. S. Groff	Mary S. Geiger W. I. Book Mrs. W. H. B. Schnell
1916, May 9th	Green Tree Special Meeting	T. L. Fretz Geo. D. Kuns Mrs. Geo. D. Kuns	Robert G. Jones Frank Foster
1916, October 26th	Germentown	*Geo. D. Kuns *Mrs. Geo. D. Kuns *Mrs. W. H. B. Schnell *Mrs. W. S. Groff	W. S. Irwin Frank Foster W. I. Book
1917, " 25th	Brooklyn	*Mrs. W. S. Groff *Geo. D. Kuns Mrs. Geo. D. Kuns *W. S. Irwin	J. M. Fogelsanger *Jas. A. Harley *Mrs. W. H. B. Schnell
1918, April 25th	Green Tree	*Geo. D. Kuns *W. S. Irwin Mrs. W. S. Groff *Mrs. W. H. B. Schnell	J. M. Fogelsanger S. C. Cover I. N. Buckwalter *S. C. Cover J. L. Markley W. F. Davis

<i>Date</i>	<i>Where Held</i>	<i>Delegates</i>	<i>Alternates</i>
1919, April 24th	Bethany	C. C. Ellis *J. M. Fogelsanger J. L. Markley *Mrs. W. H. B. Schnell *C. C. Ellis *H. Stover Kulp Mrs. W. H. B. Schnell *H. Stover Kulp *Mrs. W. H. B. Schnell *C. C. Ellis *H. Stover Kulp *Mrs. H. Stover Kulp *Mrs. W. H. B. Schnell T. L. Fretz *Mrs. W. H. B. Schnell *Mrs. W. S. Groff *Mrs. Bessie Weiss *W. C. Rosenberger Ross D. Murphy *Mrs. Ross D. Murphy *J. A. Bricker *Mrs. W. H. B. Schnell B. B. Ludwick J. O. Good Mrs. W. S. Groff Miles Murphy *Frank Creutz (Elder J. A. Bricker and Mrs. W. H. B. Schnell seated.)	*Mrs. J. L. Markley *Mrs. H. C. Alderfer W. C. Rosenberger H. C. Alderfer J. M. Fogelsanger W. F. Davis T. L. Fretz *T. L. Fretz Mrs. W. S. Groff J. M. Fogelsanger *W. C. Rosenberger Mrs. W. S. Groff J. L. Markley Mrs. J. L. Markley (No alternates shown in minutes) Mrs. Christine M. Rosenberger *Mrs. Hannah Funk W. C. Rosenberger Frank Foster Ross D. Murphy *Mrs. Ross D. Murphy Mrs. J. O. Good
1920, " 29th	Green Tree		
1921, " 28th	Pottstown		
1922, " 27th	Coventry		
1923, " 26th	Germantown		
1924, " 24th	Ambler		
1925, " 30th	Royersford		

<i>Date</i>	<i>Where Held</i>	<i>Delegates</i>	<i>Alternates</i>
1926, April 22nd	Parkerford	H. S. Delp *Ross D. Murphy *A. C. Schofield Mrs. H. K. Hoar (Elder J. A. Bricker seated.) *J. D. Reber *Mrs. W. H. B. Schnell *Mrs. H. H. Funk Frank Creutz *Mrs. H. K. Hoar *Earl Trout *Mrs. H. S. Delp J. M. Fogelsanger (Mrs. H. H. Funk seated, though not elected of record.) *Mrs. W. H. B. Schnell *Mrs. J. O. Good Mrs. Geo. W. Morrison *Frank Creutz (Mrs. H. C. Alderfer seated.) *Mrs. H. H. Funk Mrs. H. S. Delp *Mrs. W. H. B. Schnell *Mrs. Bessie Wetter (Elder J. W. Bricker seated.) *Mrs. H. H. Funk *Mrs. W. H. B. Schnell Frank Creutz Mrs. J. O. Good (Elder J. A. Bricker seated.)	Mrs. H. S. Delp *J. O. Good J. L. Markley Jas. A. Harley Mrs. G. W. Morrison Herbert G. Moyer Earl Trout Mrs. J. H. Compton A. C. Schofield Mrs. J. O. Good H. S. Delp Frank Creutz H. S. Delp J. O. Good Mrs. Geo. S. Hummel Mrs. W. C. Caulton Mrs. J. O. Good Mrs. Ross D. Murphy Mrs. Geo. S. Hummel Mrs. H. K. Hoar Ross D. Murphy Mrs. Ross D. Murphy *Roland L. Howe Mrs. H. S. Delp
1927, " 28th	First Church Philadelphia		
1928, " 26th	Green Tree		
1929, " 18th	Ambler		
1930, " 24th	Coventry		
1931, " 23rd	Wilmington		

<i>Date</i>	<i>Where Held</i>	<i>Delegates</i>	<i>Alternates</i>
1932, April 21st	First Church Philadelphia	*Mrs. Christine M. Rosenberger *Mrs. W. H. B. Schnell Milton Kammer *J. O. Good	*Mrs. W. C. Schick A. C. Schofield L. M. Rosenberger Frank Creutz
1933, " 20th	Royersford	Mrs. H. K. Hoar Mrs. H. S. Delp *Milton Kammer *Frank Creutz	*Mrs. Christine M. Rosenberger Mrs. J. H. Compton Mrs. H. B. Burritt *Mrs. H. H. Funk
1934, " 19th	Geiger Memorial	*Mrs. H. H. Funk *Mrs. W. H. B. Schnell *Mrs. John S. Sippel *W. S. Groff	J. O. Good Roland L. Howe Frank Creutz Frank Foster
1935, " 18th	Green Tree	Mrs. J. O. Good Mrs. W. H. B. Schnell Mrs. H. K. Hoar	*Mrs. Bessie Wetter *Mrs. J. H. Compton W. S. Groff
1936, " 23rd	Coventry	*Mrs. Ross D. Murphy (Mrs. Geo. W. Morrison is shown seated as a delegate.) *Roland L. Howe *Mrs. Ross D. Murphy *Mrs. Cyrus O. Caulton *Mrs. H. H. Funk	A. Rhan Mrs. J. L. Markley Mrs. W. H. B. Schnell Frank Creutz Mrs. Christine M. Rosenberger
1937, " 22nd	Germantown	*Mrs. W. H. B. Schnell *Mrs. Christine M. Rosenberger P. R. Markley A. Rhan	*Mrs. H. H. Funk *Mrs. Walter Eckenrode Frank Creutz *Mrs. J. H. Compton
1938, " 21st	Ambler	*Roland L. Howe *Mrs. H. H. Funk *Mrs. Isabel Dewees *Mrs. J. H. Compton	J. H. Compton A. Rhan Walter Eckenrode Mrs. Christine M. Rosenberger

<i>Date</i>	<i>Where Held</i>	<i>Delegates</i>	<i>Alternates</i>
1926, April 22nd	Parkerford	H. S. Delp *Ross D. Murphy *A. C. Schofield Mrs. H. K. Hoar (Elder J. A. Bricker seated.) *J. D. Reber *Mrs. W. H. B. Schnell *Mrs. H. H. Funk Frank Creutz *Mrs. H. K. Hoar *Earl Trout *Mrs. H. S. Delp J. M. Fogelsanger (Mrs. H. H. Funk seated, though not elected of record.) *Mrs. W. H. B. Schnell *Mrs. J. O. Good Mrs. Geo. W. Morrison *Frank Creutz (Mrs. H. C. Alderfer seated.) *Mrs. H. H. Funk Mrs. H. S. Delp *Mrs. W. H. B. Schnell *Mrs. Bessie Wetter (Elder J. W. Bricker seated.) *Mrs. H. H. Funk *Mrs. W. H. B. Schnell Frank Creutz Mrs. J. O. Good (Elder J. A. Bricker seated.)	Mrs. H. S. Delp *J. O. Good J. L. Markley Jas. A. Harley Mrs. G. W. Morrison Herbert G. Moyer Earl Trout Mrs. J. H. Compton A. C. Schofield Mrs. J. O. Good H. S. Delp Frank Creutz H. S. Delp J. O. Good Mrs. Geo. S. Hummel Mrs. W. C. Caulton Mrs. J. O. Good Mrs. Ross D. Murphy Mrs. Geo. S. Hummel Mrs. H. K. Hoar Ross D. Murphy Mrs. Ross D. Murphy *Roland L. Howe Mrs. H. S. Delp
1927, " 28th	First Church Philadelphia		
1928, " 26th	Green Tree		
1929, " 18th	Ambler		
1930, " 24th	Coventry		
1931, " 23rd	Wilmington		

<i>Date</i>	<i>Where Held</i>	<i>Delegates</i>	<i>Alternates</i>
1932, April 21st	First Church Philadelphia	*Mrs. Christine M. Rosenberger *Mrs. W. H. B. Schnell Milton Kammer *J. O. Good	*Mrs. W. C. Schick A. C. Schofield L. M. Rosenberger Frank Creutz
1933, " 20th	Royersford	Mrs. H. K. Hoar Mrs. H. S. Delp *Milton Kammer *Frank Creutz	*Mrs. Christine M. Rosenberger Mrs. J. H. Compton Mrs. H. B. Burritt *Mrs. H. H. Funk
1934, " 19th	Geiger Memorial	*Mrs. H. H. Funk *Mrs. W. H. B. Schnell *Mrs. John S. Sippel *W. S. Groff	J. O. Good Roland L. Howe Frank Creutz Frank Foster
1935, " 18th	Green Tree	Mrs. J. O. Good Mrs. W. H. B. Schnell Mrs. H. K. Hoar *Mrs. Ross D. Murphy (Mrs. Geo. W. Morrison is shown seated as a delegate.) *Roland L. Howe *Mrs. Ross D. Murphy *Mrs. Cyrus O. Caulton *Mrs. H. H. Funk *Mrs. W. H. B. Schnell *Mrs. Christine M. Rosenberger P. R. Markley A. Rhan	*Mrs. Bessie Wetter *Mrs. J. H. Compton W. S. Groff A. Rhan Mrs. J. L. Markley Mrs. W. H. B. Schnell Frank Creutz Mrs. Christine M. Rosenberger Mrs. H. H. Funk *Mrs. Walter Eckenrode Frank Creutz *Mrs. J. H. Compton J. H. Compton A. Rhan
1936, " 23rd	Coventry		Walter Eckenrode Mrs. Christine M. Rosenberger
1937, " 22nd	Germantown		
1938, " 21st	Ambler	*Roland L. Howe *Mrs. H. H. Funk *Mrs. Isabel Dewees *Mrs. J. H. Compton	

<i>Date</i>	<i>Where Held</i>	<i>Delegates</i>	<i>Alternates</i>
1939, April	Quakertown	*Mrs. Christine M. Rosenberger Raymond B. Weber *Roland L. Howe *Mrs. J. H. Compton *Roland L. Howe *J. O. Good	Wm. C. Schick *Mrs. Walter Eckenrode Mrs. Russell F. Esray Russell Esray *Mrs. J. H. Compton Walter Eckenrode Mrs. Laura Markley P. R. Markley
1940, " 18th	First Church Philadelphia	*Mrs. Christine M. Rosenberger Miriam Eckenrode *Mrs. J. S. Sippel Mrs. Laura Markley Walter Eckenrode	*Mrs. L. M. Rosenberger Mrs. Thomas S. Aveson *Mrs. C. E. Boerner A. Rhan
1941, " 17th	Coventry	*Mrs. Christine M. Rosenberger Mrs. Christine M. Rosenberger Mrs. Harold L. Newcomer *Roland L. Howe Mrs. Robert G. Kiebach Mrs. Christine M. Rosenberger	*Mrs. Walter Eckenrode Mrs. H. K. Hoar Mrs. H. H. Funk *A. Rhan *Roland L. Howe J. O. Good
1942, " 23rd	Amwell	*A. Rhan *Maude L. Rudy *Mrs. H. H. Funk	Mrs. Ross D. Murphy Mrs. Millie Lerch
1943, " 21st	Germantown		

CHAPTER 14

THE BURIAL GROUND

The Philadelphia Church had no cemetery of its own, but to provide for this necessity and safe-guard the future, a meeting was held in Germantown as early as August 5, 1840, at which Peter Keyser was called to the chair. Its purpose was to secure the right of burial to all members in both Germantown and Philadelphia. An unrecorded incident brought the matter forcibly into question thirty-two years later.

The following is taken from the minutes of a meeting of the Board of Trustees held at Crown Street, January 29, 1872, of which John S. Thomas was chairman :

"After the regular business had been disposed of, the minutes of a Trustee Meeting held in the Brethren's Meeting House in Germantown on the 5th day of August A.D. 1840 with regard to the burial ground at Germantown, were read; and reference made to a 'Preamble and Resolutions' covering Rules and Regulations adopted at an adjourned meeting two weeks later with regard to the right of Burial of the Germantown and Philadelphia churches."

(From the reading of the text, Elder John Fox was evidently indisposed and not present at this meeting.)

"Brother John Fry then stated that Brother John Fox requested these papers to be read, and some action be taken, or some instruction given, stating at the same time, that the Brethren at Germantown had requested him to sign a 'Transfer Deed' he being the only surviving Trustee of the Germantown church and that he had refused to sign, because they had changed the name of 'German Baptist or Brethren' to the 'Church of Christ' as one reason and secondly to retain the right of Burial to the Philadelphia church, he thought that these Rules and Regulations should be placed in the Deed."

Minutes of a Church Meeting held in Germantown
August 5, A.D. 1840:

"At a meeting of the Members of the German Baptist Church, and the Contributors towards the improvement of the 'Burial Ground,' at Germantown; Convened (agreeably to notice) in Germantown, on the Fifth day of August A.D. 1840. On motion Peter Keyser was called to the Chair, and Joseph E. McIlhenney appointed Secretary. It was on Motion Resolved that a lot be appropriated as a place of burial to each member, or contributor, entitled to a family right, and that a committee be appointed to locate the lots to be reserved exclusively for each Member, or Contributor, and confine them as much in family groups as practicable. The Resolution being adopted, it was moved & seconded that a committee consisting of five persons, be appointed, to carry out the above Resolutions, which being adopted the following named persons were appointed the said committee, John Fox, Joseph Gorgas, Peter A. Keyser, Peter R. Gorgas & John Libert.

The Committee having performed the duties committed to them made a report, which on motion was accepted. It was then moved and seconded that a committee of Five be appointed to be denominated the Interment Committee. The motion having prevailed, the following persons were appointed on that Committee, Three from Germantown and Two from Philadelphia, namely, John Fox and Peter K. Gorgas of Philadelphia, and Wm. Keyser, Joseph Gorgas, and John Libert of Germantown.

It was moved & Seconded that a committee of three be appointed to report Laws and regulations for the improvement of the Lots.

It was then moved & seconded that the meeting now adjourn to meet this day two weeks, at 3 p.m. at the same place.

Peter Keyser, President
Joseph E. McIlhenney, Secretary"

We do not appear to have a record of the adjourned meeting, although the "Laws and Regulations," prepared by the Committee appointed for that purpose, are in printed form and pasted alongside the minutes of August 5, 1840, just quoted. Furthermore, the minutes of January 29, 1872,

refer to their adoption at a second meeting which was evidently the adjourned meeting "two weeks" from August 5, 1840—

PREAMBLE

That no misunderstanding may arise in regard to the right of burial in the Burying Ground belonging to THE GERMAN-TOWN BAPTIST CHURCH OF GERMANTOWN AND PHILADELPHIA, the Society have adopted the following RULES AND REGULATIONS, viz:

ARTICLE I

Section 1. All members of the Church either in Germantown or Philadelphia, are entitled to the right of Burial.

Section 2. All members of the Church having families, and other persons possessing a family right of Burial shall be entitled to Interment for the heads of said families, and all their unmarried children, who may be considered part of the family at the time of their decease.

Section 3. The descendants of Members and of persons possessing family rights, and other white persons, who in the opinion of the Committee of Interment have sufficient claims, shall be permitted to Burial upon the payment of five dollars for an adult, and three dollars for a child under twelve years of age.

ARTICLE II

Section 1. The Committee of Interment shall have the general superintendence of the Burial Ground and the control and direction of all enclosures and improvements of the Lots.

Section 2. The Committee of Interment, shall likewise hereafter constitute the Committee for Locating Lots, to all those entitled to them who are not already accommodated with sufficient room for a family Burial Ground.

ARTICLE III

Section 1. Plots that have been or hereafter may be allotted to families, shall not be encroached upon for the Interment of others, without the consent of such family or the survivors thereof.

Section 2. All enclosures and improvements must be made within the lines of the lots so enclosed, and cannot exceed four feet six inches in height above the adjoining plot. The earth in the enclosed lots shall not be elevated above the surrounding ground.

Section 3. No trees to be planted in the Lots, nor any growing thereon to be removed therefrom without the consent of the Committee; shrubbery may be planted thereon, but never to be allowed to exceed four feet six inches in height.

Section 4. The Graves therein to be at least six inches from the entire line thereof.

ARTICLE IV

Section 1. No Burial will take place without a permit from a member of the Committee of Interment, and all Interments shall be subjected to the rules of said Committee.

Section 2. All Graves shall be at least six feet in depth, and in such position as the Committee may designate.

"A proposition was then made to appoint a committee to wait upon Brother John Fox and instruct him not to sign any deed until they inserted in the deed these Rules and Regulations with the word 'White' stricken out, which was agreed to, and the chairman ordered to appoint that Committee. Brethren John L. Fry, I. G. Harley, and J. Eisenhower were appointed on that Committee."

February 5, 1872—Special Meeting of the Board of Trustees called, as stated by John S. Thomas, Chairman—

To take action in regard to the Burial Ground at Germantown and to secure our rights, as we have had to bury in that ground.

A Resolution was then offered, following the reading and acceptance of the report of the Committee appointed to wait upon Brother Fox:

"That Brother John Fox be instructed to demand of the Trustees at Germantown all the old papers that we may examine them. That a new Deed of Transfer may be drawn giving to the Philadelphia church the same right and privilege which was agreed upon, and adopted at a meeting held at Germantown in the year 1840 with regard to the burial ground."

The above Resolution was accepted, and on motion the chairman was ordered to appoint the committee to wait upon Brother Fox with the resolution and also if necessary assist him to secure the papers. Brethren J. Eisenhower, I. G. Harley, John L. Fry, John Hagey, and Isaac Hunsberger were appointed on that committee.

June 12, 1872. Special meeting of the Board of Trustees:

"Brother Eisenhower (Chairman of the Committee appointed to assist Brother John Fox in arranging matters with the Germantown Church, in regard to the right of Burial) reported all settled satisfactorily, and that we, the Philadelphia Church, had our rights of Burial as before—The Committee was then discharged."

In 1913 and 1914 the writer made a careful "inventory" of the burials at the Germantown Cemetery to assist in checking certain historical data concerning the Philadelphia Church. This record has proved invaluable as a ready reference on numerous occasions since. Some of the inscriptions were at that time almost beyond deciphering. The passing of years with inevitable erosion of stone markers will continue their contribution to this difficulty.

CHAPTER 15

BAPTIZING FACILITIES

For fifty-seven years, or more, the church depended on Peter Leibert's Creek, Wissahickon Creek, and the Schuylkill and Delaware rivers, in Philadelphia, and Cooper's Creek, across the Delaware on the New Jersey side, for baptizing purposes.

Accommodations for "a place to dress" cost the church from 75¢ to \$1.50 a person.

The residential growth of the City, the development of industrial sites, and the undesirable publicity of curious throngs, contributed to the problems of baptism. Even the two large rivers finally offered no suitable available place that could be depended upon for this service. Consequently, the Philadelphia brethren were practically driven to abandon stream baptism.

September 6, 1874, nine were baptized in the Delaware River, and the last of this group was Kate A. Harley (Isaiah's daughter) and later became the wife of Charles C. Hartmann, Jr.

The last baptized in the Delaware River was Mathew Kolb, Sunday afternoon, September 20, 1874.

October 1, 1874, when 87 years of age, John Fox stated in council that "the time has come when we should have a pool; we now have much difficulty baptizing in the river; we must always wait for the tide or baptize in the mud."

With the Elder strongly in favor of the move, the brethren lost no time in making suitable provision for pool baptism.

J. Harry Hartmann stated November 15, 1913, that

"The work was done by brethren Isaac Hunsberger, and Dory Dome who was sexton of the church. Even when this pool was built, some of the applicants had the officials keep the water *running* during their baptism. Brother Jacob C. Cassel, who is now a minister in the Progressive Church, was one; that was almost forty years ago."

We note that

"Sunday evening, October 11, 1874, baptized by Jesse P. Hetric for the first time in the pool in the church

Charles Kline
Charles Hartmann
Henry Hartmann."

Thus our progressive Elder and leader of vision, by taking the initiative in the introduction of the pool, anticipated by eighteen years the revised ruling of Annual Meeting of 1902. Let us review a few of the steps leading up to this concession:

Notwithstanding the physical difficulties which forced the church to make the change, some were not in sympathy with it. These, together with opposing members of other congregations in the district, were prompt in bringing the issue to the front. The minutes of the local church, as well as those of the district and annual meeting, show that the subject was kept very much alive.

Annual Meeting had already placed itself on record:

1864. Art. 17. Is it wrong to baptize or immerse sick persons in a house? Answer: We consider it is not advisable to do so whenever it is possible to avoid it.

The above minute is all the stronger when we note that it limits both query and answer to "sick persons."

The following was presented to District Meeting at Ephrata, Pa., April 28 and 29, 1875:

"Is it according to the Gospel for brethren to make a pool in a meeting-house for the purpose of baptizing, and if not, what course should be pursued by members of a church that has done so, who are very much grieved at such a proceeding?"

As the meeting could not agree upon an answer, it was referred to Annual Meeting, resulting in the following decision:

1875. Art. 2. As we have no authority in the Scriptures for baptizing in the house, we consider it wrong to do so.

Another minute of District Meeting at Ephrata in 1875, states:

Query 4 having reference to grievances in Philadelphia, it is agreed to refer this query, since it has reference to the Philadelphia Church, to that church, and advise that either one or both parties call for a committee from the Yearly Meeting.

From the minutes of District Meeting, Spring Creek, Dauphin Co., Pa., May 2 and 3, 1877:

"Art. 29. A request came from the Philadelphia Church requesting Annual Meeting to reconsider Art. 2, 1875, therefore we send said request up for reconsideration." Answer: We make no change from the minutes of 1875.

"Art. 30. How do we, the members of the Philadelphia Church, that have been baptized in the pool or baptistry, stand in relation to the Church at large, and does the Church consider it a valid Christian baptism?" Answer: We decide that those who were baptized in the pool were baptized with a valid baptism; and those who walk in the order of the Gospel and the Brethren, are recognized as members of the church.

"1894. Art. 10. Will the district of Southern Kansas and Southern Colorado ask Annual Meeting of 1894 to reconsider Art. 2 of 1875 and Art. 30 of 1877, and reconcile them, or explain? Can we call a baptism valid when performed in a wrong place, and for which we have no Scriptural precedent? And also clearly define our Gospel privilege on pool or tank baptism." Answer: We recommend and urge that baptism be performed in running water if it be reasonably convenient. If this cannot be had, then the baptism may be performed in outdoor pools, tanks or reservoirs.

"1902. Art. 3. Since Art. 30 of 1877 decides that those who were baptized in the pool were baptized with a valid baptism, and since growing circumstances seem to demand it, as held by a number of congregations which have placed pools in their

churches we, the Washington City Church, petition Annual Meeting, through the District Meeting of Eastern Maryland, to grant the privilege of placing pools in churches where it is necessary. Answer: When absolutely necessary we consider that a baptistry may be placed in a meeting-house; though we always prefer that baptism be performed in a running stream."

Some Annual Meeting Minutes on the Ordinance of Baptism.

1835. Art. 11. What is the order to receive applicants for baptism? It is necessary that there should be self-knowledge, repentance, and faith, together with scriptural instruction, and then that it may be done with the counsel of the church.

1837. Art. 8. When persons desire, to be received through baptism into the church, if it be necessary, to instruct them before baptism of the taking of oaths, going to war, and the like, that according to our view it is forbidden in the Gospel? The advice is, that such persons ought, if possible, to be visited before their baptism, and by all means to be previously instructed of the following points, viz: Of the taking of oaths, going to war and to muster, to use the power of the law contrary to the gospel, and to conform to the fashions of this world in apparel and the like; and that they ought to state before their reception their willingness to refrain from all such things.

1840. Art. 5. How it is considered about the visiting of such persons who apply for baptism; whether they must be visited in all cases before baptism? Considered, that this is a good practice, and that every where if possible it ought to be introduced and observed, without making any limits in certain cases to make an exception; and where this practice is yet unknown, it would be proper to inform the members thereof and through them those that wish to be received by baptism.

1848. Art. 3. How are we to receive members into the church, from their first application, until they are baptized according to the gospel? Considered, that inasmuch as there has been, hitherto, a difference in the practice, and in the form of words used in this ordinance; and inasmuch as it is desirable to be, in all such matters, of one mind, and do and speak the same things, this meeting has unanimously agreed upon the following course, and form of words, and recommend the same for adoption in all the churches:

First, the applicant to be examined by two or more brethren; then, the case to be brought before the church council, before whom the applicant is to declare his agreement with us, in regard to the principles of being defenseless, non-swearing, and not conforming to the world; then, in meeting, or at the water, to read from Matt. 18, verses 10 to 22, in public, the candidates being asked if they will be governed by those gospel rules; then, prayer at the water, the following questions to be asked:

Question: Dost thou believe that Jesus Christ is the Son of God, and that he has brought from heaven a saving gospel?
Answer: Yea.

Question: Dost thou willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world?
Answer: Yea.

Question: Dost thou covenant with God, in Christ Jesus, to be faithful until death? Answer: Yea.

Upon this, thy confession of faith, which thou hast made before God and these witnesses, thou shalt, for the remission of sins, be baptized in the name of the Father, and of the Son, and of the Holy Ghost. After baptism, while in the water, the administrator to lay his hands on the head of the candidate, and offer up a prayer to God in his behalf, and then the member is to be received, by hand and kiss, into church fellowship.

1848. Art. 7. (Special Meeting). How is it viewed when persons, living in one district, request to be baptized and received into church fellowship in another district, whether it is proper to receive them without counsel of the district in which they live? Considered that we deem it advisable, and it has generally been the course of the brethren, in a case where a person made application for baptism in a meeting out of the district in which the applicant lives, to hold council with the members of that church in whose bounds he resides.

1858. Art. 41. Inasmuch as there has been great confusion in various branches of the church, during the past year, relative to the manner of taking in new members, as this has been done in many different ways, would brethren not consider it prudent, and consistent with the gospel, to have a unity of practice throughout the church, and, if so, what shall that practice be; shall it be the order laid down in the minutes of 1848, or will the brethren draft a new order? Considered that we will continue the order laid down in the minutes of 1848.

1886. Art. 2. Whereas members are moving into our districts with letters of membership who conform to the world in shaving the beard all off except the mustache, and in the wearing of gold; also, the sisters wearing gold, hats and other fashionable apparel, and neglect wearing the covering. Therefore, we, the brethren of the Morrill church, petition Annual Meeting through District Meeting to grant local churches the privilege of rejecting letters of membership presented by members out of order as above stated, and referring the case back to the church that granted the letter.

Answer: This Annual Meeting grants the request provided the church cannot succeed in getting them to agree to come under the rules of our general church government, and shall also report the church giving letters as above, to the District meeting of which it is a part.

1887. Art. 7. We, the Brethren assembled in regular council, ask Annual Meeting through District Meeting of Western Pennsylvania, the following question: Are excommunicated and unreconciled ministers of the Gospel, or those ordained by them, according to the Gospel and the order of the Brethren Church, to be considered proper administrators of Christian baptism? The German Baptist Brethren, or the Brethren Church, proper, has always held it a matter sacred, in the church, that any member, and especially the administrator, in the performance of any rite in the church, should be in full faith, peace, union and fellowship with the Brotherhood, and especially with the body which granted him to administer in holy things. Answer: Passed by Annual Meeting.

1897. Art. 13. Whereas a special meeting held in Indiana, 1848, has advised congregations how to proceed with applicants for baptism coming from other congregations (See Art. 7, Classified Minutes, page 153), the church at York, Pa., asks Annual Meeting through district meeting, whether this minute is considered binding and if so, whether it applies to those congregations in which the Brethren's schools are located, as well as to all other congregations. Answer: We consider that the decision does not apply, as a general rule, and yet there may be special cases demanding the caution intended in the article.

1894. April 18-19, District Meeting at Petersburg, Lancaster Co., Pa. "About two years ago a person living in the bounds of the Indian Creek Church, went to the Philadelphia Church to be baptized and received into the church; and in this

past year another person did the same thing, both continue to live in our midst, without, to our knowledge, of being restricted from following the fashions of the world, or of being in any way disciplined; now to wit: In what standing shall such persons be considered and held, as also the standing of the minister who does such work?

Answer: Such persons cannot be recognized as members of the German Baptist Brethren, except they carry out Art. 2, 1886, of Annual Meeting. And any minister that will persist in ordinary cases, to act as stated, shall not be recognized as a minister of the German Baptist Brethren, according to the general principles of the Gospel, and the order of the Brethren. See Luke 6, 31; 1st Cor. 14, 40; and Art. 7, 1848, Art. 20, 1863, Art. 5, 1878, Annual Meeting Minutes.

1895. May 8-9. District Meeting at Hatfield, Montgomery Co., Pa. "A church receives and baptizes applicants from another church district without the consent from the church in which district the applicants lived. What would best be done under such procedure?

Answer: We decide that the case was decidedly out of order and that brethren encroaching on the territory of other churches in the way mentioned in the query, will place themselves under the judgment of the Church and that those members shall hold their membership where they live.

For some years following the decisions of 1848 and 1858, Annual Meeting received a number of inquiries from various sections of the Brotherhood concerning the order or sequence of that part of the service immediately preceding and following the actual administration of the rite; but no change in the "form of words" or the questions to be asked has been authorized since the uniform standard was set at that time.

CHAPTER 16

LOCAL CHURCH PERIODICALS

ON July 11, 1904, a committee of three, T. T. Myers, A. Curtis Schofield, and A. H. Ressler, was appointed to consider the advisability of issuing a church paper. While no immediate action was taken, the subject was not allowed to be permanently tabled.

The first membership directory appeared in 1906.

On October 7, 1907, A. Curtis Schofield brought up the question again and made a strong appeal to the congregation as to the desirability of a local paper as a medium for circulating the current news of the church, but the matter was once more deferred "for decision of annual meeting committee."

Charles A. Bame, who was then pastor, re-opened the subject a year or two later; and finally in January, 1909, the first number of the monthly *Thermometer* appeared. One of the issues included as complete a directory of the church as the incomplete data at hand afforded. Some names were unintentionally overlooked and not listed. But we are confident that the Recording Angel, who makes no mistakes, took care to include them in the Directory where no worthy one is ever forgotten. The following year the membership was again listed with noticeable improvement.

The name is significant. It was intended as a reminder of the changeable degree of spiritual warmth. This was portrayed by a thermometer sketched to show a possible movement from zero (lifeless), or any intermediate position, all the way to the boiling point, where the Christian testifies, prays, and abounds. (I Cor. 15: 58.)

The paper was well received and fulfilled a worth-while purpose, even though the temperature did not rise at all

points to the heights desired. In fact, it fell so far in its effect on the paper itself, that the church decided to discontinue its publication on February 16, 1910.

But the membership was not to be denied a means of expression in printed form. In September, 1910, the *Angelus* made its first appearance under the pastorate of D. Webster Kurtz, who is listed as "Adviser" to the Staff. H. C. Alderfer is shown as Editor-in-Chief, and Roland L. Howe, Assistant Editor, with Miss Anna Mae Cathers and William Austin as Associates. In February, 1911, Mrs. Wm. H. B. Schnell took over the work of William Austin, resigned. James Street was Business Manager. Archie Rhan, the efficient Assistant Business Manager, assumed the duties of James Street in June, 1911, upon the latter's resignation.

The first number contained an article on "Finance, or a Word on Dollars and Sense," and included the first published statement of detailed receipts and disbursements for the Church year.

The editorial in part contained the following:

"The name *Angelus* was chosen because of what it means to us. It is derived from a Greek word 'aggelos,' a messenger. A messenger carries news; hence in this case—Gospel and church news. We hope to announce church news, to stimulate and encourage the importance of prayer, and if possible spread the Gospel or be the means of extending His Kingdom."

A Church Directory was brought out annually in one of the monthly numbers.

The *Angelus* appeared acceptably and successfully in keeping with its name for about six years when it was succeeded by the Church Calendar. On December 12, 1916, the church decided to issue a four-page calendar on the 1st of each month, and a two-page on the second week of each month. The restriction of war measures finally brought about its discontinuance.

The dissemination of church news was again resumed when the church decided October 27, 1919, "to issue a

calendar semi-monthly." This later took the form of the *Church Bulletin*, which every one looks forward to with growing interest. The pastor, Ross D. Murphy, is to be given full credit for its editorial work, general arrangement, and regular appearance since he has been with us.

A Church Directory is published annually independent of the *Bulletin*.

A perusal of all our publications would prove interesting and of great help at this time, but unfortunately many are missing.

One of our former publishers, a member of the church, was thoughtful enough to preserve a complete file of all our issues, and to carefully store them in his home for future reference as occasions would arise. His equally thoughtful and careful wife, with virtues running to an orderly kept home, rather than to promiscuous preservation of many papers, was the innocent cause of their effective disappearance during house-cleaning time—the bane of every normal husband! Thus the stray morsels of meat gradually disappear from the scraps of history.

The following is taken from the first issue of the

YOUNG PEOPLES CHURCH BULLETIN

Sunday, October 13, 1940

Vol. 1.

No. 1

This is the first issue of what will be known as *The Young People's Church Bulletin*. Its purpose is to announce the various weekly activities of the church and record such facts as may be of interest to all. It is issued by the young people of the church and financed by voluntary gifts.

The weekly bulletin, which is mimeographed, gives way once a month to the monthly printed bulletin. As war restrictions tightened, all printing was abandoned, and quarterly mimeographed church news items were issued to supplement the weekly announcements.

CHAPTER 17

BIOGRAPHICAL

JAMES LYND

Born May 31, 1774. Died December 24, 1851.

James Lynd was baptized by Peter Keyser, Jr., September 11, 1803. He is listed under the caption "Names of the Elders of the German Baptist Church of Philadelphia." He follows Peter Keyser, Jr., who heads the list; and precedes John Heisler, with a bracketed note stating

"I have no date of their election."

The next is Timothy Banger, whose date of election is given, as well as the others who follow him.

The "Annual Subscription Book of the Church of Philadelphia," from which the above is taken, was started by James Lynd, Treasurer, "this 9th day of the 1st month 1822." The specific entries referred to were likely made by some one other than James Lynd. Had he made them, he doubtless would have given the date of his own election.

When the first Board of Trustees was created, James Lynd was elected Treasurer.

He contributed \$500.00 in cash to the building of the Crown Street meeting house.

Kites Philadelphia Directory of 1814 lists him as conducting a domestic warehouse at No. 33 N. 2nd Street. Unfortunately, little is known of his ministry.

JOHN HEISLER

John Heisler was baptized by Peter Keyser, Jr., May 7, 1809. He was doubtless elected to the ministry with or fol-

lowing James Lynd, and prior to Timothy Banger. The date is not known. Nothing is known of his activity as a preacher. He subscribed and paid \$100.00 to the church building fund.

Robinson's Philadelphia Directory of 1817 lists him as a "cooper" at No. 114 North 4th St.

TIMOTHY BANGER

(A native of England)

Born March 12, 1773. Died May 31, 1847.

In one of our recent District Church Histories, this statement is made:

"The first minister elected in Philadelphia after the erection of the church on Crown Street, which election was held April 2, 1826, proves conclusively that at that date yet, Philadelphia and Germantown were one congregation."

It is regrettable than an assertion so "conclusive" should have been made by the elaborators of that part of the volume devoted to our congregation. It follows that undue haste characterized an analysis of the data, and that conclusions were drawn in a number of specific instances at the expense of what really was.

The church minute, from which the above history draws its conclusion, is a Philadelphia record, and reads as follows:

"At the Church Meeting held in Germantown April 2nd, 1826, all the members present, our Brother Timothy Banger, was duly acknowledged and approved as a Minister of the Gospel in the Church of German Baptist. And on the following Sabbath evening the Church in Philadelphia, in convention ratified the proceedings of the Church at Germantown, and acknowledged and approved in like manner Timothy Banger as a minister and helper in the Gospel of Christ.

"Signed on behalf of the Church, Peter Keyser, Secr'y."

This meeting apparently was not an election. The word "elect" is not used. As plainly stated, it was an acknowl-

edgment and approval of Brother Timothy Banger as a minister of the Gospel at Germantown. Even if he had never been formally elected by the Brethren, the acts of acknowledgment and approval in themselves would have been an honor fittingly conferred in view of his standing and previous record as a minister in another denomination. He was a popular preacher of his day before he joined the Brethren. As a matter of fact, however, Timothy Banger was already a minister in our church when the above minute of April 2, 1826, was recorded. The church "Subscription Book," already referred to, which gives the "Elders" from Peter Keyser, Jr., to Christian Custer, says "Timothy Banger elected April 24, 1824" two years prior to 1826. This was the first election of the kind after the erection of the new meeting house on Crown Street in 1817.

Therefore, the "conclusive proof" that "at that date yet, Philadelphia and Germantown were one congregation," is without foundation in fact if we recognize the records. Furthermore, inasmuch as the Church in Philadelphia in convention assembled "ratified the proceedings" at Germantown, it inclines one to the belief that the Philadelphia Church stood out the stronger of the two both in active membership and the preservation of its records, for years previous to and following the year 1826. This is an inference, but if it is more, it means that Crown Street was the voice of the two church communities for a period of time, rather than a subsidiary organization of Germantown and subject to its oversight, as we are led to believe.

The following is taken from Scharf & Westcott's History of Philadelphia, pages 1445-1446, Volume 2:

"In the year 1800, Rev. Thomas Jones was pastor of the Universalist Church in Lombard Street. During his pastorate he was assisted by Timothy Banger, an accountant and layman preacher, and intimate with Dr. Benjamin Rush. His name first appears in the minutes of a Convention in 1805. He never had a pastorate, but was eminently useful as a preacher, espe-

cially during the many unsettled eras of our cause in Philadelphia. In 1821, Rev. Abner Kneeland wrote of him as 'an amiable and worthy brother, who has always rendered his services gratuitously, and who has supplied the desk, when otherwise it would have been vacant (excepting what time it was thought best that the doors of the church should be closed) for more than twenty years.'

"In 1808 Rev. Noah Murray retired from the pastorate of the Lombard Universalist Church, and for a year Elders Timothy Banger and John Rutters were lay preachers.

"When Rev. Abner Kneeland assumed the pastorate of the Church in September, 1818, a new schism soon arose. Some held to the belief in protracted future punishment and misery; whereas Kneeland denied that the Bible taught any retribution beyond the present life. A number of families then withdrew, also Timothy Banger, who became a member of the Dunker congregation under Rev. Peter Keyser."

The church records state briefly, on a date not given, that Timothy Banger "left the church." Whether this means that he moved to some other section, or severed his relations with the Brethren, is not known; but Sarah, his wife, expressed herself in the following manner:

"Philada., June 17, 1841.

"Brother Keyser

It has become my duty to inform you that for a variety of reasons, I have found myself obliged to withdraw my fellowship from the society over which you preside, and attach myself to another branch of the christian church, and that it is my desire to have my name withdrawn from the list of members of the Dunker Church, for this purpose. I perceive it will be proper to lay the matter before the church and take a regular and Official Order on the same. My reasons do not especially apply to yourself—your ministry has always been agreeable & interesting to my feelings, and yourself I have always regarded with affection and love—but I cannot understand why those injunctions of the Saviour's contained in Matthew V, 23 & 24 and Matthew XVIII ch. 15, 16, & 17 verses have by our ministers in my case been entirely unattended to—I may be mistaken, but I was always of opinion these laws were equally binding on the ministers and membership.

Wishing you beloved Brother the best of blessings both in time and eternity and bidding an affectionate farewell (as a member) to all the members of the church, I subscribe myself with esteem and affection

Your friend and servant

Sarah Banger"

To Peter Keyser
member of the Church
commonly called Dunkers, Philadelphia."

* * * * *

The following are copies of typical letters where the church took the initiative in disowning a member:

Louisa Truman

We feel ourselves constrained under mingled feelings of sympathy and sorrow to notify you sister Louisa that we can no longer acknowledge you a member of our religious Society. Repeatedly have you been waited upon by a respectable committee who have tenderly and affectionately admonished you. Repeatedly have you promised reformation of life and attendance at public worship amongst us. Your promises have been disregarded and our admonitions have hitherto not had the desired effect. This will be handed you by a committee appointed for the purpose of notifying you of our proceedings in your case and more to admonish you to repent and be converted that your sins may be blotted out and saved through Christ our Lord.
Philadelphia, July 6, 1829

Signed on behalf of the Church
Peter Keyser
Jas. Lynd

Committee

Sybella Lehman	} delivered to Louisa
Catharine Lynd, Senr	
Catharine Evans	
	7 mo. 9th 1829

* * * * *

"1830 9 mo 28 James Lynd & wife—We called on Ann Baker and inquired whether it was true that she attended the play house. She said she did. I asked her whether she did not know that it was against the rules of our Society. She said yes, and wished her name to be stricken off from our list as she never intended to come to our meeting any more.

10 mo 3rd brought Ann Baker's case before the meeting and By a Unanimous Voice she was disowned."

* * * * *

"David Steinrook

At a meeting of the members of The Church of Christ Commonly Called German Baptists, and the Committee Whome we appointed to wait on you having reported—we were Constrained Under mingled feelings of Simpthy & sorrow to notify you that you are no longer a member of our Church—at the same time we would take liberty to admonish you to reflect on what you promised before God and many witnesses that you would renounce the world & its sinful lusts and become a follower of the meek & lowly Saviour, yet in the short space of seven years, you have disregarded the admonitions of your brethren, who kindly dealt with you and have declared you would never enter our meetinghouse while your Pulse beat this will be handed to you by a committee now appointed for the purpose of notifying you of our proceedings in your case and once more we would admonish you to repent & be converted that your sins may be blotted out and your soul saved through Christ Jesus our Lord.

Signed on behalf of the Church

Timothy Banger

Jas. Lynd"

10 mo 30th 1834

* * * * *

"Philada., April 4th, 1841.

"To Mary McMinn

Dearly Beloved

at a meeting of the members of the German Baptist Society (Commonly Called Tunkers) It was by a unanimous voice agreed that you be excommunicated from Said Society, and that in future you Shall have no right or title to the Ordinances, Immunities, or anything Belonging to the German Baptist Society—here or elsewhere; in Conciquence of your absenting yourself from the Same and—Joining the Mormans—

Signed in behalf of the } James Lynd
members of the said meeting } Peter Keyser"

Committee

John Fox

Thomas Major

* * * * *

JOHN RIGHTER

Died August 10, 1860, in the 77th year of his age.

THOMAS MAJOR

Died 1888.

SARAH RIGHTER MAJOR

Born August 29, 1808. Died September 18, 1884.

Because of their close relation, these three are treated in the one sketch.

John Righter and his wife Elizabeth were baptized by Peter Keyser May 7, 1809. Elizabeth died Nov. 24, 1811, in the twenty-sixth year of her age, leaving two daughters: Sarah and Mary. Sarah was converted under the preaching of the celebrated woman evangelist, Harriet Livermore, and was baptized by Peter Keyser, Nov. 12, 1826.

In March 1821, Peter Keyser baptized "Ann Righter, John's wife," evidently by his second marriage. They withdrew from the city for a time. In 1829, month not given, "John Riter and Mrs. Riter came from country," by letter from an unnamed church to which they had temporarily withdrawn.

Thomas Major joined the Philadelphia Church in the "Spring of 1835."

John Righter and Thomas Major, his son-in-law to be, were elected to the ministry Nov. 18, 1841.

John Righter was the Philadelphia Elder who was unalterably opposed to organizing a Sunday School. He followed John Fox as the second trustee of the twelve in the reorganization of the Board on January 15, 1850.

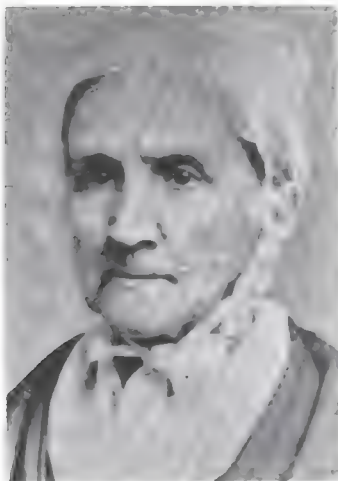
"Died in Philadelphia, August 10, (1860) our beloved Brother in the Lord, Elder John Righter, in the seventy-seventh year of his age. He was fifty-one years a member of the church, and nineteen years a preacher of the Gospel. He was in delicate health for several years, and suffered much, which he endured with more than usual Christian fortitude. His end was like the going down of a balmy, summer evening's sun. He was



SARAH RIGHTER MAJOR
 First woman Preacher though not
 formally installed.
 Born Aug. 29, 1808
 Died Sep. 18, 1884



HARRIET LIVERMORE
 "The Pilgrim Stranger"
 Born Apr. 14, 1788
 Died Mar. 30, 1868



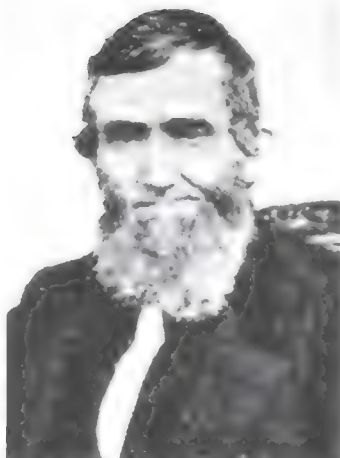
SUSAN DOUGLASS
 A long and useful life was hers.
 Born May 18, 1790
 Died Mar. 10, 1872



JOHN H. UMSTAD
 Prominent in advice to the First Church
 Born Jan. 1, 1802
 Died Apr. 15, 1873



JOHN FOX
Trustee, Deacon, and Minister
Born Oct 12, 1786
Died July 9, 1880



CHRISTIAN CUSTER
Active Minister in the 60's
Born
Died Sep. 28, 1879



RACHEL DAY
An exemplary Christian
Born
Died Dec. 10, 1911



SILAS THOMAS
Father of Dr. J. S. Thomas

sensible to the last, and with patience waited for his end, when his disembodied spirit should go home to dwell with the saints, who have made their robes white in the blood of the Lamb. Funeral services by brethren John H. Umstad and John Fox; subject:

'It is better to go to the house of mourning than to the house of feasting.'

"We who are left to mourn his departure can say with truth: Another of God's servants hath put on the garment of salvation, hath laid aside Earth's heavy raiment, and arrayed in light, hath gone to enjoy the house of many mansions. We weep that he has left us alone. In grief we tread life's desert pathway, but when life hath passed, we may go to him and claim his hand to lead us where the living waters flow."

He is buried in the Brethren's Cemetery in Germantown, where both Elizabeth and their daughter Mary repose; and also Ann Righter.

Thomas Major and Sarah Righter were united in marriage in March, 1842, Peter Keyser, Jr., performing the ceremony.

They "went to Ohio Spring of 1843," and were received again at the Crown Street church in March 1857, with a certificate from the Fall Creek Church, reading as follows:

"We the undersigned do Certify that Thomas Major and his wife Sarah R., are respectable Members of the Society of German Baptists of Fallcreek and permit us to add that our Brother Thomas has been Elected or chosen to be Bishop or Elder in said church among us, and in this character he and his wife Sarah have appeared and approved themselves to our entire satisfaction.

Fall Creek March 8, 1857.

Eld. C. Samuel Parker
Dec. Isaac Morris
Dec. David Ockerman
Dec. James P. Jasperson
Dec. John Barker
Joseph L. Parker
Thomas Nance
Nathan Smith
John Ockerman

Daniel Hisser Clk.

It is known that they returned to Ohio, but our records are silent on that point.

Mary S. Geiger expressed herself years ago in a manner that would lead us to believe that Sarah was the "major" speaker of the trio, and by far the most convincing and successful in her ministrations.

The following is quoted from "Some who Led" by D. L. Miller and Galen B. Royer:

"Sarah Righter Major, born near Philadelphia, Pa. Daughter of John Righter. She had one sister. Sarah received a fair common school education.

"When eighteen she was permitted to hear Harriet Livermore, a lady whose ministry attracted considerable attention and who was permitted to preach in some of the Brethren's houses in eastern Pennsylvania. Conviction entered her heart, and she at once joined the Church of the Brethren in Philadelphia. Almost simultaneously with conversion came the call in her heart to preach. She suppressed it for a time and suffered great distress of mind, so much so that her father in a tender manner persuaded her to open her heart to him. He sympathized with her, spoke words of comfort to her and then advised with brother Peter Keyser, who at the time was the leading minister of the congregation in Philadelphia. Brother Keyser spoke words of helpfulness, enabling her by the grace of God to overcome her fears, and began the work of witnessing. Of course there were those who did not understand her call, and spoke unkindly of her desires and discouraged her. But her strong conviction of the inward call, and the grace of her Lord enabled her to overcome, and in a very humble manner she began her public ministry in Philadelphia.

"About this time Brother Israel Poulson, of the Amwell congregation in New Jersey, hearing of her experience, and in deep sympathy with her purpose, invited her to visit his congregation, and for them she spoke to great edification. Her field of service grew rapidly, and even those prejudiced against hearing a woman preach, who could be induced to go and listen to her, went away disarmed of all their prejudice. It is said that at one of the Conferences, the question was raised as to whether she should be allowed to preach; but after hearing her the Brethren would not say her nay. All these trials she had con-

sidered beforehand. Like Paul, she had her Arabian experience where she counted the cost, was assured of the Lord, and then sought to do His will. Wherever she spoke she was urged to return and labor again among them. Though in a formal way never commissioned to preach, by common consent, and in recognition of the power and spirit of her message none forbade her.

"She had good taste, good judgment and fine feelings. Often the spirit of her discourse would lead her into eloquence, and her appeals usually had great effect upon her own sex. Deeply spiritual, manifestly humble, and with no sign of ostentation, her manner and gesture in the pulpit always became her.

"In 1842, when thirty-four years old, she was married to brother Thomas Major, a minister of the Brethren. The following year they sold their home, near Philadelphia, and moved to Highland County, Ohio, where they lived till the close of life. They reared three children and were prospered in earthly things, for though both preached the Gospel they also gave proper attention to the affairs of life.

"With due regard to Paul's teachings concerning married women, sister Major felt there was still a place for her to labor. Her husband accompanied her when she went to hold meetings, and assisted her all he could. When entering a place of worship she would not take her place behind the stand, but wait for her husband to invite her. Often he went into the pulpit, opened the meeting, made a few remarks and then asked her to address the meeting. On one occasion they toured through Indiana, and among other places stopped in the Solomon's Creek congregation. Brother J. H. Warstler thus recounts the event:

'When she and her husband entered the church she took a seat in front of the pulpit, while brethren Shively and Major (her husband) went into the pulpit. After some little talk and arrangements on the part of the ministers, brother Major invited her and she took her seat at his right side. In dress she was neat and plain,—a very plain bonnet which she soon laid aside,—and a shawl over her shoulders. Her face showed marks of age and care and labor. She was the picture of meekness and humility, completely subject to the will of her husband. After the opening exercises she was invited to preach. She arose, slowly announced one of the old texts, and from it brought forth new truths that delighted my heart. The sermon was a master-piece.'

"She sympathized with the poor and wretched in every walk of life. Jails, infirmaries and like places received of her tireless ministry. The colored people were helped when she could reach them. In her later years she became much interested in temperance work. But her greatest force was in her private example and home work. She delighted to enter the home of a stranger or friend, and in a simple, unassuming manner break unto them the Bread of Life. Wherever she went everyone rejoiced in her visitation.

"Her husband survived her four years, and both sleep in the cemetery at Greenfield, Ohio."

RACHEL DAY

Rachel Day entered into rest December 10, 1911, at the home of her niece, 1608 Montgomery Ave. She had been an invalid for many years, and bore all her sufferings with Christian fortitude. She dearly loved her church and was always anxious to hear about its welfare, when the time came that she could not be at the services in person. She never neglected financial support.

She was an exemplary Christian. The funeral services were conducted by the pastor, D. W. Kurtz, assisted by Doctor Harris. Interment at Norristown, Pa.

SUSAN DOUGLASS

The following is taken from a clipping cherished by Lidie F. Morrison who received it from Rachel Douglass Wise:

"They which sleep in Jesus will God bring with him."

Sister Susan Douglass was born at Germantown, May 18, 1790, and died in Philadelphia, March 10, 1872, in the 82nd year of her age.

Early in life she embraced "the faith once delivered to the saints." Truly a loving and faithful mother in Israel has gone from our midst a vacant place never to be filled, yet "we mourn not as those having no hope."

A long and useful life was hers; a life well spent in doing good to those around her. Naturally gifted with a bright and

cheerful disposition, her society was enjoyed by old and young. To the young she was especially endeared by her kindness and love. Most patient during a long and tedious sickness of nine months, her mind being perfectly clear, she was conscious till almost the last moment of her life. When the final summons came, it found our dear sister ready, and "Having a desire to depart, and be with Christ which is far better." She was interred in the Brethren's burying ground at Germantown. Funeral services by Brother Christian Custer."—Written by Silas Thomas—

Pinned to the clipping are the following lines, beautifully penned in the artistic script of the day:

"Heaven
The golden palace of my God
Towering above the clouds I see,
Beyond the cherub's bright abode
Higher than angels' thoughts can be;
How can I in those courts appear
Without a wedding garment on?
Conduct me, thou life giver, there
Conduct me to thy glorious throne
And clothe me with thy robes of light
And lead me thro' sin's darksome night,
My Saviour and my God!
Germantown, Sep. 28th, 1836. S. Douglass"

Susan Douglass was baptized by Peter Keyser, February 27, 1814. She was the daughter of Mary Keyser Heisler, and the mother of our next sketch:

RACHEL DOUGLASS WISE

She was baptized by Peter Keyser October 13, 1842, as she entered on the thirty-first year of her age. So far as we are able to determine, she comes next to Mother Thomas in continuous length of membership in the First Church: seventy years, four months, four days.

In her young days she was very active in church work, if we make liberal allowance for the narrow limits to which the custom of those times restricted the sisters. She en-

joyed talking about the past, and especially of her pastor, Elder Peter Keyser.

She lived one hundred years, five months, eighteen days; born August 29, 1812; died February 17, 1913.

JOHN FOX

Born October 12, 1786. Died July 9, 1880.

John Fox was a cabinet maker residing at 107 Budd Street, and was the leading carpenter in the construction of the new meeting house to which he contributed \$100.00 in labor. He and Jacob Zigler, Jr., were partners in the jobbing and contracting business. In addition to labor furnished gratis, they deducted twenty-five per cent from their regular bills for work done on the church.

He and his wife Catharine were baptized by Peter Keyser, Jr., January 17, 1813. He was called to the deaconship January 13, 1842; elected "Elder" September 28, 1845; and ordained Bishop November 17, 1867.

He was a faithful member of the church for over sixty-seven years.

He was No. 5 of the twelve who comprised the first Board of Trustees elected March 24, 1817, and the only one of that original group to be re-elected when the Board re-organized January 15, 1850. He was relieved as a trustee February 11, 1867, at his request, because of advancing years.

He always stood out as a prominent figure in the church, and fittingly assumed the mantle of leadership laid aside by Elder Peter Keyser, Jr., when he went to his reward. He was the grand old man of poise and wise counsel who steered a safe course through narrow channels and over troublesome seas, with which the Philadelphia Church so often had to contend.

His exemplary conduct in the cause of his blessed Master early won him fame as an earnest worker.

Though he did not possess the eloquence of some preachers, his hearers accepted his words as the expression of a good and faithful servant.

One of our brethren, now gone, stated that "many will remember him entering the church with his dear sightless life partner on his arm, and after seeing her comfortably seated, taking his place in the pulpit."

The record states—"Catharine Fox, wife of our old brother John Fox, died February 21, 1877, in the 88th year of her age; buried at Germantown."

DAVID HARLEY

David Harley was received into membership by certificate in April, 1851; elected "Elder" May 4, 1854, and withdrew "To Coventry" on a date not given.

JOHN N. WENGER

John N. Wenger was received by certificate as an ordained minister September 27, 1859, and withdrew on a date not of record.

AMOS COWELL

Amos Cowell was baptized in Cooper's Creek, Camden, May 19, 1850, by John Price of the Germantown Church. He is listed as one of the Philadelphia Ministers, although no date is shown of his election here. He died January 31, 1865, in the sixty-first year of his age.

JACOB SPANOGLA

Born November 11, 1814. Died April 19, 1876.

Jacob Spanogle came to the City as a minister from Perry County, Pa., presenting his certificate April 16, 1865.

He was a jobber in leather under the firm name of Jacob Spanogle & Co., 435 North 3rd St., marketing the product of the large tannery of his brother, Elder Andrew Spanogle, and William M. Pennebaker, at Lewistown, Pa.

We are told that any one whose memory goes back to the days of his ministry will recall him with the kindest feelings. His labor in the location of the site, and the rearing of the Marshall Street meeting house, was untiring. He further showed his deep interest by building his home next door, 976 North Marshall Street, so that he would have the place of sacred work near at hand. He moved from 4042 Powelton Ave., West Philadelphia, to his new residence by the side of the church in 1875. In his home life the spirit of God seemed always to be kept in the foreground.

He was a liberal contributor to the building fund, and current expenses. Besides, he bore the burden for a number of years of a promissory note for a loan which represented a part of the indebtedness of the church, an interesting subject which is treated elsewhere.

His kind brotherly voice and manner were such as to leave an impress for good on all who associated with him in the great work of his Master's cause. His scriptural discourses were received with pleasure and profit.

He left criticism to his Creator, who knew both the thoughts and intents of his creatures.

It may be said to his credit, rather than to the discredit of others, that his self-control and wise counsel served to keep in balance the threatened division of the little church during the Christian Custer controversy. He was at that time a recent new-comer to the congregation. His impartiality and leading spirit had much to do in holding the forces together until the final visit of the Bishops prepared the way for reconciliation.

"Jacob Spanogle, our beloved Brother and Minister, died suddenly April 19, 1876, aged 62; buried at Germantown"—thus reads the record.

EMANUEL HEYSER

Emanuel Heyser came to the Philadelphia Church as a preacher in October, 1865. On September 23, 1866, he baptized Mary Martin in the Delaware River. She was ninety years of age when the rite was administered. Shortly after he "went to Georgia," but the exact date is not of record.

The following appeared in the *Messenger* October 5, 1940:

"Emmanuel Heyser Goes South

"A proclamation of the President of the United States made three million slaves free men. But no document by any ruler could set the Negroes free from ignorance, superstition, and the attitude of dependency bred in them by several generations of slavery. A minister in Philadelphia felt that he must do something to help the Negro in his plight. He had about two hundred dollars and a great eagerness to spread the gospel. Thus Emmanuel Heyser in 1866 went south to do rehabilitation work, the first of which we have record in the church.

"Emmanuel Heyser found many obstacles in his way. The white people of the South opposed any effort to educate the Negro. The Negro was appallingly poor. Above all he could not read. Before he could preach Christ most effectively Emmanuel Heyser found that he must meet more pressing needs. For the first year he worked through the Freedmen's Bureau, which supplied the building and assistants for a school. He himself refused the fifty-dollar-a-month salary the Bureau offered to pay him. He wanted to be free from any government influence in the conduct of the school, and he wanted no money for preaching.

"Not only did the Negro need to be taught to read and write but he needed to be taught how to farm to the best advantage the bit of land which he had. After the support of the Bureau was withdrawn Heyser leased an abandoned plantation as a school for the Negro and a source of his own living. He said in a letter to the *Christian Family Companion* of March 10, 1868: 'I am now making arrangements to cultivate a part of it (the plantation), being assisted by a young man from Pennsylvania. A part of the balance is being cultivated by three fami-

lies of Freedmen. By introducing Northern implements and improved modes of cultivation, I hope to benefit the people and encourage them to get homes.'

"Gifts of money and clothing from friends in the North helped to supply the most pressing needs. His appeals for clothing are duplicated to-day in the appeals for clothing for the refugees."

The following is a significant "item of business" which the Annual Meeting was called upon to consider and answer in those days of slow reconstruction of both church and nation: From the Minutes of 1867—Art. 22—

"Has Bro. E. Heyser a right, being a ministering brother, to receive pay from the Government for teaching school in the South, under the employment and protection of the Freedmen's Bureau? Answer: Inasmuch as Bro. Heyser is employed by the Government in teaching school, and not in preaching the Gospel, we can see no impropriety in the Government paying him for teaching."

This interesting message appeared over his name in The Brethren's Almanac of 1874:

"First Baptism in Georgia

"When the Brotherhood shall have built up churches in Georgia, it may be of historical interest to know that Martha Timmons was the first person baptized by the Brotherhood in the State of Georgia. She was baptized in a little stream running near my house, in Madison, by myself, on the 6th day of July, 1873. I have no idea that the ordinance as observed by us had ever been administered in this State, previous to that time."

HENRY GEIGER

Born June 2, 1826. Died December 30, 1885.

Henry Geiger was born in Philadelphia, and at an early age entered a country store in Montgomery County where he acted as clerk until he had saved money enough to enable him to study medicine. He graduated from the Philadelphia College of Medicine when twenty years of age, and sub-

sequently served as Demonstrator of Anatomy for a time. He later located in Montgomery County where he practiced his profession for several years with much success. He then returned to the city and engaged largely in the grocery and sugar refining business from which he retired in 1877 after having accumulated quite a competence. In 1881 he became a director of the Frankford and Southwark Passenger Railway Company, and two years later its President, which position he held up to his death. He was a director in the Manufacturers National Bank, and for a time acted as its President pro tem.

He was baptized by Elder John Fox May 10, 1853. In less than a year—May 4, 1854—he was called to the ministry. He was the pioneer leader in the Sunday School movement, and finally succeeded in effecting its organization June 4, 1856, after overcoming strong opposition.

When the peace of the nation was disturbed by the Civil War, Dr. Geiger heard the call amid conflicting emotions: the appeal of a God-fearing President on the one hand, and on the other the restraining influence of non-resistance in accord with the tenets of the Brotherhood. The former prevailed. He presented a formal resignation to the church, relinquishing his membership. The following is a copy:

“John Fox
Christian Custer
Elders of German Baptist Church

Being about to engage in the service of our country, and thus violate the rules of our church, I respectfully beg leave to offer my resignation as a member.

Be so kind to receive on behalf of yourselves and the members generally my grateful thanks for past kindnesses and allow me to remain

Very truly yours,
H. Geiger

Philadelphia
June 27, 1863.

The action of the church shows that :

"At a meeting of the members, held after the morning service Sunday, July 12, 1863, in their house in Crown Street, below Callowhill, the letter of resignation from Henry Geiger was brought up, and read a second time. After some little time, it was moved and seconded, and agreed to, that it be accepted."

The fact that he was no longer a member of the church did not necessarily bar him from the trusteeship, as the Constitution provided that "not less than nine" of the eleven "shall be professing members of the church." However, he resigned as trustee May 18, 1865, and never renewed his membership in the church. One who knew him well was of the firm belief that had Dr. Geiger's old associates in the church moved to reclaim him to the ministry after the War, with the same fervency as is frequently made to bring new converts to the fold, he would have been receptive with renewed energy for the Cause. "Behold, how great a matter a little fire kindleth!"

He was prominent socially, and while successful professionally, his great bent was in the business world where he had the profound respect of all his associates. He was not strong of voice in his scriptural discourses, but his scholarly attainments fitted him for sound reasoning which carried conviction to the hearts of his hearers. It has been said that it was not unusual for him to remove his coat and preach in his shirt sleeves.

Dr. Geiger was stricken with paralysis on July 19, 1885, and was confined to his home until death. The funeral services were conducted by Dr. Peddie of the 5th Baptist Church, 18th and Spring Garden Streets.

The following is thought worthy of quotation in full because of its deep pathos. It was written by Elder W. J. Swigart November 17, 1913:

"My first knowledge of Dr. Geiger was back in the 50's. My father was stricken with blindness about 1855. Mother's health was bad, and with five small children, the oldest about

twelve years, we had a hard struggle of it; and were very poor. We lived in a small log house along the ridge. About 1858 or '59, it must have been, Dr. Geiger came from Philadelphia, and Elder Joseph R. Hanawalt brought him to our house to examine father's eyes. He came in the evening. The scene I recall very vividly. We children were huddled around and looked on with stupefied wonder—a doctor from Philadelphia looking into father's eyes, and mother waiting with such intense anxiety and concern, was very impressive to us children! The doctor made the examination and then stated frankly that the case was hopeless, and no cure was possible. Father and mother both cried, and we wondered all the more and probably cried in sympathy, but not realizing the dreadful import of the decision as they did. Dr. Geiger would receive nothing for traveling expenses or service. He talked a while, and when he left, in shaking hands with my father, he slipped a gold coin into his hand and went on his way!"

The childhood home of Elder W. J. Swigart, at the time Dr. Geiger made the call, was in Mifflin Co., Pa., one hundred and seventy-five miles from Philadelphia.

Dr. Geiger became a member of the exclusive club of Philadelphia, the Union League, in 1863, shortly after its organization December 27, 1862. Dr. M. G. Brumbaugh, J. M. Fogelsanger, and one other of the Philadelphia Church, were accepted as members in the League.

COLLATERAL MEMORANDA

Piscator Langstroth, born May 27, 1791; died August 14, 1861.

Eliza Lehman, born May 8, 1794; died January 23, 1877.

Joined in marriage in 1820, Elder Peter Keyser, Jr., officiating; and baptized by him March 1821.

From this union Hannah Jane Langstroth was born January 11, 1826; and baptized by Elder John Price, May 19, 1850.

At Greenwood, on September 28, 1854, by the Rev. C. J. H. Carter, Francis A. Drexel was married to Hannah J., youngest daughter of Piscator Langstroth, all of this city.

(Rev. C. J. H. Carter, Catholic, was pastor of the Church of the Assumption, Spring Garden Street, below 12th St.)

From this union Elizabeth Langstroth Drexel was born August 27th, 1855; married Walter George Smith January 7th, 1890; Died September 26th, 1890. A second daughter, Katharine Drexel, was born Nov. 26th, 1858; the mother surviving her only 34 days.

From the tombstone on Piscator Langstroth's burial lot, in the old cemetery at the rear of the Mother Church at 6611 Germantown Avenue:

"Hannah Jane, wife of Francis A. Drexel, and daughter of Piscator Langstroth, born Jan. 11th, 1826; died Dec. 30th, 1858."

Her remains could not be placed in consecrated Catholic ground, because she was not a communicant of that faith. It became the loving service of Dr. Henry Geiger, an M.D., and also a "Dunker" preacher, to minister at these last sad rites.

Little Katharine, now motherless, was reared in the faith of her father. She was in time the recipient of his immense wealth, and eventually became the founder and benefactress of the spacious and magnificent St. Elizabeth's Convent of the Blessed Sacrament at Cornwells Heights, near Philadelphia, named in honor of St. Elizabeth of Hungary, and may we also add in sacred memory of her departed sister Elizabeth. Here the Reverend Mother Katharine resides, now (1943) in her eighty-fifth year.

Arrangements were made through a Catholic friend to call on Mother Katharine, although I never had the pleasure of meeting her. The first of my visits to the Convent was May 27, 1941. I was cordially greeted by Sister M. Dolores acting for Mother Philip Neri, Secretary to Mother Katharine. Obviously, my purpose was to *get* information. It was a pleasure, however, to be able to *give* some! I exhibited the original early entries from our church of

births, baptisms, marriages, and deaths. It was with evident satisfaction that Sister Dolores learned of the baptism of Mother Katharine's mother. She asked me whether I knew what form of baptism was administered. I told her there could be only one in our church: the applicant kneeling in the water and receiving the rite by trine immersion in the name of the Father, and of the Son, and of the Holy Ghost!

When I called the second time, Sister Dolores told me that Mother Katharine was very grateful to learn of her mother's baptism, and the form that was used, all of which was news to her to be cherished ever after!

One cannot help but speculate on the incidents of life which seem to turn the tide the other way. Had Hannah Jane Langstroth Drexel lived, and her little daughter brought up in the "Dunker" faith, perhaps the church would have been the recipient of material wealth even greater than that so graciously bestowed by our beloved Sister Geiger; and of personal service too, if indeed that were possible! But what our little church may have lost in this turn of events was assuredly not lost in devotional service to humanity.

MARY S. GEIGER

Daughter of Jacob and Mary G. Schwenk.

Born at Schwenksville, Montgomery County, Pa., February 25, 1828.

Confirmed and baptized in the Lutheran Church at Schwenksville by Father Miller.

United in marriage with Dr. Henry Geiger, of Harleysville, Pa., on October 26, 1848. Joined the Church of the Brethren at Philadelphia, December 30, 1852. Her early city residence was 419 North Franklin Street. During Dr. Geiger's lifetime they resided at 1410 North Broad St. Her residence at the time of her death was 2032 North Broad St. The following sketch of her life is from the pen of her former pastor, the beloved T. T. Myers:

"Sister Mary S. Geiger died at her home, 2032 North Broad Street, Philadelphia, on Thursday, Sept. 7, 1916, aged eighty-eight years, six months, and twelve days. She had a severe attack of la grippe last winter, from which she was not able fully to recover. With the hope of regaining, at least in part, her usual strength, she spent the summer at Atlantic City and Ocean Grove, N. J., but the sea air failed to do for her this time what it used to do in other summers. Her body steadily grew weaker. She was brought to her home in a large, comfortable automobile on Tuesday, Sept. 5th, and died two days afterwards. She leaves a son and two grandchildren. Her husband, one son, and one daughter preceded her to the spirit world.

"Sister Geiger was known far and wide for her goodness and helpfulness. By the death of her husband, Dr. Henry Geiger, in 1885, she was left with a large yearly income, which was conscientiously and faithfully used in the Master's service. She counted what she had as not her own, but the Lord's, to be used for him. She was a friend of all the needy, and no one, who was in need, ever went away from her without some gift of help. She always said she would rather err in giving to some one who was not worthy than fail to give to one who was in real need.

"The beauty of her giving and helping was in the spirit in which it was done. Modesty characterized her whole life. Her gifts and help were quiet but effective. She did not let her left hand know what her right hand did.

"Her benefactions were universal. In her gifts she knew no sex, color, nor creed. She gave to all. She was a faithful member of the Church of the Brethren sixty-four years. Naturally, of course, her gifts went mainly to the various activities of the church of her choice.

"Twenty-five years ago, as a mere boy, I went to Philadelphia, to become pastor of the church there. At that time the opportunity had just opened to Sister Geiger for a great work. The church was small. It was coming through very severe struggles. Many of the members were discouraged. Sister Geiger and a few others, who had the work at heart, said, 'We will try one time more.' The Lord blessed our humble efforts and gave success. Our dear sister helped in the street canvass to gather children to build up the Sunday School.

"Within a year after our beginning, there was need for



J. S. THOMAS

The outstanding Superintendent of the Sunday School.

Born Jan. 4, 1841
Died Jan. 16, 1893



MRS. J. S. THOMAS

An exceptional Superintendent of the Primary Department of the Sunday School.

Born June 1, 1844
Died July 25, 1939



MARY S. GEIGER

A loving and faithful Mother in Israel.

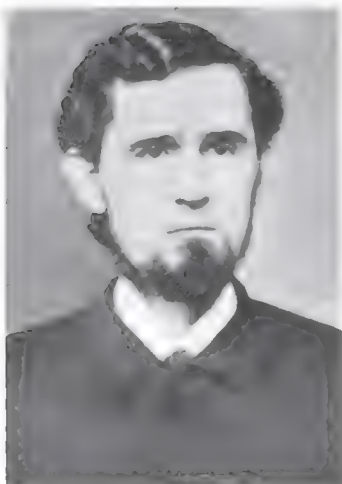
Born Feb. 25, 1828
Died Sep. 7, 1916



HENRY GEIGER

Minister and Trustee, and organizer of the Sunday School.

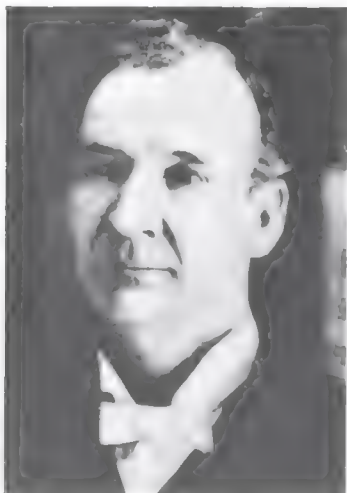
Born June 2, 1826
Died Dec. 30, 1885



JESSE P. HETRIC
 Pastor 1874-1882
 Born Dec. 20, 1843
 Died Sep. 30, 1927



E. A. ORR
 Pastor 1887-1889
 Born Apr. 3, 1854
 Died Oct. 19, 1924



I. M. GIBSON
 Pastor 1889-1890
 Born Apr. 3, 1861



WM. C. THURMAN
 Questioned the mode of feet-washing

more Sunday School room. A building fund was started and a Sunday-School building was erected. Sister Geiger quietly paid it all. There was still a mortgage on the newly-built church. Sister Geiger said one day: 'Brother Myers, I don't like a mortgage on our church.' She paid it.

"After a few years we felt that we ought to start a mission in the city. One evening, when discussing it in church meeting, Sister Geiger got up and said, 'Brethren and Sisters, I am very much in favor of starting a mission, and if you will find a place for it, and provide workers, I will pay the rent.'

"We found the place, started the work and she paid the rent. This was the beginning of what is now the Geiger Memorial Church. We secured Bro. J. W. Cline, now of California, to help. The mission grew. Sister Geiger bought a valuable corner lot, built a Sunday-school room and a parsonage, and later a splendid stone church. She paid all the running expenses of this work and left to the church a substantial endowment. She gave also a parsonage to the First Church where she held her membership. In memory of her father, Jacob Schwenk, she gave a parsonage to the Lutheran church at Schwenksville, Pa. Besides these substantial gifts she endowed a bed in the Methodist Hospital in Philadelphia, and the Chair of New Testament Literature and Exegesis in Juniata College.

"Sister Geiger gave liberally to practically all our schools and colleges and to the missions of our church. She aided churches to build houses of worship in many, many places. She was greatly interested in Homes for the Aged and in Orphanages for children. She will be missed by all the missions and benevolent institutions in Philadelphia, and throughout our entire Brotherhood. Her home was a home for all. Peace and quiet and rest were there. The family altar was never forgotten. In that worship her friends and the servants of the home were glad to participate.

"Her funeral service was in keeping with her life—plain and simple. It was in charge of her pastor, Bro. Geo. D. Kuns. A number of ministers of our church and of a number of other churches took part in the service. The writer of this sketch preached the sermon from the text, 'She hath done what she could.' Dr. John R. Davies, of the Presbyterian Church, and President I. Harvey Brumbaugh, of Juniata College, followed with short addresses. Her body was laid to rest in the Brethren cemetery at Germantown."

Following are some of the messages that were sent by those who knew her and who could not be at the funeral:

Baptist Temple, Philadelphia

Dear Bro. Kuns:

I wish to express my gratitude to the pastor of this church for the privilege of adding my testimony to the saintly character of Mrs. Geiger. She was one of the rare specimens of saintly devotion and practical Christian usefulness who are found only once or twice in a life-time.

Her careful and prayerful use of her income for the relief of the poor and for the sustenance of the beneficial institutions, made her a very powerful force for good in the City of Philadelphia. Her benefactions knew no line of creed or race, and all the later years of her life were devoted to her care for the needy.

It was often my privilege to act for her in the distribution of her charities, and I shall miss her greatly, as her calls at my door were very frequent, as she sought advice concerning the application of her gifts.

She was an honor to the Christian church family of which she was a member, and her piety and patience gave her a personal influence, which was greater than the influence of her gifts, but both combinations made her the noblest Christian woman of my acquaintance in the City of Philadelphia.

The Lord was conspicuously kind to the poor of Philadelphia when he called Mrs. Mary Geiger into his blessed service. While I deeply sympathize with her son and all who feel the loss of her departure from earth, yet I congratulate her church, and all those associated with her, by family ties or by friendship, that they enjoyed the blessed privilege of intimate association with so sweet a personality, and such a self-sacrificing friend.

Your Brother in the Master's Name,
Russell H. Conwell

* * * * *

Executive Mansion, Harrisburg, Pa.

Mr. Horace Geiger:

I deeply regret that imperative public duties will prevent my attendance at the funeral of Sister Mary Geiger, your dear mother. In a quiet unobtrusive way, like the true Christian she was, her life has been a benediction to many. Her gifts of good are everywhere about us, and her pure, purposeful life

will long remain a sacred memory and a blessed inspiration to thousands. Her death, at a ripe, golden age, is a loss to us, but a gain to her. May we all endeavor to do, in her memory, some added service to the Master whom she served so loyally, and with whom her life is forever linked.

M. G. Brumbaugh

* * * * *

Mt. Morris, Ill.

Dear Bro. Myers:

Sister Geiger has gone to her reward. Hers was a life that ought to be an example to all who knew her. I never met her equal in this world. The Lord blessed her and made her life a blessing to the church and to humanity at large. She has left a most worthy example. The Lord gave her a long life and has now taken her home when the limit of life was reached.

Yours fraternally,

D. L. Miller

* * * * *

The life of Sister Geiger cannot be fully written. It was beautiful because she was a true child of God. He only can know how great her goodness was. She was faithful in the use of her talents. If we are faithful with what we have, the "well done" of the faithful will belong to us. She was faithful to her Lord in giving Him a sincere and an earnest service. She was faithful to her church. She believed in the doctrines of the church and she loved the worship of the church. She attended regularly all its services. She was a faithful witness for Jesus every day. May God bless the sweet memory she has left us to a greater devotion to our Savior and King!

* * * * *

The funeral service was held September 12, 1916, and the little church, which meant so much to her, was crowded to the doors. On the 9th of the following month a Memorial Service was held under the auspices of the Mothers' Society.

JOHN GOODYEAR

Born

Died June 15, 1884.

John Goodyear was baptized by John Fox in Cooper's Creek, Camden, May 25, 1848.

He was a strong pillar in the church. His wife was not a member, and not in sympathy with the Brethren. This may have hindered his full spiritual enjoyment, but it never expressed itself in a laxity of duty to the church he loved. Some one testifies that

"He always bore in his countenance and manner the evidence of a meek follower of our dear Savior, and his whole aim was to do his Master's will as he saw it."

He was elected the seventh member of the Board of Trustees when that body was reorganized January 15, 1850, and served with marked ability until his death.

He was called to the deaconship February 23, 1858, and rendered signal service.

He was a druggist by profession with his place of business at 1701 Pine Street, and residence 1846 Master St.

At a church meeting June 1, 1858, he was elected Treasurer of the Poor Fund, succeeding John Fox. He resigned from this duty January 28, 1884 on account of failing health.

He was a liberal giver beyond the interpretation of liberality as of that day. He was one of the very small group who kept the vessel afloat for many years when the lack of finances contributed to heavy seas.

JOHN L. FRY

Born

Died March 12, 1899—78 years.

John L. Fry was baptized by John Fox April 15, 1858. He was elected deacon January 31, 1864. He served as Trustee from February 20, 1862, to February 9, 1891.

When the draft of By-Laws was considered article by article by the Trustees, prior to submission to the church, some questions were raised. The meeting was held June 28, 1864. Article I provided that

"This church shall have stated meetings for transaction of business on the last Monday evening of January in each and every year, which meetings shall be opened and closed with such exercises as the Chairman of the meeting shall deem appropriate."

Bro. Fry objected to this and moved:

"That the meetings be opened by one of the Elders with singing and prayer."

The vote being taken was a tie vote. By request of the Chairman the article was read a second time. The Chairman then decided that the article should be adopted as read subject to the action of the church.

Article III provided for the election of deacons by ballot once a year. Brother Fry objected to the election of deacons every year, and said that it was "not in the order of our church." Upon motion of Brother Thomas, the change was made. Thus the long established custom of electing deacons for life was retained, and written in as a matter of local law.

JESSE P. HETRIC

Born December 20, 1843. Died September 30, 1927.

The coming of Jesse P. Hetric to Philadelphia is interestingly told in the following letter:

Pottstown, Pa.
November 30, 1913

My dear Brother Howe:

Your letter of inquiry is here. I must say I do not have much in the way of data that will help you. It is now 31 years since I left the city church, which at that time had its house of worship on Marshall Street. Have been so busy in other fields since that I have given but little thought to the matter of church work there. Can give you a few items of personal recollections and you can do the filling in to meet your requirements.

In the fall of 1873 I was invited to Philadelphia to hold a protracted meeting; was there two or three weeks, preached for the people and visited in the homes of some. During my stay in the City the church extended to me an invitation to become

the pastor of the church. I hesitated, but after consulting my wife, with some misgivings, I accepted the call. The church was then in some trouble because of the work and demands of conference committees. I recognized the fact that such a condition and my inexperience in city pastoral work, made my success at least somewhat problematical; but with much prayer and some trust in God we in the spring of 1874 moved to the city and located near the church at 1012 Marshall Street. This was the beginning of a pastorate of eight years.

Notwithstanding the horizon was somewhat gloomy from the spirit of division of sentiment in some quarters, the work began with a new lease of life. I tried to do the work of a pastor in the pulpit and from house to house. There were some noble men and women as helpers and sympathizers. They gathered around me a little flock, but they were noble souls and of royal blood in the Lord. I sigh as I think that most of them are gone over to the bright forever more. Oh how I at times say in my heart, 'God rest them.'

The work soon began to show new life and vigor. The quickening impulse of the Holy Spirit was soon manifest and a number were brought into the fold, some of whom yet remain faithful workers to the present.

We never had any great revival, indeed we did not try for it, but sought for a steady growth in church work and were rewarded by the Lord in seeing, for the whole period of my pastorate, an ingathering of from ten to twelve souls each year. The increase was not marked by any excitement but by the conviction of heart and teaching of the mind in the ways of the Lord. This continued all through my pastorate till I resigned finally in 1882.

I at times think, may be it is self-flattery, that my work in the city church was not a failure after all. I still love the First Church with a warm tender feeling. I love those of the "old guard," whom I found there with feelings almost of reverence, but Oh they are so few. I could enumerate them on the fingers of one hand. The few who are there, who came to Christ under my pastorate, occupy a large room in my heart from which I could not nor would not banish them.

As a church you have my prayers and sympathies. God bless you.

Fraternally,
J. P. Hetric

Let us add that his ministry marked a distinctive step forward, notwithstanding the many cross-currents. He made a notable sacrifice by which the church profited greatly. It owes much to his untiring zeal. His sermons, as to subject and elucidation, we are informed were both forceful and instructive.

Save for his short visit in the Fall of 1873, to conduct the first extended services in the newly dedicated meeting house on Marshall Street, he came to the Philadelphia Church a stranger. But he soon won the support and good wishes of all. "Support" is used here in a restricted sense. It is a big word and means much in more ways than one, when freely interpreted. The church had not yet fully penetrated the definition, at least not by way of unreserved expression. But it was on the way, and learning.

He left of his own volition December 1, 1882, with the kindest feelings and the prayers of all that in his new field of labor God would continue to bless and crown his efforts for the upbuilding of the Heavenly Kingdom.

His ministry came at a time when the tide of dissension had already begun to rise, and it is no reflection on him that its effects were not stayed. No earthly power could stop it. Had it not been for careful shepherding throughout his earnest pastorate, the little flock might have scattered among other denominations, and its identity lost entirely. What really happened when flood tide had been reached, was the breaking up into three divisions, as noted elsewhere. The redeeming feature is marked by the reunion of two of these divisions not many years later with the loss of a very few; and the third is not far away. There are hopeful signs that the time is not distant when all three, not only in Philadelphia, but everywhere, will be one Brotherhood, united in the Master's cause.

Jesse P. Hetric had the comforting experience of baptizing his wife into the church he loved. She was one of a

group of nine to whom he administered the rite in the Delaware River on that cold September day, the 6th, 1874.

Early in life, and midway in his pastorate here, the weight of sorrow bore heavily upon him. A note penned to Isaiah G. Harley at the time tells the story:

Kingsville, April 19th, 1877

Bro. Harley:

After a journey of sixteen hours, full of anxiety of the most intense character, and the deepest and darkest forebodings, I arrived home to find Jennie still struggling for life, and a little improved, for which I feel truly thankful to the giver of all good. . . .

I cannot tell how her case will terminate, but to say the best of it, we only hope, and if you should hear sad news in a few days, you must not feel disappointed. Jennie is very weak and her case complicated. Think of us often at the Mercy Seat.

Please inform the church how we are getting along.

I remain as ever

Yours in brotherly love,

J. P. Hetric

The sad news came ten days later, as the following shows:

"H. Jennie Hetric, wife of Brother J. P. Hetric, died April 29, 1877, at Kingsville, Clarion County, Pa., aged twenty-nine years; and was buried at Greenville."

Brother Hetric is buried in the Urner cemetery not far from the Coventry Church.

The second Mrs. Hetric (Ida K. B. Ellis) writing from Parkerford, April 29, 1943, in her 89th year, has this to say:

J. T. Myers was pastor of the Germantown church and it was through his instrumentality that Mr. Hetric was asked to hold protracted meetings in Philadelphia in 1873. When his wife died, two daughters (four and two) were cared for by Mrs. Hetric's parents at Clarion until 1887. On September 14th of that year, John Harley, a minister of the Coventry church,

performed the ceremony uniting us in marriage. Martin Urner was an ancestor of mine.

After his wife's death, Mr. Hetric boarded with Isaiah G. Harley until he gave up the Philadelphia pastorate in 1882 and moved to Parkerford when he became pastor of Coventry, assuming the eldership there from 1897 to 1912.

I understand J. T. Myers was supported in the Germantown church in a large measure by three widow ladies: Mrs. Lehman, Mrs. Shugard, and Mrs. Levering. Mrs. Lehman was wealthy.

I was never told that Mr. Hetric at any time ever received a *stated* salary.

Here again is another source of testimony that the ministering brethren at both Germantown and Philadelphia were supported in the early seventies, but in such manner and amount as the church records purposely failed to make public.

JOEL K. REINER

Born September 11, 1839. Died February 25, 1914.

Joel K. Reiner was reclaimed as a member of the church February 15, 1880. One year later, February 15, 1881, he was elected to the ministry and became Assistant Pastor to Jesse P. Hetric. Indications point to his taking charge as pastor in December 1882, and continuing until January 1, 1886, on or about which time he withdrew to the group worshipping at Dover Hall.

I quote from a letter by J. Harry Hartmann, under date of November 16, 1913:

Joel K. Reiner was taken back in the church (he had been a member and left or was disclaimed some years before) at the time there was such a stir in the General Conference about the Progressive movement throughout the Brotherhood when Henry R. Holsinger was one of the main factors in the Progressive Church, afterwards disclaimed, that Brother Reiner came back. His wife joined also; and in the course of a few years their daughter Rebecca joined. Brother Joel was gifted

and could speak fairly well, and had some very good points in the word of truth, and seemed to be liked by a number.

It was decided that an assistant to Brother Jesse P. Hetric be elected. Brother E. E. Roberts and Joel K. Reiner were the main ones that were voted for, and they were first cousins, and first cousins to Mrs. Catharine Hartmann. Brother Joel was elected.

I am also indebted to another brother, D. R. Hanawalt, of Akron, Ohio, a former member here, and familiar with conditions at the time, for the following:

I was on the best of terms with Joel K. Reiner, whom I must say was conscientious and industrious, working hard for 'assistance' so-called, not running over \$30.00 per month, if as much.

He had been in the Rebellion, a hard fighter, and showed some effects of a hard life. His cousins had not been in the Army, and did not fully believe in his conversion. They objected to him as a permanent pastor, but apparently not on account of doctrinal differences, at least none was clearly expressed. The differences were personal.

He did not have much schooling, but much more than some of our rural preachers of his day.

Without the personalities referred to, and with even ordinary co-operation, he would have made a fair record with the church, until spontaneous developments would have resulted in an up-to-date pastor, whom he would not have opposed.

A notable side-line, not of formal record, appears in a cordial business communication, addressed to the Trustees. The letter supplies, in an indirect manner, the ministerial "support" data for the years given. As to the source of the funds, or how collected, we do not know. Even the minutes of the trustees do not show. To the present day reader this letter sounds reasonable in its every line, and surely deserved the merit of suitable attention. Even extenuating circumstances, if such were present, could hardly offer good excuse for the manner in which it was handled. The following is a copy:

Philadelphia, Jan. 31, 1887.

To the Trustees of Brethren Church
Marshall Street above Poplar.

Dear Brethren Greeting

Under an agreement or arrangement made with the church (If I mistake not) about January 1883, by which two-thirds of my time was to be devoted to the church in consideration of a Support from the church expected to average about 450 dollars per year; and which amounted during 1883 to \$450.80, during 1884 \$426.12 but which during 1885 fell to \$272.25. Under the expectation that there would be no reduction during 1885, I contracted a debt for groceries with Bro. P. B. Clymer, and of which there remains at present a balance unpaid amounting to \$68.90. The debt being a just one, Brother Clymer ought not to suffer loss and in my present circumstances I see no way in the near future of paying it. Feeling as I do that the church ought to assist me in bearing part of the loss I sustained in 1885, I respectfully ask that if there are any funds at your disposal that you appropriate the sum of \$68.90 or as much thereof as you deem proper and pay the same to Bro. P. B. Clymer on my account.

Fraternally, J. K. Reiner

This undisputed just debt of the church was duly presented to the Board of Trustees at its meeting that same date. If they had acted with the promptness and finality in this as they quite freely did in some matters not so clearly within their jurisdiction, it would have been a worthy performance. But the Board side-stepped the issue. The minutes state that

"After being fully considered, it was on motion of Brother Eisenhower, agreed that he (Bro. Reiner) be advised to bring the matter before the church at our next quarterly meeting."

It would seem that a more honorable disposal of the case would have moved the Board at least to have reached some decision on the merits of the request. The logical sequence then would have brought it openly to the church with whatever recommendation the Board deemed wise to make. As the minutes for the period are lost or mislaid,

we cannot say what action the church took, granted that Brother Reiner went so far as to go it alone over the detour which the Board suggested he should take.

* * * * *

Supplementing personal research among the possibilities here, former ministers, pastors, and many others were reached by correspondence, sometimes with much difficulty, and their reaction solicited in developing different phases of the work which we desired covered. There is a very wide gap in the ratio of information received to the information sought!

* * * * *

We are indebted to the *Gospel Messenger* for an article by Grant Mahan in 1907, from which we have taken a brief of the life of Howard Miller. Concerning I. M. Gibson, his sister Mrs. L. Flora Goode, of Modesto, Ill., contributed part, and Mr. Gibson himself was finally reached by letter in 1933. The little we have of E. A. Orr, in addition to the data among our records here, was furnished by Mrs. Orr.

HOWARD MILLER

Born at Lewisburg, Pa., December 21, 1849.

Died near Lombard, Ill., May 19, 1907.

He attended the old Lewisburg Academy and began teaching at age sixteen.

United with the Brethren Church 1879, and soon after was elected to the ministry.

He was elected a member of the faculty of Mt. Morris College in 1880, but failure of a telegram to reach him, other arrangements were made.

He taught for a short time at McPherson College.

Honorary degrees were conferred upon him by different colleges.

He had a wide and varied experience as teacher, preacher, governmental census service in church statistics, as land commissioner in Mexico, pension commissioner in the south, and advertising writer for the Santa Fe and other railroad companies.

He was editor of the *Inglenook* for over four years dating from 1890.

Perhaps his outstanding work as directly concerns the church may be found in his vigorous defense of its doctrines. His literary contributions to the Brethren at Work proved him a forceful, prolific and interesting writer.

He was at the height of his valiant defense when he came to Philadelphia as pastor in 1886.

He deeply loved the non-conformity principles of the Church, and greatly regretted every move worldward. This is all the more remarkable when we consider that he had no Brethren Church background, no relatives associated with it, and at one time was inclined to doubt the truth of the Bible!

His pastorate at the First Church closed in 1887.

E. A. ORR

Born in Kentucky, April 3, 1854.

Died at Tacoma, Wash., October 19, 1924.

He came to Philadelphia from Mt. Morris, Ill., as pastor April 24, 1887.

He was a member of the faculty at Mt. Morris College in the early 80's.

His work at the First Church terminated July 11, 1889.

At a church meeting January 3, 1889, of which E. A. Orr was chairman:

"On motion, it was decided to appoint Charles C. Hartmann, Jr., James A. Harley, and Daniel R. Hanawalt, a committee to canvass the membership to ascertain how much they would pledge to the support of Brother W. J. Swigart or

Brother I. M. Gibson, should we be able to secure the services of one of them as pastor."

The following letter was written by S. Z. Sharp under date of February 6, 1889, from McPherson College, of which he was then President, to J. S. Thomas, who had communicated with him on behalf of the church in its quest of a pastor:

In reply to yours of 2nd inst., I am sorry to say that my engagements here at present are such that I could not honorably leave, and therefore I would advise you to look for another minister. I am not at this time able to even suggest a suitable successor to Bro. Orr. I regret that I cannot do so. If I hear of one I will gladly inform you of it.

As the life of W. J. Swigart was drawing to a close, he informed the writer that the leaders in the Philadelphia Church brought considerable pressure upon him in the 80's to become the active pastor. He gave this much prayer and consideration, but was fully persuaded that his place for the greatest good was at the College in Huntingdon, with which he became actively associated in 1880. He however served the church here as a supply preacher many times when the congregation was without a regular minister, coming a long distance to render the service.

The wisdom of his repeated decision to remain loyal in his work for Juniata, which a distant pastorate such as Philadelphia would render impossible, was fully borne out by the eventual coming and constructive work of T. T. Myers. To this W. J. Swigart has given impressive personal testimony.

I. M. GIBSON

I. M. Gibson was born at Modesto, Ill., April 3, 1861. He joined the Church of the Brethren at Rockingham, Mo., in 1879; elected to the ministry 1886 or 1887, and entered at once into evangelistic work.

He participated in an eight day debate at Lorraine, Ill., with T. M. Johnson of the Christian Church, on doctrinal points. Elder H. W. Strickler represented the Brethren as Moderator.

He held revival meetings in the Philadelphia Church in October, 1888; and entered upon his ministry there September 1, 1889.

After resigning the following year he continued evangelistic work and participated in several debates at different points. The last of these was with W. T. Gordon, of the Christian Church, held in a grove near Vandalia, Ill. Elder J. H. Moore was Moderator for the Brethren.

He was subsequently called to Montana, and took charge as State Superintendent for National Prison Organization.

He finally resigned from prison work and retired to Forsyth, Montana. When last heard from, he held membership in the Progressive Brethren Church, and preached occasionally when requested; but in his correspondence with the writer he still confessed strong belief in the cardinal doctrines of the Brethren—especially trine immersion.

He withdrew as pastor of the First Church April 1, 1890.

Little can be said of the actual ministry in Philadelphia of these three Brethren: Miller, Orr, and Gibson. It was a trying period in the history of the church. Many of the important records of that time are gone and may never be recovered. Perhaps it is better so. Whatever the anxieties and uncertainties our little body of worshippers were passing through, they may have proved a still greater burden had not these three ministers been part with them in prayer and service which they willingly contributed under such trying circumstances.

CHAPTER 18

MISSIONARY ACTIVITIES

One of the safest investments, and a comforting one, may be found in liberal contributions to the extension and support of missions. We have some distance to go to make up for the deficiencies of the past. The church was slow to yield to the call, and while commendable progress has been made, it cannot be said that we have yet attained full speed.

There was but little missionary spirit in evidence at the Philadelphia church prior to the nineties.

One can scarcely reconcile the result of research, therefore we must expect others to be amazed, unless they show a record as poor, when the startling truth is disclosed that the meagre sum total of \$442.31 represents the recorded contributions to missions and miscellaneous benevolences over a period of seventy-eight years from 1813 to 1891. Income from the Poor Fund was drawn upon for \$100.00 of this outlay, which was diverted from its original purpose.

1860—To Abram Rothrock for the suffering Brethren in Kansas .	\$ 51.19
1865—To David Saylor for the Virginia and Tennessee Brethren .	100.00
1871—Contribution at Annual Meeting (purpose not stated)	100.00
1876-1877-1878-1879-1881-1882-1889—District Meeting Quota ..	31.75
1879—E. Heyser, Mission Fund	5.00
1880, 1881—Jacob Cassel for Mission Sunday School (local)	30.25
1880—Danish Mission	2.00
Home Mission	8.00
Kansas Sufferers through H. M. Blue	11.81
1881—For Mission Sunday School (local)	6.25
1882—To James Quinter for Denmark Mission	7.00
1882, 1883—For Mission Sunday School (local)	16.65
1883—Huntingdon Orphans Home	11.49
1883—Amwell	10.00
1885—York Street Mission (local)	4.15
Colored Mission (local)	6.41
1889—Johnstown Sufferers \$1.92 and \$30.00	31.92
Sunday Breakfast Association (local)	8.44
	<hr/>
	\$442.31

Strictly speaking, perhaps the third and fourth items of \$100.00 and \$31.75 should be eliminated, leaving the total only \$310.56, and of this, local calls took \$72.15. Meanwhile, \$177.24 was paid out for traveling expenses of "visiting elders." Had the church been fortunate enough to displace differences by the creation of a growing missionary spirit it would have perhaps found itself happily on the way of giving long before history now records it. It generally costs to differ. Some one somewhere, some time, somehow, must pay the price!

There were several tender missionary plants "set out" by the Philadelphia Church in years gone by. Some withered and died. Others took permanent root and are currently bearing fruit for the Master.

Conditions having a direct bearing on these local efforts became so pronounced that we are moved to mention the spirit of internal unrest which prevailed among the little group of worshippers at Marshall Street as early as the seventies. It was all very human. Various developed temperaments, drawn together in a different atmosphere, and bound in strictness by a new organization, they were not able to adjust themselves to each other on common ground of Christian fellowship. It was a case of "a house divided against itself." It could not stand. There were three distinct opposing groups in this "house." We may term them for convenience: the Main Organization or "Conservatives," the "Progressives," and the "Old Order." The sequel was complete separation in time.

THE PROGRESSIVE MOVEMENT

When the first break came, the Progressive element withdrew of its own initiative. They conducted a Sunday School and church service in a one-story chapel at 4th and York Sts. until they purchased the property of the Grace Reformed Church at 10th and Dauphin Sts. In this new setting they

at once began a healthy, steady, forward movement, developing into a fine, active, spiritual organization.

The following from a Special Church meeting October 15, 1888:

"On motion of J. Eisenhower, it was moved to ascertain the actual membership of the church.

"To facilitate the above measure it was decided that the official members of the church draw up a paper which will be presented to the members who have been working in other churches, and long absented themselves, and ascertain thereby their relations to this church."

So far as the Minutes go, they are silent for a whole year, and then:

On October 24, 1889, at a meeting presided over by I. M. Gibson, the following report from the committee appointed October 3, 1889 to visit members who have identified themselves with the 4th and York Sts. Brethren, was submitted and adopted:

"We your committee appointed at the last quarterly meeting to visit the members whose names are yet on the church book, but who have identified themselves more or less with the Progressive Brethren at 10th & Dauphin Sts., formerly at 4th & York Sts., and to ascertain if they wished to continue their names with the Brethren at Marshall St., or if they wished their names dropped, report that we have completed the work assigned us and are glad to say that in every house and by every brother and sister we were received with due respect and brotherly kindness, and when we made known to them the object of our visit, some expressed regret at the separation from their once happy church relations which they enjoyed so much, but did not feel willing now to give up the work they had commenced. Sixteen claimed membership at 10th & Dauphin Sts., and wished their names dropped from Marshall St. Two were undecided. One wished to be considered a member at Marshall St.

Isaiah G. Harley and
Samuel B. Croft, Committee."

The sixteen referred to are: Peter and Mrs. Mary Ann Clymer; Wm. Sr. and Mrs. Caroline Kolb; C. W. and Mrs. Emma Kinsing; H. C. and Mrs. Annie Cassel; Horace Kolb; Wm. Kolb, Jr.; Edward Crees; Emma Moyer, Sallie M. Roberts; Harriet Cassel; Rebecca Balderson; and Martha Fox. The two undecided: Frank Balderson and wife. The last, Lydia Moyer Krupp.

On April 7, 1889 the church took notable action in the hope of reconciliation of the membership that had withdrawn, and it is believed of sufficient moment to quote freely:

"On motion, the following resolution was adopted by the Church of the Brethren, in Council assembled, WHEREAS Sectarian Divisions in the Church of Christ are a great sin (1 Cor. 1: 10-13; 3: 3-4) (Rom. 16: 17) tending directly to destroy the love of the Brethren, the peace of Zion, and all the fruit of the spirit (Gal. 5: 22-23) (Jas. 3: 17-18) and to cultivate pride, envy, ill-will, works of the flesh (Gal. 5: 19-21) (Jas. 3: 14-16) resulting sooner or later in the lukewarmness if not the spiritual death of both the individual and the congregation, thereby bringing great responsibility upon all who are in any way supporting such work of division and especially upon the leaders of such things (John 17: 20-23), and

"WHEREAS it is questionable whether there is any essential difference either of doctrine or church polity between the church of the Brethren worshipping on Marshall Street and the Brethren church worshipping at 4th and York Sts., hence it is equally questionable whether there is any valid scriptural reason for our present separation, and it is to be feared too often antagonism of work and worship, and

"WHEREAS each congregation contemplates changing its place of worship as soon as proper arrangements can be made, we the said church of the Brethren, after thoughtful and prayerful consideration, deploring the present division of those who should dwell together in peace and unity, desire the said Brethren to unite with us in a sincere effort to bring about this much desired state of peace and unity between us, before either selects a permanent location;

"THEREFORE BE IT RESOLVED

"First: That we petition the said Brethren Church to hold with us a union meeting Thursday April 25th at 8 p.m. or as soon thereafter as possible, to co-operate with us in bringing about a closer union between us;

"Second: That it be understood that said union meeting be and is for and only for the expressed purpose of cultivating a more fraternal feeling between us;

"Third: That if in said union meeting a strong sentiment for a closer union prevails, we appoint a committee of 5 or 7 members from each of said churches to draw a plan of union to be reported to the two congregations in union meeting assembled;

"Fourth: That the pastors of said congregations jointly preside over said union meeting or meetings and that the authorized secretaries of each jointly act as Secretary thereof, and

"Fifth: That each and all the members of said congregations carefully study the 3rd and 13th chapters of Paul's letter to the Corinthians in addition to the above named scriptures, and further that each and all of us humbly and earnestly implore the great Head of the Church to give us the spirit of meekness and wisdom to guide us in all our deliberations.

"It was on motion decided that Brother E. A. Orr, I. G. Harley, and John Fry, act as a Committee to present the above resolution to the Brethren at 4th and York Sts."

July 11, 1889. At a church meeting this date "The Committee to present the resolution calling for union meeting with the 4th and York Brethren, reported their duties performed, and they were discharged."

"The Secretary reported a reply from the Brethren at 4th and York to the effect that they had appointed a Committee to meet us as specified in the above named resolution."

"On motion a Committee was appointed to draw up a reply to the above from this church embodying as well as known the sentiment of the church."

On October 3d, 1889—

"The Committee appointed to reply to the communication from the Brethren at 4th and York stating that they had appointed a committee to confer with us relative to consolidation

submitted the following which was adopted and transmitted":
'To the Brethren at 4th and York Sts.

Greeting; The matter of appointing a committee to confer with your committee as per notice of your Secretary dated May 3, 1889 was submitted to the Brethren of the Marshall Street Church at the quarterly Council Meeting of July 11th. The sentiment of the meeting was that the Marshall St. Church would not feel encouraged by the apparent feeling prevailing at the Union meeting to take any further steps toward consolidation at the present time, and we have been instructed to transmit said intelligence to you.

I. G. Harley, C. C. Hartmann, D. R. Hanawalt, Committee."

Unfortunately petty differences, rather than fundamental problems, blocked the way on both sides. Meanwhile, each has moved along in notable sympathy with the other, and the differences, whatever they might have been, have long since disappeared. Both congregations have frequently joined in special services. At such times the visiting pastor has invariably enjoyed the courtesy of the pulpit of the other.

For more than a quarter of a century the question has been before our Annual Conference in one form or another, and joint committees on Fraternal Relations have met on several occasions at the respective yearly meetings of each branch.

It is safe to voice the prevailing sentiment that a union may ultimately come to pass, and to express the hope that the day is not far distant when these two strong religious movements throughout the joint Brotherhood may come together and move forward in united purpose.

Several friendly gestures have been made locally over a period of fifty-five years to effect reconciliation and consolidation of effort.

Particular attention is called to those repeated overtures in 1889, when both churches were seeking common grounds of union, and at the critical moment in their history when each was looking for a new location as a suitable place of worship.

THE "OLD ORDER" GROUP

The second break came between the "Conservatives," and those who claimed adherence to non-conformity in its strictest sense. The latter were locally and unfairly characterized as "Old Order." In fact they were considered more in order by the Brotherhood than our main organization of "Conservatives," who continued to hold forth at Marshall Street. This was put in evidence by an Annual Meeting Committee sent to Philadelphia on March 8, 1888, to assemble the dissenting members in solemn conference at Dover Hall, 2204 North Marshall Street, where they were already conducting a well established Sunday School. Here the Conference Committee formally organized them into a separate church body with a minister in charge. This separate branch was also variously known as "Reinerites," after their Pastor; "Doverites," after the Hall in which they met; and the "Northern Church," because of its northern location from the church they left. It did not long survive. Even among themselves differences arose. Some wanted to carry out the full order of the Brotherhood by enforcing the dress question without reserve, although even those on the defensive were generally considered very plainly attired. The work became tedious. Dissatisfaction spread. Even the pastor wanted to get out, which he finally did. The church was conducted a while under the Mission Board, and abandoned in 1895. The members were given certificates; and a number returned to the Conservatives, the church they left, removed meanwhile to its present site, Carlisle and Dauphin Sts.

The following quotations are from the Minutes of District Meetings:

"Indian Creek Church, Montgomery Co.,
April 26 and 27, 1893.

"The Northern Philadelphia Church at a council in the fall of 1892 decided to ask the District Meeting Board to take charge of them, which we agreed to do. J. K. Reiner, their only min-

ister, being charged with improper conduct and improper expressions in preaching, to which he pleaded guilty. Whereupon, in the presence of the writer (S. R. Zug) and Elders Wm. Hertzler and E. P. Cassel, he was deposed from the ministry; and at the next council, he and wife disowned, by their request. Four councils attended there during the year. This church was assigned to Elder Wm. Hertzler to care for them in the name of the Mission Board, and they are supplied with ministerial service by ministers from other churches."

"Petersburg, Mountville, Lancaster Co., Pa.
April 18 and 19, 1894.

"Philadelphia Northern Church asks District Meeting through the Mission Board to give them some assistance in getting a more suitable place of worship. Ans. This meeting agrees to leave this matter in the hands of the Mission Board to do as they think proper."

"Hatfield Church, Montgomery Co.
May 8 and 9, 1895.

"Philadelphia Northern Church is in charge of H. E. Light, and he cannot give a very encouraging report. Every Sunday the appointments are filled by supplies from H. E. Light, F. P. Cassel, J. Z. Gottwals, J. P. Price, and Jesse Zeigler, or their substitutes. A few had to be disowned and no additions during the year. Four councils and one love feast were held. The committee appointed to seek for a better place of worship did not succeed as yet in getting a new place."

Spring Creek Church, Dauphin Co., Pa.
April 29 and 30, 1896.

"H. E. Light reports as follows: 'On July 15, 1895, the Philadelphia Northern Church was disorganized by the mutual consent of the members and the Committee from Annual Meeting.'"

* * * * *

Samuel B. Croft states that when he and his wife Julia A. moved to the city, they consulted the Public Ledger Almanac for the advertisement of the city churches, as they desired to get in touch with the Brethren.

Meanwhile, Joel K. Reiner had relinquished his pastorate and withdrew to Dover Hall, but he still appeared in

the Ledger as the pastor at Marshall Street! The newspaper apparently had not been notified of his severance. The Crofts communicated with him and were accepted as candidates for baptism under the impression of course that they were associating themselves with the conservative branch at Marshall Street. This was further strengthened by the fact that they were baptized there, Joel K. Reiner having secured permission and made the arrangements.

The following, which Brother Croft wrote me under date of January 19, 1932, is self-explanatory:

"We were baptized at Marshall Street February 27, 1887, by Joel K. Reiner, who had very shortly withdrawn with others and were worshipping in Dover Hall, 6th & Susquehanna Ave. We knew nothing about the split and got in touch with Rev. Reiner by seeing his name in the Public Ledger Almanac, as the minister at Marshall Street Church, and wrote him. We soon learned about the divisions.

"At the first prayer meeting we attended on Marshall Street, Mrs. Croft was the only woman present."

Eighteen months later the Marshall Street Church extended to the Old Order Brethren at Dover Hall, the courtesy of its pool for baptizing purposes.

"To the Church of the Brethren at Dover Hall,
Greeting:

"In reply to your inquiry about the use of our baptismal pool for immersing your candidates for baptism, we are glad to tender you our church and baptistery for immersing at such times as you desire their use; and if it would suit you best on Lord's days at our regular services your minister can deliver prayer and address your candidates as he may desire, only that our pastor does the preaching.

"Signed in behalf of the Church of the Brethren, Marshall St. bel. Girard Avenue, November 3, 1889.

I. G. Harley
John Fry
J. S. Thomas."

CHURCH OF GOD

The spirit of local friendliness was further in evidence in another direction when a committee of five was appointed on March 26, 1890, to confer with a like number from the "Church of God," with a view to merging the two churches. The object was no doubt a dual one: first, to join spiritual forces in religious worship; and, second, to strengthen the financial position by pooling resources in the purchase of a new site and the erection of a suitable church building. This was just two months before the selection of the present location at Carlisle and Dauphin Streets.

The Committee reported to Council on July 2, 1890, that two very pleasant meetings were held, at which the proposition was fully discussed, but that they had not been able to arrive at acceptable terms.

* * * * *

Our mission work in the city started with a Sunday School about 1877 in Liberty Council Hall, Germantown Ave., above Norris St. John S. Thomas was Superintendent with Jesse P. Hetric, Assistant (both Conservatives). The work grew and continued for several years, but was abandoned for a while. It was resumed by Jacob C. Cassel (Progressive) and J. Harry Hartmann (Old Order), and later again abandoned.

Shortly thereafter, another move was made by Eli Carey, colored (Conservative), who held a Sunday School in his home on Mascher Street above Norris. The work prospered with prayer meeting and speaking in the evening, led by Eli Carey. He was never formally installed as a minister, but was authorized to preach among his own people. When he changed his residence, the mission was continued in his home at 3d and Somerset Sts., where both white and colored children were gathered in. There were ten accessions (colored) to the church as a result. His ultimate death years ago was

such a severe shock that the work did not thereafter long survive, although an attempt was made for a while by other leaders of his race to carry on. Three went with the "Old Order," a couple remained with the "Conservatives," and the others joined churches of their color.

A Mission was opened on Reed Street in South Philadelphia about 1883, and flourished for a while. It was allowed to lapse because of removal of members and the encroachment of other churches.

* * * * *

On July 1, 1900, Samuel B. Croft, our first Missionary Treasurer, presented a comprehensive report covering six years to 1899, inclusive, showing the distribution of \$1,-732.95 for missionary purposes, which he collected as Solicitor. However, in addition to this figure, there are found other missionary funds during this six year period, in the aggregate amount of \$1,460.69, which found their way to the treasurer, making a total of \$3,193.64, or a yearly average of \$532.27.

This forward movement in missionary giving started early in 1894, prior to the departure of our Pioneer Missionary to India on October 16th of that year.

In the six years ending August 31, 1940, the church contributed \$7,799.29 through corresponding channels, or a yearly average of \$1,299.88.

The foregoing figures are exclusive of payments through the Poor Fund and Mite Society.

Those of us who had the good fortune to know Wilbur B. Stover in the early nineties, will never forget the impression he made. He came here in 1891 and became pastor of the Mother Church at Germantown. His very good friend and former school-mate, Tobias Timothy Myers ("T. T." as we affectionately knew him), was just entering upon his pastorate in the Philadelphia Church. These two were much together here, and both endeared themselves to us. They

continued in a still more serious way "the reconstruction of the Church of the Brethren and the reformation of the whole world," which had been their prime subjects of discussion and debate as school boys at Mt. Morris! Little did they realize then the rich harvest in later years from those dreams of early days. Now they have both gone to rest after the toil of the day—strong, active men in the faith.

Wilbur Stover's enthusiasm over missions knew no bounds. It was new to us. He dreamed it and beamed it; he walked it and talked it; he preached it and reached it! Any one of a critical turn of mind would have said "he overfeeds us." Unaccustomed to the diet, we could not readily digest, much less assimilate, all he had to offer. It was the same—morning, noon, and evening. But when the opportunity came for Wilbur Stover to translate his missionary enthusiasm into the realities of service, the leaven he so prayerfully left behind began to work in the Philadelphia Church. It gave the urge, the necessary "rising" for the mission mood. Perhaps an all-wise Providence brought it to pass that Wilbur Stover "must needs go through" Philadelphia for the good of the church there.

The missionary spirit grew and on July 6, 1896, the church unanimously decided to open a mission in the north-western section of the city. With the support of Mary S. Geiger, and under the supervision of Joseph W. Cline, a Sunday School was started on November 29th, 1896, at 2610 West Lehigh Avenue, with forty-five present. This place proved too small with an increased attendance to seventy-five, and the mission was moved to a store-room of a large dwelling on the south-east corner on October 24, 1897. Average attendance one hundred twenty-five. There preaching services were begun. A successful revival was conducted in the spring of 1898, and several united with the church. Again the work soon outgrew the space. Encouraged with the progress, Mary S. Geiger generously offered to provide for its permanence. July 18, 1898, she purchased a lot 66

x 100 on the north-east corner of 26th St. and Lehigh Ave., and a contract was let for the erection of a Sunday School room, chapel and dwelling house. The corner stone was laid October 2, 1898. She also endowed the mission with \$5,000.00, and deeded the entire property to the Trustees of the First Church for safe-keeping.

On September 14, 1898, the Trustees gave it the name "MARY S. GEIGER MEMORIAL BRETHERN CHURCH," but this did not appeal to Sister Geiger. With characteristic thoughtfulness of her late husband, she expressed the desire that personal reference to herself in the name be set aside, and modestly suggested "GEIGER MEMORIAL BRETHERN CHURCH." And it was so officially designated by the Board at its meeting September 28, 1898.

On October 2, 1907, the First Church recognized the strength and unity of this body of worshippers by authorizing it to apply for a separate charter of incorporation. Immediate legal steps through the courts were therefore taken to set it up as an independent organization. When the application had been granted and the documents drawn in form, a momentous meeting followed.

On February 18, 1909, the following Trustees of the two Boards met in joint assembly for the purpose of formal transfer to the Trustees, in trust for the Geiger Memorial Brethren Church, of all papers and deeds in keeping with its new responsibility:

Mary S. Geiger	}	Of the First Church of the Brethren
Frank N. Johnson		
George W. Morrison		
Isaac Hunsberger		
A Curtis Schofield		
James A. Harley		
Rowland C. Evans, President		
Roland L. Howe, Secretary		
and		
Chas. A. Bame, Pastor		

and

J. T. Swartz	} Of the Geiger Memorial Brethren Church
S. S. Brownback	
David Hunsberger	
E. Kramer	
Edwin Savidge, Secretary and	
Elder J. T. Myers, Pastor	

It was a formal gathering by nature of the business, and yet quite informal. Some very touching remarks were made. Sister Geiger, the silent, yet outstanding figure of the meeting, was invited to give expression to her feelings as this "child" of hers essayed to take its larger place in the movement of Primitive Christianity. From the waiting listener's standpoint, one was rather expecting something unusual—out of the ordinary. It was, and very much so. She could say more in less time than many gifted speakers who make a business of talking! She very modestly stated that she had not expected to say anything, but unintentionally she threw out a perpetual challenge, and preached a marvelous sermon in these very few simple words: "I hope the church will prosper and that much good will be done." Thus began and thus ended the "presentation speech" conveying a gift representing thousands of dollars.

After the preliminaries were over, and the formalities of conveyance a matter of history, the Trustees of the Geiger Memorial Brethren Church, in consideration of the gift of transfer, free of debt, solemnly adopted the following resolution:

"RESOLVED, that we the Board of Trustees of the Geiger Memorial Brethren Church hereby agree that in the acceptance of the title to the church and parsonage we will never place any mortgage or encumbrance upon the said property."

From the definite sentiment prevailing at the meeting, and sacredly mindful of both the gift and the giver, it is clear that this wise precaution was taken at the time in order to discourage any occasion that might arise to move the

Trustees to attempt diversion of title and use of the property from its original purpose as a part of the work of the Brotherhood at large, as defined by the Trustees of the First Church who yielded to the request for formal transfer of title.

On April 29, 1898, Joseph W. Cline was elected to the ministry, and advanced to the second degree January 2, 1899. Much to the regret of all, he resigned the Geiger pastorate on September 1, 1900, on account of ill-health, and withdrew to California. He did a splendid work.

On December 22, 23, and 24, 1931, Geiger celebrated its thirty-fifth Anniversary with appropriate services; and its fortieth during the week of November 22,-29, 1936.

* * * * *

On October 5, 1903, Brother and Sister H. K. Hoar asked that a fund be started to open a mission in their section of the City, West Philadelphia. As an initial offering they presented a ten dollar gold piece. James A. Harley was appointed custodian of the fund. The pastor also stated at this time that Sister Jennie V. Blitz had started a fund to open and support a mission somewhere in the field. Sister Martin was asked to act as Treasurer.

These hopes and opportunities were left by the way-side, buried beneath the approaching burden of the church extension which was completed in 1905. Besides, the church had calls at this time for assistance in building churches elsewhere in the Brotherhood, if this is any excuse.

After a lapse of eleven years, the church again became alive to the opportunities in West Philadelphia, but it proved short-lived. On April 27, 1914, the following committee was appointed to canvas members for subscriptions towards building a church in that locality: J. A. Myers, Chairman, H. K. Hoar, Aaron Longacre, Dr. F. R. Widdowson, Wm. H. B. Schnell, Wm. Caulton, A. Curtis Schofield, Frank Foster, and Henry K. Garman. Progress was reported on

January 25, 1915, and the clerk was instructed to write to J. A. Myers for a written statement on the work of his committee. Subsequent minutes are silent on the subject, and silent the subject is.

The zeal of Julia A. Croft led her into very active Christian service. She was tireless in her efforts. She started a special class of Bible study in the church, and if any question was raised as to her devotion to the work, or its spiritual motive, it was quickly set aside by a resolution of Council October 4, 1897, putting the stamp of authority on her worthy purpose.

It is sometimes true that those who are less zealous are more jealous. The way of Julia A. Croft was not always smooth. But she never slackened her pace in the work which her hands found to do, even though a motion to elect her a missionary was lost by a ballot vote of the church on October 3, 1898. However, just three months later, January 2, 1899, the church by formal resolution allowed the Official Board to grant her a Missionary Certificate and to issue the same by certifying that "she gives her time to missionary work."

The boundaries and opportunities of the First Church were too limited to afford adequate expansion to her missionary zeal. Likewise her husband, Samuel B. Croft. And it is well that it was so. They launched out with an abiding faith that never failed them. The work they undertook called for it. They started a Sunday School in the mill district at 3351 Kensington Avenue, June 12, 1904. It prospered under their devotion to the cause. From these untiring manifestations of a godly purpose, the Bethany Church of the Brethren came into being at Kensington Avenue and Willard St. On October 11, 1931, they celebrated their "twenty-fifth" Anniversary with fitting ceremonies. On October 6, 1906, the first regular preaching service was held from which is calculated the twenty-fifth anniversary, as set forth in the souvenir program at the time. It was in

fact the twenty-seventh, dating from the actual start of the work in 1904.

In November, 1919, a number of the Kensington members met at one of the homes and pleaded to start a mission. A separation or withdrawal was imminent. To conserve these earnest workers, and to provide an outlet for their missionary spirit, it was decided to rent a store-room at 3417 Frankford Ave., where a flourishing Sunday School was soon under way. Before many months the property was sold, necessitating another location. A lot was purchased, three houses razed, and work started at once on a temporary building. In eleven days the first candle service and Sunday School was held with sixty-seven present! From this modest beginning, the Calvary Church of the Brethren was officially organized July 4, 1922, by authority of Annual Conference. Calvary is located at Venango and Helen Sts., and the burning of a mortgage in November 1931, is an incident to its prosperity.

* * * * *

On April 28, 1919, H. Stover Kulp came to us as Assistant Pastor and served as such until July 1, 1921, when he was given full charge. Both he and his bride were overflowing with missionary zeal. Simplicity in the home and church marked their every move. Unnecessary expense anywhere any time meant to them just so much extravagant diversion from the possibilities of their chosen life work. Thus we found ourselves again face to face with a fired, inflexible spirit, equally present in both these devoted Christians, and it was much like that of Wilbur Stover. However, the lapse of over a quarter of a century, with the knowledge and interest gathered along the way, found us more receptive.

Until 1923 the Church of the Brethren had no mission in Africa. A movement to this end was put under way in 1922. After consultation with other denominations, and

with the English Government officials, permission was granted to begin work in Northeastern Nigeria. Stover, our pastor, and his wife Ruth, with A. D. Helser of Ohio, were commissioned by the Brotherhood to engage in the undertaking.

On November 10, 1922, an appropriate farewell service was held at the First Church, bidding Godspeed to these pioneers in an unharvested field. H. Stover Kulp and A. D. Helser arrived at their destination early in January, 1923, while Mrs. Kulp spent the winter in London in the Livingston's College of Tropical Medicine, proceeding to Africa in the autumn of the same year. (See biographical sketch of Stover and Ruth.)

The following is taken from the Primitive Christian of June 11, 1881:

"Sister Catharine Supplee, of Philadelphia, read Brother Hope's letter to a sister who was visiting her, and received one dollar for the mission. This is the way to do. Keep the matter before the minds of our brethren and sisters, and in a short time we will raise enough money to build a church-house in Denmark. It would be a pretty good plan, we think, for our ministers to read that letter in our church councils."

"We are glad to learn that there is a growing interest in the Danish Mission, and that our brethren and sisters generally are willing to aid the mission. Even the little folks are getting the missionary spirit. The following is a letter from our young friend, Rowland C. Evans, of Philadelphia. He is twelve years old:

'Saturday, May 21, 1881

I often think of Brother Hope and his little ones while in meeting and in Sunday School. How sad to think Brother Hope has no meeting-house in which to preach to the people, or hold Sunday-School for his little children and many others. Why don't the American children send him some money so that the Brethren there can have a house built by winter? I think they would if our preachers would tell them how. It would only take a little from each one, so I will begin. Grand-mother said I might sell her old iron and papers if I would send

the money to Brother Hope. So here it is, my sister and I send 50 cents for Brother Hope's meeting-house.

Rowland C. Evans.' "

This same Rowland Evans has this to say October 30, 1939:

"I well recall Brother Carey, one of the colored members of the congregation. He was present every Sunday, his black face shining out among the white brethren of the church, who were seated separate and apart from the sisters.

"I remember my grandmother, Catharine Supplee, taking me one Sunday from the church service to Brother Carey's home for a Sunday dinner, a table loaded down with all good things to eat, and surrounded with pickaninnies of all ages. I realized long ago she was then giving me a lesson as to the equality of the human race. No line drawn of race, color, or creed."

Rowland C. Evans rendered distinctive legal service for the Church on numerous occasions. The most recent—and without discounting the untiring labor of others in planning the move and opening the way—is disclosed in a Resolution of recognition of a service that concerned not only the congregation but the Brotherhood at large. Submitted and passed by Annual Conference during its final business session at McPherson, Kansas, June 5th, 1943, it reads as follows:

Resolved:

"That this delegate body express its appreciation and thanks to the pastor, Brother B. F. Waltz and his sympathetic and efficient associates, in preparing a new charter and effecting its adoption by the Council of the Church whereby title in the real estate and buildings of the property known as the Mother Church in Germantown, Philadelphia, Pennsylvania, becomes vested in the Brotherhood if and when any differences in the congregation should ever arise tending to divert such property from its original purpose in the Brotherhood.

"Furthermore, that this body recognize with its thanks the services of Philadelphia Counsel, Brother Rowland C. Evans, in preparing the legal papers and supervising their successful passage through the courts, free of all charge."

When those who plan and serve today are no more, and when others read through the pages of the past, they will doubtless appraise with thanksgiving this timely and protective measure that vouchsafes forever to a God-fearing people the sacred shrine where the fathers of our Church first met in a public house of worship.

MISSIONARY BRIEFS

GUEST SPEAKERS ON FURLOUGH, AND KINDRED SUBJECTS

October 5, 1896. The church moved to forward Missionary Faulkner, located in Smyrna, sufficient means to buy a silver communion set.

October 5, 1903. A letter to Sister Geiger was read from Brother Firkin about opening a home in France for elderly women and orphans. The pastor stated Sister Geiger had communicated to the Mission Board that she would start the work and support it for one year if the Board would continue it.

November 16, 1915. A lecture by Kathryn Ziegler from India.

March 31, 1920. Olive Widdowson, India Missionary.

April 1, 1921. A Missionary Lecture by J. B. Emmert, from India.

November 21, 1921. Clarence Heckman and wife, on way to Africa were with us.

April 24, 1922. It was moved, as a part of the Annual Meeting Budget, that we support Ruth Royer Kulp (at present under appointment) when sent to the field. The amount was estimated at \$450.00 to \$500.00 a year.

May 21, 1922. Nellie Wampler spoke on her mission work in Green Co., Va.

October 23, 1922. H. Stover Kulp resigned the pastorate effective November 1, to enter the mission field in Africa.

November 5, 1922. Sunday morning farewell sermon by Pastor Kulp.

November 10, 1922. Friday evening farewell services to the pastor and his wife, and A. D. Helser.

July 8, 1923. Missionary services in charge of four young people, members of the student volunteer band: S. Ruth Howe, New Windsor, Maryland; Paul Zuck and wife, of Hagerstown, Maryland, and Miles Murphy.

July 23, 1923. The Board of Trustees agreed to be responsible for a \$1,000.00 Ford Truck for H. Stover Kulp—the amount to be cabled.

February 3, 1924. Two silk crosses were placed on the Missionary Service Flag. Ruth Replogle, for Ruth Royer Kulp; and Robert Bockius for H. Stover Kulp. Speakers: Byron Sell, Raymond T. Moyer, and George C. Griffith. An impressive service!

March 30, 1924. Rev. C. McCoy Franklin, Crossmore School, N. C., spoke at the morning service.

May 13, 1924. Kathryn Ziegler delivered an illustrated lecture on India and the work of our missionaries there.

October 24, 1924. Church moved to continue \$500.00 per annum to the Ruth Royer Kulp Fund in Africa as a Memorial to her. These "continued" payments reached a total of \$4,017.82.

May 24, 1925. F. H. Crumpacker, Missionary to China.

November 17, 1925. Sarah Ruth Replogle, India.

February 27, 1926. Reception tendered H. Stover Kulp, from Africa; 350 present.

March 19, 1926. Ida C. Shumaker, India.

March 20, 1926. Ida C. Shumaker spoke at the Ladies Aid Conference of the District, and also at our Sunday services.

March 21, 1926. Ida C. Shumaker.

March 28, 1926, H. Stover Kulp, and conducted meetings during the week following.

April 18, 1926. A representative of the Band of Gideons. This worthy organization aims to place a Bible in every hotel and hospital room in the world.

April 30, 1926. H. Stover Kulp preached his farewell sermon and sailed from New York September 1, returning to his work in Africa.

November 7, 1926. Dr. and Mrs. Homer Burke spoke on their work in Africa at the morning and evening services.

November 21, 1926. Rev. F. E. Taylor presented the problem of the Near East, and illustrated his address with pictures of the people and surroundings taken on a visit there.

April 17, 1927. Mrs. Quincy Holsopple, "Seven Years in India."

June 5, 1927. Anna Hutchinson, Missionary from China, spoke to the Sunday School on Children's Day.

November 27, 1927. Juniata College Missionary Band.

December 2, 1927. Chas. D. Bonsack.

February 24, 1929, J. M. Blough, a missionary to India since 1903, home on third furlough, spoke at the morning service.

February 24, 1929. Rev. H. K. Heebner, pastor of the Schwenkfelder Church, exchanged pulpits with our pastor under the plan of the Church Federation, and delivered an illustrated sermon on China Missions which he recently visited.

July 7, 1929. Lynn A. Blickenstaff, Missionary from India.

June 1930. Wilbur B. Stover, our first missionary to India. The pastor brought him from the Annual Conference at Hershey to present the message at the Sunday morning service.

October 1930. John M. Pittinger from India.

January 1931. H. Spencer Minnich.

June 26, 1931. H. Stover Kulp.

October 1931. Chas. D. Bonsack.

October 1931. H. Stover Kulp.

February 7, 1932. Clarence C. Heckman, from the Africa field, spoke at the Women's Missionary meeting.

February 7, 1932. H. Stover Kulp. Spoke Sunday evening prior to his return to Africa.

February 12, 1932. Clarence C. Heckman spoke to the men and boys in the Scout Room.

October 9, 1933. Ida C. Shumaker.

February 21, 1934. Desmond W. and Mrs. Bittinger, Africa.

March 25, 1934. Palm Sunday. Desmond W. and Mrs. Bittinger.

March 24, 1935. The Gideons.

April 14, 1935. Edna Faye Moyer, Africa.

January 19, 1936. Representative of the Salvation Army.

April 4, 1936. Chas. D. Bonsack, Secretary of General Mission Board.

April 5, 1936. Mrs. I. S. Long, India.

April 23, 1936. The District decided to support the Kulp children to the extent of \$300.00 yearly while the parents are on the African Mission field.

May 10, 1936. Chas. D. Bonsack.

June 23, 1936. H. Stover Kulp and Mrs. Kulp, Africa.

September 20, 1936. Rev. Paul I. Morentz spoke on "The Christ of the Old Testament" and "Christian Missions to the Jewish People." Two addresses at seven and eight o'clock in the evening.

September 20, 1936. H. Stover Kulp.

December 14, 1936. A motion was passed by council that the chair appoint a committee of five to stimulate interest and plan mission work in our church: Rosa Trumbauer, Mrs. Walter Eckenrode, Mrs. Christine Rosenberger, Russell F. Esray, and Harold Newcomer.

March 11, 1937. H. Stover and Mrs. Kulp; farewell dinner prior to their sailing the 13th on return to Africa.

March 21, 1937. Flora Heebner, China.

May 5, 1937. Olive Widdowson, India.

October 24, 1937. I. S. Long.

November 21, 1937. Clarence C. and Mrs. Heckman, prior to sailing for Africa.

February 13, 1938. Mrs. I. E. Oberholtzer, China.

May 1938. Twelve Good-will Suitcases sent to Spain.

January 8, 1939. Desmond W. Bittinger "In Memory of the Women who Passed on to the Fuller Life."

June 25, 1939. Sarah Shisler on furlough from Africa.

October 9, 1939. Desmond W. and Mrs. Bittinger.

October 23, 1939. J. F. Graybill, of Sweden.

January, 1940. Mrs. Ross D. Murphy accepted an invitation to serve on the Friends Service Committee.

February 21, 1940. Desmond W. Bittinger.

April 17, 1940. Desmond W. Bittinger.

September 1940. Mr. and Mrs. Edward Angeny, of the Bethany Church, sailed for the China mission field.

December 1, 1940. Margaret Frawley, co-worker with David Blickenstaff, spoke on the "Spiritual Values of Relief."

January 19, 1941. Dr. D. M. Parker, spoke on "China."

May 11, 1941. H. Stover Kulp.

May 25, 1941. Howard Sollenberger, China.

September 28, 1941. David Blickenstaff, recently from France, and John Barwick, Experiences in London.

October 26, 1941. Ida C. Shumaker, on furlough from India, spoke morning and evening.

November 16, 1941. Mr. and Mrs. F. H. Crumpacker, spoke on "China," at the evening service.

December 7, 1941. Don and Mary Lou Royer, spoke in the evening on their Good-will project in Abbyville, S. C. Benton Burritt, from Camp Kane, also spoke at this service.

January 18, 1942. Herman B. Landis led a forum discussion at 7 p.m. on Africa and the Relief Committee, and occupied the pulpit at 8 p.m.

March 8, 1942. Ida C. Shumaker spoke during the Sunday School hour, and also at the morning church service.

April 26, 1942. The Gideons.

March 21, 1943. All the services were of a missionary order. Brother Stover Kulp, former pastor, and for the past twenty years on the mission field in Africa, was our honored guest, sponsored by the Missionary Committee. He was "introduced" to the Sunday School at 10:00 A.M., and spoke at the morning church service on "Children in Africa." Present, 194. A group of 55 brought their luncheon, and during the noon fellowship, many questions concerning his work were answered.

He spoke at the Young People's Meeting at 6:45 on "Young People in Africa," and at the evening church service on "My Reasons for Returning" at this time. Present, sixty-three.

UNION THANKSGIVING SERVICES

Union Thanksgiving services have been held for many years by the First Brethren (Progressive) of 10th and Dauphin Sts., the Dutch Reformed of 15th and Dauphin Sts., and our own church, worshipping as a united congregation on that day, alternating the place of worship, and the respective pastors taking their turn as the principal speaker.

In 1913 the service was held at the Dutch Reformed, with J. F. Watson, of 10th and Dauphin, as the speaker; 1919, at 10th and Dauphin, speaker not of record; and 1920, at the First Church, Dr. Freer of the Dutch Reformed, preaching the sermon.

We are indebted to pastor Ross D. Murphy for the following complete schedule from 1922 to 1942, inclusive:

<i>Year</i>	<i>Service at</i>	<i>Preacher</i>
1922	First Brethren	A. J. McClain
1923	Dutch Reformed	M. Paul Miller
1924	First Church	Jesse Durfee
1925	First Brethren	Ross D. Murphy
1926	Dutch Reformed	M. Paul Miller
1927	First Church	Jesse Durfee

MISSIONARY ACTIVITIES

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<i>Year</i>	<i>Service at</i>	<i>Preacher</i>
1928	First Brethren	Peter DeMiester
1929	Dutch Reformed	Ross D. Murphy
1930	First Church	A. V. Kimmell
1931	First Brethren	Peter DeMiester
1932	Dutch Reformed	A. V. Kimmell
1933	First Church	Elmer H. Finger
1934	First Brethren	Ross D. Murphy
1935	Dutch Reformed	A. V. Kimmell
1936	First Church	Elmer H. Finger
1937	First Brethren	Ross D. Murphy
1938	Dutch Reformed	A. V. Kimmell
1939	First Church	Elmer H. Finger
1940	First Brethren	Ross D. Murphy
1941	Dutch Reformed	A. V. Kimmell
1942	First Church	Elmer H. Finger

CHAPTER 19

LOCAL CHURCH LAWS

"Wherewithal shall we be clothed"? Charter, Corporation, Constitution, By-Laws, and Resolutions. What a lot of heavy garments! The Philadelphia church is covered with them all; abundantly so, and homespun too. Our prose factory worked overtime in the prosperous days. Paragraphs were turned out with perfect abandon, hedging against every contingency, real or imaginary. Furthermore, it was thought that our church clerk and secretaries could have disposed of all or a goodly portion without being in serious default, nor would the church have been the wiser. (This will be made clear.)

Our charter and constitution of June 24, 1862, contained 550 words. The modest set of by-laws adopted July 5, 1864, made themselves all-sufficient in 300 words.

The amended charter November 27, 1912, and the "new" constitution and by-laws that followed in 1914, required 4,730 words to dress them becomingly, and because of successive changes in "style," it took 1,170 more words in amendments! Times have changed; minds have changed!

Let us note briefly, seriously, the meaning of these legal garments:

A charter is a written instrument from the sovereign power of State, granting and guaranteeing a corporation stated rights and privileges.

A corporation is an artificial being, invisible, intangible—formed and authorized by the various states, and existing only in contemplation of law, having certain rights and duties, together with the capacity of succession. There are two kinds: Corporations of the second class—those that are

organized and conducted for profit; and corporations of the first class, organized not for pecuniary profit, but solely for social, benevolent, or religious purposes. A church organization, in proper legal form, is a corporation of the first class.

A constitution is a written document embodying the primary principles of government of a society, or a corporation of the first class, and laying down fundamental rules of conduct.

By-laws are ordinances approved and adopted by formal resolution of a corporation of either class, or by an unincorporated society, for the regulation of its internal affairs, the government of its members, and its dealing with others. When adopted, they are recognized by the Courts as the law which the members must observe.

Our church council resolutions are intended as cure-alls for the ills we have, or as preventative measures against "others that we know not of." Like the by-laws, they may be formed with more conscious care than is exercised in carrying them out. Impatience at times is prone to assert itself before the resolve has a chance to function. A deletion or an amendment follows freely. Before the church is aware, she can be so hopelessly involved in a net-work of dead ends and detours that no one is able to lead her back to the main highway.

These formalities are deemed necessary in modern church government. And there is no gainsaying that the passing of time creates necessity for changes, and the adoption of improved methods, but they should be wholesome and deliberate in the provision. Brevity of text and simplicity of language are more important than oft times apparent. Minds should fittingly merge to forestall any aftermath of clever escape from the meaning intended. The resolve should be mature, with special stress on the circumstances that move to make it; and when adopted, it should be suitably honored and made to feel at home.

We should not confuse MY-LAWS with by-laws. Some have yet to learn the difference. It weakens confidence, destroys initiative, and creates misunderstanding. My-laws are despotic; by-laws are democratic, brotherly. When we join forces as a group, we agree on certain rules of action and conduct. But when an influential individual, or a minority group wielding outstanding power, succeeds in forcing an issue not popularly approved, it is nothing less than sand in the machinery. Sand hurts!

We are reminded of a well-intentioned purpose, covering the joint understanding of Church Council, Trustees, and Sunday School. Each of the three separately and formally adopted the same identical resolution, and were bound by it to launch a certain plan in unison at an opportune time in the future. It did not so follow. The project involved enlargement of the Sunday School facilities, which was prematurely undertaken in 1915, and carried out only in part. The expense incurred featured a large item of regret, besides the prodigal use of funds, and the lapse of time proved the wisdom of the original purpose which *had* been abandoned.

The farther back we go, the fewer by-laws and resolutions we find. But the motives were just as good, or better, and the resolves perhaps heeded with greater fidelity. Our complex life, with its ever widening diversity of occupations, incline us from uniform thinking, and thus widen the breach of conformity. Our vocabulary has enlarged, and the words we use take so many angles of meaning that we are moved to employ the more under a false impression that we will be better understood. But like seed dropped in heaps, only a few come to the surface, and even they are short-lived and bear but little. Thus our writing and speaking and living are often over-attired in a maze that marks and mars our way of life.

As an organization, we deal with the ever-changing laws of the land concerning property rights and local customs, and with other peoples not of our own, or of no denomina-

tion. These in fact should be the prime movers in the large for our phrased formalities. In dealing with and among ourselves, a clear understanding, an unabused memory, and an abundance of Christian charity, should largely govern our *one accord* in both spiritual and secular affairs. We can also carry this plan with equal profit beyond our own group. Manifestly, in either case, it is more fruitful than many words, if the words are registered only on the records and then filed away.

Reverting to the origin of the congregation with its marked spiritual simplicity, and to the temporal formalities that followed:

On March 1, 1817, the representative members entered into their Holy Covenant, and outlined rules of conduct. The church moved in the even tenor of its way for forty-five years without formal recognition from public authorities. Due to the unavoidable intrusion of secular affairs, involving title to properties, the acceptance, care, and distribution of Funds in Trust, and for miscellaneous collateral reasons, the church wisely sought the protection of the Powers of State.

Accordingly, on February 20, 1862.

"A meeting, being called by the members of the German Baptist Church, was held in their meeting house for the purpose of taking into consideration the incorporation of the property belonging to the said German Baptist Church located in Crown Street, east Side."

The meeting was moderated by Elder John Fox. Henry Geiger read the "Legal Writings," and on motion of John Goodyear, duly seconded, they were adopted by the unanimous vote of the sixteen brethren and fourteen sisters present. Thus the Philadelphia Church became endowed with perpetual existence under security of the Commonwealth. The document bears date of June 24, 1862.

Here is an interesting incident pertaining to Counsel fee and related costs in connection with the "Legal Writings."

The professional services of Judge James Lynd (son of Clementine Keyser Lynd and grandson of Peter Keyser, Jr.) for drafting and procuring the charter, were billed at \$37.50, but the Judge reduced the charge to \$20.00 in consideration of a burial lot given him.

Let us note several amendments to the charter October 12, 1896:

In keeping with a desire to shorten the name, and have it conform more nearly to that of the Brotherhood, "The First Brethren Church" was substituted for "The Society of the Church of Christ (Worshipping in Crown Street, Philadelphia) commonly called German Baptists," but retaining as explanatory and not as part of the corporate name, the words "Commonly called German Baptists."

Incidental to this change in name, the new corporate seal was erroneously made to read "The First *Brethern* Church," but regardless of the error in spelling, the seal was retained in use until changed again, as noted elsewhere.

The organist and leader of music were compensated, and a regular salary had been paid to a pastor, in spite of the fact that "Neither the elders known commonly as pastors, nor any other church officers, except the sexton, shall receive any pay or emoluments whatever." That obsolete provision was stricken out in whole.

The church was held to its charter and constitution by the Act of General Assembly, and any change in that Act had to be legally reflected in the wording of the charter document which the state had granted. A clause was therefore added to include an amendment to the pamphlet laws of the state:

"So far as consistent with . . . 'and amended April 22nd, 1889, Pamphlet Laws 42, Section I.'"

The incorporation of the endowment fund, the growing annual value of properties, and the accumulation of income, brought about the deletion of—"and provided that the clear

annual value of said property and the accumulation of income therefrom shall not exceed the sum of \$5,000.00."

When the charter and constitution were granted, they were one document. The inclusion in the charter of the constitutional conditions of the corporation, made alterations and amendments to the conditions a cumbersome and expensive proceeding. This was experienced in 1896 when it became necessary to prepare a formal petition and give it legal passage through the courts for approval of the constitutional changes already cited. This cost the church a legal fee of \$46.00.

The state and the courts are concerned only in the preservation of the authorized wording of the *charter*—not the constitution.

Accordingly, when further alterations were contemplated it was decided to take the necessary legal steps to divorce the constitution from the charter, and avoid trouble and expense in the future. The divorce was accomplished November 27, 1912, carrying with it a still heavier court and legal fee which the church had to bear. At the same time the name was again changed to "The First Church of the Brethren" of Philadelphia. Besides, the divorcement automatically gave power to the church to elect its trustees instead of the Board perpetuating itself. Thus, further recourse to the Courts for strictly constitutional alterations became unnecessary.

Constructive changes these.

As to the revised by-laws, we labored over fact and form and fancy for many months, even calling in an attorney-at-law in the final stages to give the legal flop and flavor. They were triumphantly adopted by the church January 10, 1914. We were very proud of them. Too proud! They had scarcely found resting place among the archives when their terms were brought into question. It is an infallible rule that other things besides prosperity and depression operate in cycles. It was feared that we were again lapsing in ob-

serving our "laws," but the swing was by no means so great. During the immediate years that followed, twenty-two amendments were added, but they had never been systematically incorporated in the original document, which is another way of saying that this precious piece of composition was something to add to rather than to refer to, and abide by. The only reliable record appeared to be the church minutes, and they were rarely if ever studied except by a hopeful prospector who still "pans" the Stream of Time for precious gems. It is regretted that so few were familiar with our by-laws. No one knew off-hand the amendments, much less understood what they meant. But the mystery deepened when it was discovered that no one knew for many months where the by-laws were, nor were they missed until an incident brought the fact to the fore. They were as completely mislaid as "the book of the law" in the time of Josiah. Meanwhile we were bound by them under recognition of the Courts, even as the boy-king and his subjects were bound by the lost law under the Higher Court. Fortunately or not, they were finally located March 29, 1932. Some one had put them away for safe-keeping and forgot the keeping place!

At this time the need arose for again revising the "laws," so that the accumulation of amendments might be fitted into place and the text as a whole rewritten to conform to current procedure. So, once more, the church was in great labor over a period of ten years in an effort to accomplish the task. But even so, it is not acceptable to all minds.

For instance, there are some who think an error was made in discontinuing the annual practice of the church in voicing its judgment in retaining or releasing the pastor. As it now stands, any pastor serving the church, remains until his death, his voluntary resignation, or some upheaval brings about his withdrawal. Furthermore, difficulty is encountered over that part having to do with the election and duties of deacons. However, despite these objections, the

church found itself in sufficient accord for final majority adoption December 17, 1941. The deck was thus cleared for further action by way of other amendments which are inevitable in the offing.

The present constitution and by-laws approximate four thousand words.

Commendation seeks the *house* that is kept in order—where every member considers it a privilege to actively share in the duties and responsibilities involved. So let it be.

At this point it seems in order to make note of something more than an incident. It had its beginning as far back as September 22, 1906:

It provided the incentive for a thorough investigation, a complete combing of the records, and the interviewing on many occasions of a number of the older members whose memory then carried back to the equivalent of almost a century from the present time. But for these experiences, and the related circumstances, this history would never have been written; and certainly any one undertaking now to duplicate it, however diligent and persistent, could not possibly approach the nature and accuracy of the material assembled through the years, because the sources of information in many cases have long since passed beyond reach.

Isaac Newton Buckwalter, treasurer and trustee, had been conscious of laxity in church business matters, but so far it seemed there was little he could do about it. The board of trustees who were directly responsible for these conditions was simply going along with a minimum of effort, with no actual constructive work leading to improvement, and no definite planning to that end. If latent energy was present, it was not in evidence—not much beyond the state of suspended animation with nothing to disturb its even tenor.

Isaac Buckwalter got in touch with two newly elected trustees, impressed upon them the importance of injecting

some life into the Board and the adoption of modern methods in church business. To this end he earnestly solicited co-operation. He got it!

One of these new members was at once elected secretary of the board. He was thus placed in position where he could fully appreciate the need of corrective measures. He became so deeply involved in movements of reform, and so thoroughly obsessed with the necessity for prompt and continued action, that he eventually became a nuisance to his fellow-members.

It was the old story of the new broom, although the broom was wielded by a minimum minority. Unusual activity followed. Browsing among the records, some by-laws were discovered, and other things too. It has often been wisely said: "Let a sleeping dog lie." But in this case he was led from the kennel, and the barking began. Fortunate too. It scared away more than one impersonal and dangerous squatter. We found we were not living up to our by-laws—blissful ignorance! But knowledge brought its responsibility. We decided we must either conform to the by-laws, or else rewrite them to conform to us. It is easier to write than to conform; so we took the easy way. But before we were through we found that our conforming needed amendments too.

For instance: Certain mortgages and original tax receipts were lost or mislaid; title insurance to properties was in question; dividends from poor fund investments were innocently received and deposited in the name of an executor long since deceased; the custody and distribution of the Poor Fund were improperly lodged; the title papers and numerous other valuable church documents were indifferently held. These and many other matters were eventually corrected. A fire-proof safe was purchased to hold the more important church records, and still later the safe deposit vault of one of our banks was employed to receive the overflow.

Thus, under constant pressure, many important changes were effected, but there still remained much to do. Action was not quick enough, nor was it ever sustaining when it was apparent. Months passed. Years went by, and the breach widened. Finally this over-zealous member deliberately absented himself from the board meetings in the hope that his associates would eventually see the wisdom of pursuing a more active course, or else pilot the matter through logical channels, even to the doors of church council, if necessary. But nothing was done in keeping with the provisions outlined for such cases, notwithstanding four pastors served the congregation and five elders presided at the business meetings through this long anxious period.

Lapse of years failed as a solvent of the difficulty, so far as personal feelings were concerned. Although attendance, fellowship, and service in the church and Sunday School continued, there was not in evidence the customary warmth and enthusiasm one would wish.

Favorable reaction to responsibilities, however, gradually became manifest on the part of the board. After all, this was the objective, and if the "deliberate absence" was in any way a help, the sacrifice and the embarrassing years that followed were fully compensated.

It remained for John M. Fogelsanger, Chairman of the Board of Trustees, to take the initiative in setting in motion the machinery that finally ironed out the wrinkles that had become dangerously near a permanent fixture. This took the warmth of Christian love, and it can never be forgotten. He saw to it that the church appointed a committee of seven, of which he was chairman, to dispose of the matter.

The following letter, preambles, and resolutions, explain themselves:

August 27, 1932

My dear Brother John:

As Chairman of the Committee, you have kindly suggested that I draw up a form of Resolution for its consideration, with reference to matters in question eighteen or more years ago,

which led to my voluntary and repeated absence from the meetings of the Board of Trustees, and eventually to my effectual elimination.

Perhaps no one is more familiar with the circumstances than I, and more's the pity, because in my humble opinion, if the Board at the outset had seriously charged itself with the subjects brought to its attention; or, failing that, if the Church itself had properly moved until the facts faced by it had been speedily corrected, this lamented experience would never have arisen. These frank statements are based on my interpretation. I may be wrong.

Action was urged on irregularities and lapses without either constructive sympathy or effective co-operation. It was claimed that neither the Church nor any member of it suffered by reason of alleged inactivity, which after all is a matter of opinion.

The fact that these things were eventually corrected, only bears out the self-assurance at the time that my absence from the Board would create constructive action, which it did, but unfortunately it neither prevented nor properly closed the breach that was caused.

In the light of the foregoing, I have drawn up tentative preambles and resolutions which I fraternally submit and ask consideration only in so far as merited. If there is the slightest question, either expressed or implied, on the part of any one as to fact or form, then I would suggest that an alternate resolution be prepared by the Committee itself. In the event the latter becomes necessary, and should such alternate resolution not be found unanimous in acceptance, then I would reluctantly plead for a consistent review of all matters involved. But I think that every one should religiously seek to avoid the latter if there is a better plan.

In short, my earnest prayer is that a mutual way be speedily found to place the whole subject at rest in permanent peace, and that "brotherly love continue."

Faithfully,
(Signed)

* * * * *

WHEREAS, on or about June 5th, 1914, the Board of Trustees officially advised its Secretary and fellow-member that they had "by unanimous vote" declared his position vacant because of repeated absence from its meetings, and

WHEREAS, the Board acknowledged in a letter dated November 9th, 1914, that in doing so it had exceeded its authority, as the Church was the only authoritative mouth-piece for such declarations; and thereupon reversed its decision and restored his membership; and

WHEREAS, a minute of Council held July 26, 1915, records the following action of the Church:

"On motion, the Trustees' report was accepted, and Bro. ———'s seat on the Board declared vacant"; and

WHEREAS, a minute of Council of October 13, 1915, shows that the Church re-opened the subject by accepting the recommendation of the Official Board to "notify" Bro. ——— to be present at the next quarterly council and state his reasons, if any, for his absence from the meetings of the Board of Trustees, which "notice" was sent him under date of October 14, 1915, in face of the fact that the Church *had already declared his seat vacant at a previous meeting*, and thus in effect had closed the incident; and

WHEREAS, he received and recognized the "notice" by sending the Church a letter dated October 23, 1915, in which he explained the futility of being present; and

WHEREAS, the Church thereupon, *for a second time*, placed on record October 25, 1915, this Resolution

"On motion, seconded, Bro. ———'s place on the Board was declared vacant; and

WHEREAS, the minutes do not state the cause that led him to absent himself, so that any one not familiar with the circumstances would wonder why he took such unusual action, and would naturally place the burden of blame on him; and

WHEREAS, he acknowledges deliberate absence from the meetings because he did not feel that the Board was acting with despatch nor keeping within the bounds of its duties and responsibilities in connection with matters of moment, as set forth in the reports of the Auditing Committee, of which he was Chairman, and in other special reports, all of which are of record; and

WHEREAS, he assures the Church that his action was taken in all good faith with the firm conviction that a recess from constant agitation on his part for the Board to speed up, and his voluntary withdrawal from its meetings for a time, would have a stimulating effect, and hasten the bringing about of desired results; and

WHEREAS, he states that he fully expected the church would avail herself of the usual procedure as set forth in the holy Covenant of the Members entered into under date of March 1, 1817, and agreeably to the current Constitution and By-Laws, wherein Matthew 18, verses 15, 16, and 17 are cited as the guide in such cases; but the church having chosen to act within the letter of her right, rather than in the spirit of the foregoing provisions, in such endeavor as was made to adjust these differences, now acknowledges regretfully her disposition, and accords to ——— her sympathy and this means of defining his position as of permanent record;

(Note.—The last six lines is the language of J. M. Fogelsanger which he offered in substitution of other six lines originally prepared).

NOW THEREFORE BE IT

RESOLVED, That the Church hereby adopts the foregoing Preambles and grants the request of ——— that the same be written into the minutes of this meeting as permanent record; and that the Board of Trustees be requested to adopt the same Preambles and Resolution and direct its Secretary to incorporate them in like manner in the minutes of its next regular meeting; and

RESOLVED, That we also grant the request that a pen and ink foot or marginal note be plainly inserted at every recorded minute of Church Council, Board of Trustees, and Board of Deacons, that bears in any way on the subject, directing the reader to refer to the minutes of the regular church quarterly meeting of September 26, 1932; and be it further

RESOLVED, That the respective secretaries be and hereby are requested to take the necessary action in keeping therewith, and in fulfillment of the foregoing promise.

* * * * *

At this same meeting the member, in whose behalf the resolutions were adopted, expressed willingness to accept the office of deacon to which he had been called by the Church on June 22, 1931.

* * * * *

CHAPTER 20

THE CONSTITUTION

ARTICLE I—*Name.*

In conformity with the Charter dated June 24, 1862, and the Amendments thereto of October 12, 1896, and December 23, 1912, this Church shall henceforth be known as

“THE FIRST CHURCH OF THE BRETHREN”

of Philadelphia, Pa., the words “of Philadelphia, Pa.,” designating location only.

ARTICLE II—*Object.*

The object shall be to worship God agreeably to the Scriptures and to cultivate the principles and practice of Christianity in ourselves and others.

The Scriptures, which are able to make us wise unto salvation through faith, we acknowledge to be our rule, both in matters of faith and practice, in all things looking unto Jesus, who is the Head of the Church and the Light of the World.

In case of any offences amongst us we adopt the rule given us by Jesus Christ in the 18th chapter of Matthew, 15th, 16th, and 17 verses :

- 15 “. . . if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.
- 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of one or two witnesses every word may be established.
- 17 And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican”

and we engage to conduct ourselves according to this rule.

ARTICLE III—*Membership.**Section 1—Eligibility.*

The members shall be the accepted communicants at present enrolled; those who may elect upon confession of faith and baptism to fellowship and worship with us; and such of our denomination who present letters from other churches attesting their membership and good standing.

Section 2—Quorum and Voting Power.

It shall be optional with the members present at a regular or special meeting to transact business or to defer any part of it until another meeting if a larger representation of the church is deemed expedient.

All members of the congregation in good standing are entitled to vote at any and all meetings held for the transaction of any business whatsoever.

Section 3—Discipline.

Any member found guilty of improper conduct may be reprov'd, suspended or expelled by a two-thirds affirmative vote of the members present and voting at any regular or special meeting—full opportunity for a hearing in the presence of the Deacon Board, having first been given. At such regular or special meeting a Presiding Elder must be present.

A member of the Official Board may not be expelled without the presence of an Elder in addition to the Presiding Elder.

ARTICLE IV.

Section 1—General Powers.

The said church shall have perpetual succession, and shall be able to take, receive and hold all the estate, real and personal, now held by any and every person whomsoever in trust for it, and all manner of lands, tenements, rents, annuities, franchises and hereditaments, and any sum or

sums of money and any manner or portion of goods and chattels given and bequeathed unto or otherwise acquired by it to be enjoyed and disposed of consistently with the terms and conditions of its Charter and Amendments thereto and this Constitution and of the By-Laws and Ordinances thereunder established and the Amendments thereto and of the will and intention of the donors; and not inconsistent with the tenth section of the Act of General Assembly of the State of Pennsylvania approved the 26th day of April in the year of our Lord 1855 and amended April 22nd, 1889 Pamphlet Laws 42 Section 1.

Section 2—Corporate Seal.

The church shall have power to adopt and use a corporate seal of which the Church Clerk and the Secretary of the Board of Trustees shall have joint custody.

ARTICLE V—*Government.*

Section 1—By-Laws.

The church shall adopt necessary By-Laws for its government, that are not contrary to its Charter and Amendments, nor to the Constitution and Laws of the United States, nor the State of Pennsylvania, nor the Faith and Practice of the Brotherhood.

Section 2—Spiritual.

The promotion of the spiritual welfare of the church shall be the primary active purpose of all its members. To foster and supervise this objective, the church shall be served by a Board of Deacons in number not to exceed fifteen (15), all of whom shall be active brethren of the congregation. They shall be chosen for life service, but the church shall grant upon request of any one thus chosen the option of a stated period of service. It is thought wise that there be not dual membership on the Board of Deacons and the Board of Trustees.

Section 3—Secular.

The secular business shall be conducted by a Board of Trustees, eleven (11) in number, in agreement with the terms of the Charter, all of whom shall be professing members of the First Church of the Brethren, of Philadelphia.

ARTICLE VI—*Amendments.**Section 1.*

Alterations, additions, and amendments to this Constitution may be made by not less than a two-thirds affirmative vote of the members present and voting at a regular or special meeting, due announcement of which has been made at regular services, provided such alterations, additions, and/or amendments shall have been proposed in writing at a previous regular or special meeting at least one month before action is taken.

* * * * *

Adopted by the Church in regular council December 17, 1941.

CHAPTER 21

THE BY-LAWS

ARTICLE I.

Section 1—Quarterly Meeting.

The church shall hold stated business meetings on the second Wednesday evening of September, December, March, and June.

The order of business shall be as follows:

- a*—Opening exercises as determined by the Presiding Officer.
- b*—Reading of Minutes.
- c*—Reports of Officers.
- d*—Reports of Committees.
- e*—Unfinished business.
- f*—New Business.
- g*—Adjournment.

Section 2—Annual Meetings.

The fiscal year shall close with August 31st.

The annual meeting for the election of officers shall be held on the second Wednesday evening of June, immediately following the quarterly meeting.

Section 3—Love Feast and Communion.

The Love Feast and Communion will be observed on the first Sunday evening of May and November of each year, beginning promptly at 6:30. If circumstances warrant, either the hour or date, or both, may be changed by the Board of Deacons.

ARTICLE II—*Officers.*

The elective officers and committees shall consist of the following:

Section 1—Special.

Presiding Elder	(Article III)
Pastor	(" IV)
Minister	(" V)
Deacon	(" VI)

Section 2—Annual.

Trustees	(Article VII)
Clerk	(" VIII)
Treasurer	(" IX)
Assistant Treasurer	(" X)
Missionary Treasurer	(" XI)
Correspondent	(" XII)
Music Committee	(" XIII)
Auditing Committee	(" XIV)

SPECIAL ELECTIVE OFFICERS.

The active service of special elective officers shall begin as determined by the church at the time of election, unless otherwise provided. The active service of a deacon shall begin immediately following his installation.

ARTICLE III—*Presiding Elder.**Section 1—Election.*

A Presiding Elder shall be chosen annually by a two-thirds affirmative vote of the members present and voting at the June Meeting; or, in the event of an interim vacancy, a Presiding Elder may be chosen at a special meeting called for that purpose, after due announcement.

The church may elect an Associate Elder—the choice to be made in the same manner.

Section 2—Duties.

The Church Manual shall be the general guide for the Presiding Elder. His duties shall be such as are common to that office in the Brotherhood. In his absence, and in the absence of an Associate, the Pastor may preside, assuming such duties as are within the limits of his degree in the

ministry. The absence of the Presiding Elder, Associate Elder, or Pastor, shall not prevent council from meeting and transacting routine business.

Section 3—Advancing a Minister.

The advancing of a minister to a higher degree, or the ordination of a minister to the office of Elder shall follow the procedure outlined in the Church Manual.

ARTICLE IV—*The Pastor.*

Section 1—Duties.

The duties of the Pastor shall be such as are usually associated with the office. He shall make a quarterly report of his activities which are vitally related to the work of the church.

Section 2—The Call.

When a Pastor is to be called, the church may appoint a committee to provide ways and means and procure one or more candidates.

The church shall endeavor by ballot to choose a pastor at a regular or special meeting, due notice of its nature having first been given all members. Not more than one candidate may be voted for at any one meeting. A two-thirds affirmative vote of the members present and voting at such a meeting shall be necessary to determine a choice. Failure to choose shall result in the call of a similar meeting or meetings until a choice is made.

Section 3—Salary.

The church shall fix the salary of the pastor by a vote equivalent to the vote providing for his election.

Section 4—Length of Service.

Should the reaction of pastor and people point to the wisdom of a change, it shall be the duty of the Board of Deacons to confer with the pastor to the end that he may be given ample opportunity for honorable withdrawal rather

than submit either pastor or congregation to the annual test in a formal election to determine renewal or discontinuance, unless unusual circumstances force the issue. If a vote becomes necessary, a majority affirmative ballot vote of the members present and voting at a special meeting, due notice having first been given to all members, shall be necessary to determine the pastor's withdrawal.

A period of time not to exceed six months from the date on which such matter may have become the subject of discussion between the Deacon Board and the Pastor, shall be given the Pastor to voluntarily effect other arrangements.

Section 5—Resignation.

Should the Pastor take the initiative in severing his relations for any cause, he shall give formal notice in writing at least six months prior to the date he elects to leave.

ARTICLE V—Election of a Minister.

Section 1—The Call.

If a minister is to be elected from the congregation, he shall be chosen and installed according to the custom outlined in the Church Manual.

ARTICLE VI.—Deacons.

Section 1—The Call.

To bring the personnel of the Board to the desired quota at any time, or to fill a vacancy, the Board may present suitable recommendations to church council. The election may be held at the option of the church, a two-thirds vote of the members present and voting, shall be necessary to determine a choice, unless on account of the closeness of the vote, the church elects to accept more than one when only one is intended to be called.

Section 2—Deacon received by Letter.

A deacon received into the congregation through letter or certificate may become an ex-officio member of the Board,

and eligible for full confirmation if the Board so elects, and provided further that the actual number then serving is less than fifteen.

A deacon who moves away and still retains his membership in the congregation, will not be considered an active member of the Board, and will therefore have no voice in its decisions as long as his absence deprives the Board of his counsel at its meetings; nor can such non-resident deacon return to the Board, except as an ex-officio member, if the active number then serving is the full quota of fifteen.

Section 3—Duties.

The general duties of the Board of Deacons shall be such as are set forth in the Church Manual.

It shall strive to be the strong and sympathetic arm of the pastor, advising, aiding, and encouraging him in his work as the servant of the church, assisting in the projection and arrangement of special services, and acting with freedom in constructive suggestions.

Section 4—Pastoral Relations.

It shall also be the duty of the deacons to sense the relation between pastor and congregation, and their reaction and measure of usefulness one to the other, to the end that spiritual growth may be steadily prospered and numerical strength increased.

Section 5—Membership Relations.

Should any question of grave importance arise, involving extended procedure, the Board may avail itself of the joint counsel of the Presiding Elder, Pastor, and other ministers who may be members of the congregation. This combined personnel shall be known as the Official Board. Its duty shall be to offer its restraining and advisory influence, and endeavor to clear any matter of serious moment. Only in the event of failure on the part of the Official Board shall

such problems be brought to the attention and deliberation of church council.

The Secretary of the Board of Deacons shall keep the minutes of any proceedings held under the auspices of the Official Board.

Section 6—Poor Fund and Mite Society.

The Board shall have control of the Poor Fund and the Fund of the Mite Society, and be responsible for the careful investment of the principal sums, and the wise distribution of income agreeably to the respective provisions.

Section 7—Meetings.

The Board shall meet the first Wednesday evening of each month, and following the June meeting of the church, it shall convene for organization by the election of a President, and a Secretary, who shall perform the usual duties of their respective offices; and a Treasurer of the Poor Fund and Mite Society who shall render a summary statement monthly of receipts and disbursements and balance of uninvested income of each fund available.

A majority of the active members of the Board shall constitute a quorum for the transaction of business, and its meetings shall be held in the order prescribed for quarterly church meetings.

ANNUAL ELECTIVE OFFICERS

A—Nominations.

Nominations shall be made by a committee of five appointed by the Presiding Officer at the March meeting. The nominations shall be presented at a special church meeting held at least two weeks prior to the June meeting, and previously announced at regular services. Other nominations may be made openly by any member at the special meeting.

B—Elections.

The elections shall be held annually by ballot at the June meeting, and determined by a majority of the members present and voting.

Should two or more nominees receive a tie vote, the alphabetical arrangement of the letters in their last names shall determine the order and choice.

The newly elected officers will assume their duties on September 1st next following.

The church shall fill any vacancy when it deems appropriate to do so.

*ARTICLE VII—Board of Trustees.**Section 1—Duties.*

The Board of Trustees shall be responsible for the care and maintenance of the physical properties of the church, and have general jurisdiction over secular affairs.

Section 2—Quorum, Order of Business, etc.

A majority of the Board shall constitute a quorum.

The order of business shall follow the order prescribed for quarterly church meetings.

Following the annual election in June, the Board shall meet for organization and elect from its number by ballot a President, a Vice President, and a Secretary.

Section 3—Term Vacancies.

Vacancies caused by the expiration of respective terms shall be filled at the June meeting in the same manner as provided for the annual nominations and election of other officers.

Section 4—Meetings.

The Board shall hold its regular meetings on the first Wednesday evening of the month, except in July and August, if no business of moment arises.

Section 5—Officers and Duties.

It shall be the duty of the President, upon request in writing of five members of the Board, to call a special meeting. He shall sign bills as specified under Article IX; appoint committees not otherwise ordered, and perform the duties usually appertaining to his office.

The Secretary shall keep regular and correct minutes of the proceedings in a special book provided for the purpose; maintain an orderly file of all papers coming to him that should be retained for record; and perform such other duties as may be directed by the Board or its President.

Section 6—Finance.

The treasurer or his assistant, and two or more members of the Finance Committee, shall account for the offerings and make a record thereof on a form provided.

The Finance Committee shall devise ways and means to develop the grace and duty of regular and systematic giving; and submit an informal report of progress at each quarterly church meeting, and a general summary in writing of the year's results at the September meeting.

The Trustees shall provide for the payment of all just debts of the church (except in the case of disbursements otherwise provided for by the Constitution and By-Laws), but shall have no power to dispose of any property of the Corporation for any purpose exceeding the sum of Five Hundred (\$500.00) Dollars in any one year, except in the case of a sale or transfer of monies or equity for the purpose of reinvestment, without the approval of two-thirds of the members present and voting at a church meeting convened on public notice from the pulpit at least two Sundays preceding such meeting.

Section 7—Absence from Meetings.

A member of the Board who absents himself without just cause from four (4) consecutive monthly meetings,

shall forfeit his position on the Board, and steps may be taken to fill the vacancy. The church by a two-thirds ($\frac{2}{3}$) affirmative vote of the members present and voting at any quarterly or special meeting, duly announced, may declare any member's seat vacant and proceed to elect to fill the vacancy thus caused.

Section 8—Records.

All Deeds, Mortgages, Insurance Papers, and other documents and writings belonging to the church, together with all minute books, not in current use, shall be kept in the fire-proof safe or other designated place or places.

The Board of Trustees shall have the care and custody of these records and the fire-proof safe and/or other means of preservation as they may provide.

ARTICLE VIII—*Church Clerk.*

The Church Clerk shall perform the usual duties of his office.

He shall keep correct minutes of the meetings of the church in a book provided for the purpose, and an alphabetical permanent register of all the members, the time and manner of their admission, their place of residence, and when and why withdrawn from the register—to facilitate which it shall be the privilege of all members to give due notice of change of residence.

He shall also incorporate in the minutes quarterly the accessions to and withdrawals from the register, so that an unbroken sequence of membership may be maintained.

He shall keep an orderly file of all books, papers, and correspondence coming under his jurisdiction of such nature as will be deemed important for permanent record.

ARTICLE IX—*Church Treasurer.*

The Treasurer shall receive and disburse as directed all the funds of the church, except those of the "Endowment," "Poor," "Mite Society," and "Missionary," for the disposi-

tion of which other provisions are made. He shall deposit promptly in an approved bank in a separate account in the name of the corporation all moneys coming into his custody.

He shall pay as promptly as possible all duly authorized fixed salaries; and all regular current bills representing fixed charges. All bills under \$10.00 incurred by authorized committees with power to act, shall be approved by the Chairman of the Committee before payment is made.

All general expense bills except salaries and other fixed charges for amounts exceeding the sum of \$10.00 shall be approved by the Board of Trustees, signed by its President and countersigned by the Secretary before payment, and bills shall also be approved by the respective chairmen in cases representing charges incurred by authorized committees.

The Treasurer shall make quarterly reports to the church, and give in detail the receipts and disbursements. At the September meeting he shall submit a summary of the year's transactions.

The Treasurer may be bonded in the amount of one thousand (\$1,000.00) dollars.

ARTICLE X—*Assistant Treasurer.*

The Assistant Treasurer shall receive all moneys for general church expenses, and income from investments, and offerings not otherwise designated, and record them in a book provided for that purpose, crediting each contributing member by means of a key number. He shall deposit promptly all funds to the account of the Treasurer of the Church.

The Assistant Treasurer may be bonded in the amount of one thousand (\$1,000.00) dollars.

ARTICLE XI—*Missionary Treasurer.*

The Missionary Treasurer shall receive and act as custodian of all missionary money and benevolences; shall deposit the funds in an approved bank in the name of the cor-

poration; shall credit in a book provided for that purpose each individual account by number with the amounts paid from time to time; shall disburse the funds through the District Missionary Treasurer or other channels, as directed by the Church; and shall submit quarterly and annually reports of amounts received and disbursed with balance available for appropriation.

ARTICLE XII—*Church Correspondent.*

The Church Correspondent shall report to the periodicals of the Brotherhood any news items of general interest to the denomination at large, and gather from these same sources and report informally to the church any news or procedure of unusual interest.

ARTICLE XIII—*Music Committee.*

The Music Committee shall consist of six—two to be elected annually for a period of three years. It shall meet quarterly and provide ways and means for all special and regular congregational music with the help and co-operation of the choir over which the committee will have general supervision.

The Music Committee shall have authority to make purchase for its account not to exceed \$5.00 at any one time.

Its best endeavors will be employed to encourage worship in song, both in the choir and throughout the congregation, with a view to stimulating a growing recognition of this important factor in leading souls to Christ and in giving a constant spiritual uplift to those in the church.

ARTICLE XIV—*Auditing Committee.*

The Auditing Committee shall consist of six—three to be elected annually for a period of two years. Not more than three of the six shall be members of either the Deacon Board or the Board of Trustees.

The Auditing Committee shall audit all the books and accounts of all the officers of the church who receive and dis-

burse any funds of whatsoever nature on any phase of the church work. It shall submit a detailed report in writing at the September or December meeting of all examinations made.

The several secretaries shall submit annually to the auditing committee a certificate in writing to the effect that all minutes have been faithfully kept and recorded to date in the respective books provided for the purpose.

All books of account shall be closed August 31st and all necessary data furnished the Auditing Committee as soon thereafter as practicable to enable the committee to undertake and complete its work in time to formulate and present its report promptly.

IN GENERAL

ARTICLE XV—*Ushers.*

There shall be an Ushers Committee of a number and initiative as will lend uniformity and poise to this service. The committee will be appointed annually by the Presiding Elder at the June meeting. The ushers will receive the members and general public at all regular services and see that they are orderly and comfortably seated; receive the offerings of the congregation; seek to maintain favorable conditions of temperature and ventilation; and render such other service as may be assigned by the chairman. (The ushers will also have supervision and leadership during black-outs and air raids.)

ARTICLE XVI—*The Members.*

Section 1—Attendance.

If a member is absent continuously for one year, and no satisfactory explanation is given, such member may become subject to church action and dropped from the register if it so decides.

Section 2—New Members.

Before accepting applicants for baptism, they shall be solemnly addressed by the Presiding Elder or Pastor as to the nature and importance of the step to be taken, and after the doctrines of the church have been made clear, they shall give their assent to the Covenant, receive the rite of baptism, and enter into full fellowship.

The duty and privilege of liberal support, both financial and personal service, shall be brought to the attention of all accessions, whether by baptism, confession of faith, or letter.

Section 3—Certificate of Membership.

Members in good standing who move away will be granted certificates of membership unless they express a desire to continue on the roll regardless of location. Members who come to us from other congregations in the Brotherhood, and do not present their letters within three months, will be invited to do so.

Section 4—Offerings.

It is not meant to prescribe a sliding scale of amounts from which the church or any communicant may determine the measure of liberality in order to be a consistent member as regards financial support. But believing that a minimum may be hoped for, and that every one, however limited in circumstances, should have an active part in this important form of worship, it will be made possible for any member unable to do so, to contribute something, if brought to the attention of the Board of Deacons.

It is recommended that the method of making contributions be such as are formulated and adopted from time to time by the Finance Committee, and thus lend moral support to its worthy endeavor.

Section 5—Decorum.

The deliberations of the Board of Deacons, and those of the Board of Trustees, on matters pending indefinitely before

final recommendations are made, are often of such nature as would be unwise of discussion outside the respective boards. The members of these boards will be discreet in this regard, and those not directly associated with either board are admonished to refrain from information. Every consistent member will at once appreciate the wisdom of this. The church may request at any time such proceedings as may be deemed expedient to be brought before it.

Similar decorum as regards proceedings of church council is urged upon members, especially in their relation to those not members of the church.

ARTICLE XVII—*Formal Resolutions.*

No resolution offered in church council affecting the established practice or policy of the corporation shall be accepted by the Presiding Elder or Church Clerk, and voted upon, unless set forth plainly in writing.

ARTICLE XVIII—*Amendments.*

Alterations, additions, and amendments to these By-Laws may be made by not less than a two-thirds ($\frac{2}{3}$) affirmative vote of the members present and voting at any regular or special meeting, due notice of which has been given at regular services, provided such alterations, additions and/or amendments shall have been proposed in writing at a previous regular or special meeting at least one month before action is taken.

Adopted by the Church in regular council December 17, 1941.

CHAPTER 22

TRUSTEES

A Trustee is a "trusty" so to speak. He is given slack line. He is one in whom we have full confidence. He holds in trust certain values which do not belong to him—real property, money and other evidences of value. He is the steward or custodian of tangibles for the use and benefit of others. The official relation of Trustees to those they represent is like Directors of a corporation conducted for profit. We have heard of directors who do not direct.

A church trustee is one who holds in trust the values and secular affairs of the congregation. A Board of Trustees is the multiplied trust of the individual members who make up the quota. A lot of trust! They should be selected with care.

Elder Peter Keyser, Jr., was minister, pastor, elder, bishop, and the first appointed trustee of a total of eighty-six who have so far served the Philadelphia Church through the years of its existence. The Board was organized March 24, 1817, by the election of twelve members. Its duties then were very limited compared with the burden that falls upon the Board to-day. A century or more has affected its status as everything else. It had little concern at the outset save to provide a legal way to hold title to the property. There seems to have been no change in the personnel until a very significant incident brought the church together in council January 15, 1850. By this time seven of the twelve are known to have died; and two others, likely inactive, died within the year. We are still in doubt as to two, leaving only one known active trustee.

An interesting resolution forming part of the minutes

of this eventful council sets forth the necessity for a complete reorganization of the Board in order to clear away the "discrepancy between the Deed and the Articles of Agreement."

The History of the Church of the Brethren Eastern Pennsylvania refers to the "discrepancy" in the parenthetical way "(whatever this was)," and leaves the reader in doubt as to what it all meant. With due respect for those who did not look far enough for an explanation, let us clear up the mystery of "whatever this was":

A grave error had been discovered after a lapse of thirty-three years, evidently by some one who had taken sufficient interest to carefully examine the church documents—a good thing to do.

The Articles of Agreement entered into by the members of the church under date of March 1, 1817, provided that

"In the deed of the lot to the Society we wish it to be explicitly understood that the conveyance be made to the trustees, and their *successors in office*, in trust nevertheless, for the use and benefit of the Church of Christ in Philadelphia, commonly called German Baptists, who have no other confession of faith than the New Testament."

The Resolution of 1850 then goes on to say

"and yet the Deed, notwithstanding the direction aforesaid of the Articles of Agreement, has been drawn 'To the trustees and the *survivors and the survivors of them, their heirs and assigns*' thus contradicting said Articles and rendering several of its provisions null."

This unique Resolution is signed in their own handwriting by twenty members of the church, eleven sisters and nine brethren, only one of whom (John Fox) was one of the original twelve trustees. It authorized and directed "the surviving trustees mentioned in the Deed to make a conveyance of the legal title standing in their name to such person as they may direct to be by him re-conveyed to the per-

sons who have been appointed by the church this evening as Trustees."

The discrepancy was such, as appears on its face, that an unsympathetic descendant of a deceased trustee might have caused serious complications. The title in justice was vested in the members of the church, but the deed had it on record as passing to the survivors and heirs of the trustees!

Even to this day, costly errors sometimes creep in, and too much care cannot be taken in the transfer of real property to make sure that ownership is well established and that the title is a good, clear, and marketable one.

But of far greater moment than guaranteed ownership in real property here, is the assurance of a perpetual title to an abiding place in "an house not made with hands, eternal in the heavens."

This brings to mind the old hymn, a favorite of my maternal grandfather, Elder Jacob Mohler, long since gone home:

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to ev'ry fear,
And wipe my weeping eyes."

I do not know what inspired the author, but he may have had a disappointing experience with titles here below, and was voicing his hope of security in a clear title to a "continuing city" in the great beyond.

The Board not only holds in trust, but it releases in trust. It is responsible for the disbursements. It controls and oversees all maintenance and upkeep. It is held by the nature of its trust to know that the church receives just and adequate return for all the moneys paid out. It acts as a clearing house. It relieves the church of concern over financial details and saves time in council meetings which can be devoted to other affairs. It takes the initiative in bringing to the church in concrete form all projects looking to physical

extensions and betterments. It handles the formalities of law where property transactions and local requirements involve legal procedure.

Our board has not always been fully appreciated. True it has had its periods of inertia. It has made mistakes. It has primarily omitted to do when doing was paramount. On the other hand, it has occasionally acted when a good night's rest would have been more to the point! Careful deliberation is essential to wise action. But indirect benefits of far-reaching moment oft times proceed out of mistakes. Research and experience brought these lapses into full view, and the board did not fail to profit. As the administrator of secular affairs, it faced unique conditions a half century ago, and fifteen to twenty years later it labored through another era of reconstruction vital to the best interests of the church. It functioned in critical situations. It eliminated bad detours, and made safe some dangerous cross-roads. Cumulative interest and efficiency have long since combined to develop the most effective and regularly active organization of its kind in the history of the congregation.

It has been intimated from outside sources that the board in the early sixties was in danger of "usurping authority" by reserving or diverting to itself too much power in framing the constitution and by-laws. This is perhaps not well founded. No thought of the kind can ever arise in a church fully alive to its duty. After all, the church is the final word in these matters. Every active congregation has its ever-present "buzzing fly"! The pest that will not come to rest. Not outright bad, understand, just annoying and offensive. It occasionally buzzes away from home too, and more's the pity. But let no church despise its buzzing fly. God made it. So let it buzz.

We can better appreciate the situation fifty or one hundred years ago when we note that the board comprised from ten to fifteen per cent of church enrollment and from twenty to thirty per cent of church attendance. All the ministers

for many years, and all the deacons prior to 1894, were also members of the Board of Trustees. A formidable group of administrators. Age, judgment, and sincerity considered, it practically represented the balance of power. Is it any wonder that they sometimes took action that might be interpreted as approaching the usurpation of authority! There was less excuse in later years for such a situation.

On December 6, 1911, a wise departure was made by inviting the voice of the church to name three persons from whom the board would elect one to fill a vacancy caused by the resignation of Isaac Hunsberger who was about to move to California after more than forty-two years of service.

One year later, December 4, 1912, redrafted constitution and by-laws were adopted. On February 5, 1913, in keeping with the revised provisions, the entire board resigned and the church elected a new one. Since then the direct voice of the church has called its trustees. Formerly, the board perpetuated itself.

On February 13, 1918, the board recommended to the church for its consideration "the revision of the constitution and by-laws to prevent the duplication of membership in the trustee and deacon bodies." On Jan. 6, 1919, the church adopted an amendment to the effect that "A member of the Deacon Board shall not be eligible to election on the Board of Trustees." It is by no means clear that the reason for this is understood by the church, if there is a constructive reason. Further, in all sincerity, I question its wisdom. Some one prominent in the affairs of the church, and no doubt with its best interests at heart, made the motion. It went through without question, as many resolutions do, before carefully surveying and counting the cost. One of its aims was to eliminate inter-locking membership by keeping the personnel of the two boards independent of each other.

Regardless of the fact that the amendment made no provision for the disposition of those who occupied the dual role

of deacon and trustee, or of any trustee who might be later called to the deaconship, the procedure that followed was this: As soon as the amendment was adopted, two brethren who were on both boards were released from their trusteeship. Later, as calls to the deaconship fell to certain trustees, they were at once automatically dropped from the board of trustees. In this manner, one purged itself of the other. Perhaps it would have been more consistent had these dual-officers been allowed to finish the term to which they had been elected before applying the brakes so suddenly!

With little thought of results, or the feeling it might create, it can be made a convenient vehicle for shifting a trustee to the discard. And having arrived, the door is permanently closed against his return, because the deaconship is fundamentally a life job. Furthermore, by use of a little politics, of which the church is not always immune, a worthy subject for the trusteeship can be forever disqualified for that duty by quietly electing him to the deacon board. Not so flattering! I mean the possible motive, and method of procedure.

Of greater moment, in my humble opinion, is this: While the deliberations of the deacon board, by nature of its calling, are by no means open to any one outside its own members, no discussion nor business transacted by the trustees should necessarily be closed to any deacon. On the contrary, there are certain interrelations and matters of common interest and import that would serve to strengthen the cause by deacon representation on the board of trustees.

On October 28, 1929, the by-laws were further amended increasing "the board from eleven to fifteen, the enlarged board to appoint a finance committee from its own number." Prior thereto the church elected this committee. This increase in numbers was a false step, and in direct violation of the Charter, and a backward step, by way of correction, was taken June 7, 1937, effective September 1st.

The following is not a part of the official minutes, but is present among the files of supporting data, and gives a side-line on the zeal of the Secretary to secure attendance at the time. The member to whom it was addressed had been absent a number of meetings, and when present was rarely known to be on time:

Some are noted for their lateness,
Studied meekness,
And sedateness;
But true greatness
Does not shine from such a light!

If you do not be forgetful,
Unmindful and neglectful
You'll help to ease the fretful
And be there on Friday night!

So be Jimmy on the spot—
Be there at eight o'clock,
Even though you start the day before;
Thus by precept and example
You'll give the board a sample
Of intentions good and ample
Both now and evermore!

He was present and on time.

It is altogether likely that Peter Keyser, until his death May 21, 1849, remained chairman of the original board of trustees, although this is not so stated. A secretary is not indicated. The Board meeting minutes of 1817 are unsigned. The records are silent as to formal meetings during the forty-seven years that followed.

Peter K. Gorgas was appointed Chairman and Joseph E. McIlhenney, Secretary, of the special meeting of the church members held January 15, 1850, at which the new board was elected. It does not appear that it met to formally organize until May 18, 1864, when Silas Thomas, acting as secretary, recorded the fact that a quorum was not present. However, the week following, May 25, 1864, the Board convened

and effected an organization. The officers elected and the subsequent changes are shown as follows:

<i>Date</i>	<i>Chairman</i>	<i>Secretary</i>
May 25, 1864	Jonothan Eisenhower	Isaiah G. Harley
Jan. 29, 1872	John S. Thomas	" " "
Aug. 17, 1893	James A. Harley	" " "
May 29, 1902	" " "	Adie H. Ressler
Jan. 21, 1905	Rowland C. Evans	John W. Cathers
Sept. 22, 1906	" " "	Roland L. Howe
Feb. 16, 1910	James A. Harley	" " "
Feb. 5, 1913	Frank Foster	" " "
Feb. 10, 1915	A. C. Schofield	Wm. H. B. Schnell
Feb. 1, 1922	" " "	H. C. Alderfer
March 1926	Hiram S. Delp	" " "
March 7, 1928	J. M. Fogelsanger	" " "
Oct. 5, 1932	" " "	Lester M. Rosenberger
Sept. 9, 1936	H. K. Hoar	" " "
Sept. 11, 1940	Frank Foster	Cyrus O. Caulton

Note.—Frank Creutz acted as secretary pro tem from Nov. 1913 until Feb. 1915, during absence of the regular secretary, who was succeeded by Wm. H. B. Schnell.

THE TRUSTEES SHOWN IN ORDER OF THEIR ELECTION:

The following roster shows the Trustees and the successive changes from the creation of the Board March 24, 1817. Originally there were twelve, and it will be noted that seven of this number were known to have died (two others in doubt) before the next recorded meeting January 15, 1850, when an entire new Board was formed with the single exception of John Fox, re-elected.

The Act of Incorporation was adopted by the church February 20, 1862; received the execution and seal of the Court June 24, 1862; recorded July 3rd, 1862; and provided for eleven trustees, Stephen Benton dropping out. When a vacancy occurred by the departure of Edward W. Martin in 1906, an oversight caused the election of two new members instead of one. (See letter of Rowland C. Evans, Chairman of the Board, September 26, 1906, giving notice of the election of A. Curtis Schofield and Roland L. Howe, on September 22, 1906, although there appears no recorded minute of this action. There was a lapse in the minutes at

TRUSTEES

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	<i>Elected</i>	<i>Served to</i>	<i>Died</i>
1. Peter Keyser, Jr.	Mar. 24, 1817		May 21, 1849
2. Jacob Ziegler, Sr.	Mar. 24, 1817		1822
3. James Lynd, Sr.	Mar. 24, 1817	Jany. 15, 1850	Dec. 24, 1851
4. John Heisler	Mar. 24, 1817		
5. John Fox	Mar. 24, 1817	Feby. 11, 1867	July 9, 1880
6. Jacob Ziegler, Jr.	Mar. 24, 1817		Feb. 17, 1848
7. Christian Lehman	Mar. 24, 1817		
8. George Gorgas	Mar. 24, 1817		Dec. 11, 1849
9. Joseph Gorgas	Mar. 24, 1817	Jany. 15, 1850	May 8, 1850
10. Christopher S. Langstroth	Mar. 24, 1817		Apr. 12, 1849
11. Michael Keyser	Mar. 24, 1817		Oct. 5, 1825
12. John Leibert	Mar. 24, 1817		Apr. 20, 1820
13. John Righter	Jan. 15, 1850		Aug. 10, 1860
14. Joseph McIlhenny	Jan. 15, 1850	Feby. 20, 1862	Mar. 21, 1873
15. John Hagey	Jan. 15, 1850	Aug. 6, 1877	June 30, 1885
16. John Harley	Jan. 15, 1850	Feby. 20, 1862	
17. John Dismont	Jan. 15, 1850	Feby. 20, 1862	Oct. 5, 1871
18. John Goodyear	Jan. 15, 1850		June 15, 1884
19. George H. Spencer	Jan. 15, 1850 May 22, 1865	Feby. 20, 1862	Jan. 12, 1871
20. Jacob Harley	Jan. 15, 1850	Jan. 29, 1872	
21. Benjamin Lehman	Jan. 15, 1850	Feb. 20, 1862	Dec. 25, 1867
22. Peter K. Gorgas	Jan. 15, 1850		1856
23. James Lynd, Jr.	Jan. 15, 1850		June 30, 1876
24. Stephen Benton	Feb. 20, 1862	June 24, 1862	
25. Henry Geiger	Feb. 20, 1862	May 22, 1865	Dec. 30, 1885
26. Jonothan Eisenhower	Feb. 20, 1862	Sep. 10, 1895	
27. Isaiah G. Harley	Feb. 20, 1862		May 18, 1902
28. Joseph A. Price	Feb. 20, 1862	July 26, 1869	
29. Samuel Hershey	Feb. 20, 1862	June 28, 1864	
30. John L. Fry	Feb. 20, 1862	Feb. 9, 1891	Mar. 12, 1899
31. Silas Thomas	June 28, 1864	Feb. 20, 1882	Dec. 26, 1885
32. Jacob Spanogle	Feb. 11, 1867		Apr. 19, 1876
33. Isaac Hunsberger	July 26, 1869	Feb. 7, 1912	Sep. 10, 1915
34. John S. Thomas	Feb. 13, 1871		Jan. 16, 1893
35. Christian Custer	Jan. 29, 1872		Sep. 22, 1879
36. Harrison Walton	May 1, 1876	Feb. 20, 1890	
37. Matthew Kalb	July 31, 1876		Feb. 15, 1881
38. Robert I. Evans	Aug. 6, 1877	Jan. 27, 1913	Mar. 29, 1920
39. G. M. Lutz	Jan. 26, 1880	Feb. 20, 1890	
40. William Kalb	Feb. 20, 1882	Feb. 16, 1888	
41. Charles C. Hartmann, jr.	Feb. 20, 1882		Aug. 28, 1896
42. James A. Harley	Jan. 30, 1885	Jan. 27, 1919	Dec. 16, 1927
43. Daniel R. Hanawalt	Feb. 16, 1888	Oct. 27, 1896	
44. Samuel B. Croft	Feb. 20, 1890	Apr. 3, 1902	
45. John W. Cathers	Feb. 20, 1890	Jan. 28, 1918	June 4, 1934
46. William S. Price	Feb. 9, 1891	Sep. 10, 1895	
47. Peter Clymer	Aug. 17, 1893	Oct. 8, 1896	
48. Stephen S. Brownback	Sep. 10, 1895	Oct. 20, 1908	
49. Isaac N. Buckwalter	Sep. 10, 1895	Nov. 4, 1908	Jan. 25, 1921

	<i>Elected</i>	<i>Served to</i>	<i>Died</i>
50. Mary S. Geiger	Oct. 8, 1896		Sep. 7, 1916
51. Rowland C. Evans	Oct. 8, 1896	Jan. 27, 1913	
52. Levi A. Cope	Oct. 27, 1896	Jan. 23, 1903	
53. Adie H. Ressler	Apr. 3, 1902	July 2, 1907	
54. Elias L. Markley	May 29, 1902		Sep. 28, 1907
55. Edward W. Martin	Jan. 23, 1903	Sep. 22, 1906	
56. A. Curtis Schofield	Sep. 22, 1906		May 3, 1938
57. Roland L. Howe	Sep. 22, 1906	Oct. 13, 1915	
	Jan. 15, 1930	Declined	
58. Frank N. Johnson	July 2, 1907	Feb. 7, 1912	
59. Frank Foster	Oct. 20, 1908		
60. Geo. W. Morrison	Nov. 4, 1908	Jan. 24, 1916	May 20, 1920
61. Frank H. Creutz	Feb. 7, 1912	Jan. 25, 1915	
	Jan. 22, 1917		Jan. 15, 1940
62. Wm. H. B. Schnell	Feb. 7, 1912	Jan. 9, 1922	Oct. 5, 1938
63. Henry H. Funk	Jan. 27, 1913	Jan. 26, 1914	
	Jan. 25, 1915	Jan. 27, 1919	
64. Harry C. Alderfer	Jan. 27, 1913		Sep. 20, 1932
65. Jacob L. Markley	Jan. 26, 1914	Jan. 28, 1918	Feb. 17, 1926
66. David C. Moyer	Jan. 24, 1916	Jan. 28, 1929	
67. John M. Fogelsanger	Jan. 24, 1916		Mar. 12, 1936
68. Archie Rhan	Jan. 28, 1918	Apr. 26, 1920	
	Jan. 23, 1928		
69. W. C. Rosenberger	Jan. 28, 1918	Jan. 9, 1922	Jan. 10, 1927
70. Wm. H. Caulton	Jan. 27, 1919	Jan. 22, 1923	
	Jan. 25, 1926	Sep. 1, 1937	
71. Hiram S. Delp	Jan. 27, 1919	Nov. 2, 1927	Apr. 28, 1938
72. Jacob P. Harley	July 26, 1920	Sep. 1, 1937	
73. Frank R. Widdowson	Jan. 23, 1922	Sep. 1, 1937	
74. George S. Hummel	Jan. 23, 1922	Jan. 12, 1925	
75. Harry K. Hoar	Jan. 22, 1923		
76. Henry B. Kulp	Jan. 26, 1925	Oct. 26, 1925	
77. Lester M. Rosenberger	Jan. 28, 1929		
78. J. Omar Good	Jan. 15, 1930		
79. Wm. C. Schick	Jan. 15, 1930	June 16, 1943	
80. Joseph M. Worrell	Jan. 15, 1930	Sep. 7, 1937	
81. Russell F. Esray	Jan. 15, 1930	June 17, 1940	
82. Abram S. Hottel	Dec. 19, 1932		
83. Walter Eckenrode	June 22, 1936		
84. Cyrus O. Gaulton	June 20, 1938		
85. Herbert G. Moyer	June 17, 1940		
86. Fred Rosenberger	June 17, 1940		

Dec. 14, 1936, a motion was passed that "beginning September 1, 1937 this church shall operate with eleven trustees as called for in the Charter."

June 7, 1937, in accordance with the resolution of December 14th last, the resignations of the fifteen trustees were offered and accepted effective as of Sept. 1, 1937.

June 7, 1937, the following eleven trustees were duly elected to take effect September 1, 1937:

Frank Foster	} for 4 years
Frank H. Creutz	
A. Rhan	

A. C. Schofield	} for 3 years
H. K. Hoar	
A. S. Hottel, jr.	

Wm. C. Schick	} for 2 years
L. M. Rosenberger	

J. Omar Good	} for 1 year
Russell F. Esray	
Walter Eckenrode	

the time.) The error accounts for a Board of twelve from that date until September 28, 1907. When Elias L. Markley died, no one was elected to succeed him, which automatically left the number of the Board once more within the provisions of the Charter and Constitution.

Article 6 of the Constitution was amended by Council January 6, 1919, to provide that "A member of the Official Board shall not be eligible to election on the Board of Trustees." This explains the withdrawal of Nos. 42, 62, 63, 69, 71, and 76 when they were elected Deacons.

At a Council meeting October 28, 1929, the By-Laws were changed to provide that "the Trustee Board be increased from eleven to fifteen," the enlarged Board to appoint a Finance Committee from its own number.

By consulting the table which follows, one can tell quickly the exact make-up of the Board as of any date.

The numbers opposite each respective date represent the personnel of the Board, and the number of trustees on the Board, as of that date. Each trustee carries his identifying number in the order of his election.

Each date after March 24, 1817, indicates one or more changes on the Board as of that date. Subsequent changes are shown by the sequence of numbers, the arrangement aiming to give not only the successive changes, but also to identify the new member replacing the one dropping out.

See roster for the names of trustees corresponding to the numbers in the table.

	March	24, 1817	-	1	-	2	-	3	-	4	-	5	-	6	-	7	-	8	-	9	-	10	-	11	-	12
April	20, 1820	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	0
	1822	"	0	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	0
October	5, 1825	"	0	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	0
February	17, 1848	"	0	"	"	"	"	"	"	"	"	0	"	"	"	"	"	"	"	"	"	"	"	"	"	0
April	12, 1849	"	0	"	"	"	"	"	"	"	"	0	"	"	"	"	"	"	"	"	"	"	0	0	0	0
May	21, 1849	0	0	"	"	"	"	"	"	"	"	0	"	"	"	"	"	"	"	"	"	"	0	0	0	0
December	11, 1849	0	0	"	"	"	"	"	"	"	"	0	"	"	"	"	"	"	"	"	"	"	0	0	0	0
January	15, 1850	13	14	15	16	"	"	17	18	19	20	21	22	23												
	1856	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	0
August	10, 1860	0	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	0
February	20, 1862	24	25	"	26	"	27	"	28	"	29	30	"	"	"	"	"	"	"	"	"	"	"	"	"	"
June	24, 1862	0	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
June	28, 1864	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	31	"	"	"
May	22, 1865	"	19	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
February	11, 1867	"	"	"	"	32	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
July	26, 1869	"	"	"	"	"	"	"	"	"	"	"	"	"	"	33	"	"	"	"	"	"	"	"	"	"
January	12, 1871	"	0	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
February	13, 1871	"	34	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
January	29, 1872	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	35	"	"	"	"
April	19, 1876	"	"	"	"	"	0	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
May	1, 1876	"	"	"	"	"	36	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
June	30, 1876	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	0
July	31, 1876	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	37
August	6, 1877	"	38	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
September	22, 1879	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	0	"	"	"	"
January	26, 1880	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	39	"	"	"	"
February	15, 1881	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	0
February	20, 1882	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	41	"	"	"	40
June	15, 1884	"	"	"	"	"	"	"	"	"	"	"	"	"	"	0	"	"	"	"	"	"	"	"	"	"
January	30, 1885	"	"	"	"	"	"	"	"	"	"	"	"	"	"	42	"	"	"	"	"	"	"	"	"	"
February	16, 1888	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	43
February	20, 1890	"	"	"	"	"	45	"	"	"	"	"	"	"	"	"	"	"	"	"	"	44	"	"	"	"
February	9, 1891	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	46	"	"
January	16, 1893	"	0	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
August	17, 1893	"	47	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
September	10, 1895	"	"	"	48	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	49	"	"
August	28, 1896	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	0	"	"	"
October	8, 1896	"	50	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	51	"	"	"
October	27, 1896	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	52
April	3, 1902	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	53	"	"	"	"
May	18, 1902	"	"	"	"	"	"	"	"	"	"	"	"	"	"	0	"	"	"	"	"	"	"	"	"	"
May	29, 1902	"	"	"	"	"	"	"	"	"	"	"	"	"	"	54	"	"	"	"	"	"	"	"	"	"
January	23, 1903	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	55
September	22, 1906	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	56-57
July	2, 1907	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	58	"	"	"	"
September	28, 1907	"	"	"	"	"	"	"	"	"	"	"	"	"	"	0	"	"	"	"	"	"	"	"	"	"
October	20, 1908	"	"	"	"	"	59	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
November	4, 1908	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	60	"	"
February	7, 1912	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	62	61	"	"	"	"	"	"	"	"
January	27, 1913	"	64	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	63	"	"	"	"

January 26, 1914	50	64	59	45	42	62	61	65	60	56	57	
January 25, 1915	"	"	"	"	"	"	63	"	"	"	"	
October 13, 1915	"	"	"	"	"	"	"	"	"	"	0	
January 24, 1916	"	"	"	"	"	"	"	"	67	"	66	
September 7, 1916	0	"	"	"	"	"	"	"	"	"	"	
January 22, 1917	61	"	"	"	"	"	"	"	"	"	"	
January 28, 1918	"	"	"	68	"	"	"	69	"	"	"	
January 27, 1919	"	"	"	"	70	"	71	"	"	"	"	
April 26, 1920	"	"	"	0	"	"	"	"	"	"	"	
July 26, 1920	"	"	"	72	"	"	"	"	"	"	"	
January 9, 1922	"	"	"	"	"	0	"	0	"	"	"	
January 23, 1922	"	"	"	"	"	74	"	73	"	"	"	
January 22, 1923	"	"	"	"	75	"	"	"	"	"	"	
January 12, 1925	"	"	"	"	"	0	"	"	"	"	"	
January 26, 1925	"	"	"	"	"	76	"	"	"	"	"	
October 26, 1925	"	"	"	"	"	0	"	"	"	"	"	
January 25, 1926	"	"	"	"	"	70	"	"	"	"	"	
November 2, 1927	"	"	"	"	"	"	0	"	"	"	"	
January 23, 1928	"	"	"	"	"	"	68	"	"	"	"	
January 28, 1929	"	"	"	"	"	"	"	"	"	"	77	
January 15, 1930	"	"	"	"	"	"	"	"	"	"	"	78-79-80-57
January 15, 1930	"	"	"	"	"	"	"	"	"	"	"	81
September 20, 1932	"	0	"	"	"	"	"	"	"	"	"	"
December 19, 1932	"	82	"	"	"	"	"	"	"	"	"	"
March 12, 1936	"	"	"	"	"	"	"	0	"	"	"	"
June 22, 1936	"	"	"	"	"	"	"	83	"	"	"	"
June 7, 1937	"	"	"	0	"	0	"	0	"	"	"	0
May 3, 1938	"	"	"	0	"	0	"	0	"	0	"	0
June 20, 1938	"	"	"	0	"	0	"	0	"	84	"	0
January 15, 1940	0	"	"	0	"	0	"	0	"	"	"	0
June 17, 1940	85	"	"	0	"	0	"	0	"	"	"	0 86
June 16, 1943	"	"	"	0	"	0	"	0	"	"	"	80 0

The length of service of any trustee is shown by the period of time covered from the point where his identifying number appears in one of the vertical columns, opposite the date column, to the point below where his number is succeeded by another identifying number in the same column.

When a member goes off the Board for any cause, and is later re-elected, he retains his original number, but appears in another column. Any number can be readily traced for its re-appearance. There are thus far six of this nature: Nos. 57, 61, 63, 68, 70, and 80. Only one trustee (No. 57) has ever declined re-election.

When the by-laws changed the number from eleven to fifteen, the four thus added did not succeed others. Ac-

cordingly, their identifying numbers are shown in additional columns to the right.

Where there is an interval of time between a member dropping out and another taking his place, the lapse is indicated by "O." There are two exceptions to this: 1st, Stephen Benton dropping out June 24, 1862, when the Board was reduced from twelve to eleven; and 2nd, the Board erred in electing two September 22, 1906, instead of one.

Examples for reading the table:

James A. Harley, No. 42, elected January 30, 1885, succeeded the one directly above, namely: John Goodyear, No. 18. James A. Harley in turn was succeeded by No. 70, January 27, 1919. Brother Harley's length of service as a trustee, therefore, was 34 years.

Frank H. Creutz, No. 61, succeeded Frank N. Johnson, No. 58, February 7, 1912, and was succeeded by the re-election of No. 63, January 25, 1915. No. 61 again appears in another column succeeding No. 50, Mary S. Geiger, January 22, 1917. The service of Brother Creutz for the first period was three years, and the second, twenty-three years—a total of twenty-six years.

It will be recalled that the Board erred on three specific occasions by carrying a personnel in excess of the Charter privilege, the outstanding over-reach occurring when they jumped the number from eleven to fifteen.

The following are the current (1943) members of the Board:

59—	Frank Foster
68—	Archie Rhan
75—	H. K. Hoar
77—	Lester M. Rosenberger
78—	J. Omar Good
80—	Joseph M. Worrell
82—	Abraham S. Hottel, Jr.
83—	Walter Eckenrode
84—	Cyrus O. Caulton
85—	Herbert G. Moyer
86—	Fred Rosenberger

It is hardly fair to our congregation to note that one of the church histories states :

"To the Trustees is the credit also due of getting the church to keep regular minutes."

If this were literally true, then the trustees were having an eye single to the mote while blind to the beam. As a Board, they kept no formal proceedings of their own for forty-seven years! And perhaps it was a gentle rebuke to themselves, self-administered, to meet more frequently and record their proceedings. For immediately they appear more and more in the lime light, often totally eclipsing authorized activities.

Is it any wonder, being silent so long, that they frequently spoke out of turn in later years, and often failed to discriminate in their dual capacity as between the duties of a deacon and a trustee?

As a matter of fact, the deacons and trustees were largely identical as to personnel for many years, and with their wives and the ministering brethren they formed the functioning power of the church.

Shall we then offer an amendment to the statement quoted above by suggesting that the *active* members of the church resolved among themselves to keep a permanent record of all their council transactions.

To the contrary notwithstanding, the church held council meetings as early as 1817, and from then on with irregularity until October 7, 1875. Here there is a lapse of thirteen years to October 15, 1888, due to missing records. From then on the records are practically unbroken.

In the early pastorate of T. T. Myers the church fixed upon the first Monday evening of each quarter as the regular time for holding its council meetings.

In many respects the business of council during the first seventy-five years can hardly be interpreted as constructive, unless an effort to adjust differences, which frequently failed,

may be considered so. The meetings were often burdened with matters of discipline, threatened dissension, and disowning and reclaiming members.

The church minutes extant to 1864 are recorded over various periods by the following secretaries, but not formally elected as such:

James Lynd	1822-1834
(Unsigned)	1836
J. McIlhenney	1840
James Lynd	1841
John Fox	1841-1843
J. McIlhenney	1845-1850
Jacob Harley	1854
Henry Geiger	1856-1858
Jesse G. Hammer	1861
John S. Thomas	1862
(Unsigned)	1863
A. B. Brumbaugh	January 31, 1864

CHURCH CLERK

May 25, 1864 to Jan. 3, 1889—	Isaiah G. Harley
Jan. 3, 1889 to Apr. 3, 1893—	Daniel R. Hanawalt
Apr. 3, 1893 to Apr. 1, 1895—	A. H. Ressler
Apr. 1, 1895 to Apr. 7, 1902—	John W. Cathers
Apr. 7, 1902 to Oct. 1, 1906—	A. H. Ressler
Oct. 1, 1906 to date	—J. Omar Good (re-elected June 16, 1943)

CHURCH TREASURER

Mar. 24, 1817 to Oct. 16, 1837—	James Lynd
Oct. 16, 1837 to May 25, 1864—	John Fox
May 25, 1864 to Feby. 1, 1884—	John Goodyear
Feby. 1, 1884 to May 17, 1886—	Harrison Walton
May 17, 1886 to Apr. 6, 1896—	Charles C. Hartmann, Jr.
Apr. 6, 1896 to Apr. 1, 1907—	Isaac N. Buckwalter
Apr. 1, 1907 to Apr. 4, 1910—	Frank N. Johnson
Apr. 4, 1910 to Jan. 27, 1919—	W. S. Groff
Jan. 27, 1919 to Apr. 26, 1920—	Archie Rhan
Apr. 26, 1920 to Jan. 25, 1926—	W. C. Rosenberger
Jan. 25, 1926 to Feb. 17, 1926—	Jacob L. Markley

AUDITING COMMITTEE (note lapses)

Roland L. Howe, Archie Rhan, Wm. H. B. Schnell, J. M. Fogelsanger, J. P. Harley, Ralph Markley, H. H. Funk, H. C. Alderfer, H. K. Hoar, Wilmer Brumbaugh, W. C. Rosenberger, Walter Lawrence, Wm. H. Caulton, Russell Stambaugh, H. S. Delp, Isaac Z. Hackman, L. M. Rosenberger, Willard Moyer, Raymond B. Weber, Ira Foutz, Theodore Sippel, Sadie I. Schnell, Abraham S. Hottel, Jr., Cyrus O. Caulton, Benj. F. Hottel, Fred Rosenberger, P. R. Markley.

It is comforting to be able to record the fact that certain questionable accounts of years ago were finally straightened out and satisfactorily adjusted. At the same time it voices the necessary stimulant of periodical oversight and thorough audit, which only the proper injection of improved business methods can adequately supply.

FINANCE COMMITTEE

October 28, 1929, the church changed its fiscal year to close August 31st instead of December 31st, and ruled that the current church officers continue in duty until September 1, 1930. At the same time the appointment and duties of the finance committee were placed under the direction of the Board of Trustees.

Those who have served in this capacity are shown in the order of their first appearance:

Isaiah G. Harley, Levi H. Clymer, Mary S. Geiger, C. C. Hartmann, Jr., S. B. Croft, S. S. Brownback, I. N. Buckwalter, Julia A. Croft, James A. Harley, A. C. Schofield, Geo. W. Morrison, Wm. S. Groff, Roland L. Howe, V. A. Hengst, Frank Foster, Archie Rhan, Wm. H. B. Schnell, Earl E. Trout, H. H. Funk, Geo. S. Hummel, Edw. J. Swass, John S. Sippel, F. R. Widdowson, Wm. H. Caulton, J. P. Harley, J. Albert Wolfe, Wm. I. Book, Robert Jones, J. M. Fogelsanger, W. C. Rosenberger, H. K. Hoar, Wm. Irwin, H. C. Alderfer, H. S. Delp, R. Z. Clemmer, Edw. Graham, Wilmer Brumbaugh, H. B. Kulp, Chas. Hoffman, Mrs. H. K. Hoar, James Street, Jesse D. Reber, Frances Kurtz, Raymond B. Weber, L. M. Rosenberger, Cyrus O. Caulton, I. Z. Hackman, Benj. F. Hottel, Fred Rosenberger, P. R. Markley, Abraham S. Hottel, Jr.

CHAPTER 23

FINANCIAL MATTERS

Prior to seventy years ago our church had little expense, principally because it created few obligations. As time moved on, they became progressively heavier. However, Crown Street took the initial step as early as 1817 with a \$3,000.00 mortgage liability. This became so "fixed" that it was reduced only \$500.00 by April 16, 1832. The balance was then nursed along until absorbed in the sale of the property in 1872, only to give way to a heavier debt. It continued a burdensome load unwilling to lighten. Modern budgets were then unknown, but the adoption of something of the kind would have readily led to instalment liquidation. But death, nothing else, as we will see, forced the issue. As long as the church could meet the interest demanded, although laboriously met, it seemed satisfied to let the principal drag, and principle with it. To shoulder seriously an honorable obligation, whether temporal or spiritual, is sound business. Otherwise our way is aimless and the journey without profit. But the church made a mistake in entertaining the debt. They made it feel so much at home that it became a habit, and overstayed. Habits are loth to leave.

In spite of the fact that little or nothing is supposed to have been paid for services of a preacher at the outset, and that a steady income was realized from rent of the cellar under the meeting house at Crown Street, and the dwelling on Marshall Street, the church was habitually in financial straits. This was more strikingly true of the period from 1860 to 1890. Although it is quite certain that more or less money was paid out for preaching, it was done in such a

quiet way that the records seem almost, and purposely, silent about it.

The subject of finances came up at almost every trustee and council meeting and consumed much time with little constructive results. Many plans were adopted for getting money; some were never carried out. The soliciting committee was repeatedly confronted with the commanding query "You have a poor fund; why don't you use it?" The members of the church were flatly reminded that the poor fund could not be used for any other purpose than for the poor, and in order to clinch the matter, a firm resolution to that effect was adopted at council January 28, 1867. This resolution registered only on the records. Perhaps you are familiar with some of those kind! Even the officials lapsed into unmindfulness—let us say innocently in the large.

The care with which these funds were nurtured for a quarter century from inception, is in striking contrast to the looseness that followed. Thoughtless shifting of proceeds resulted. The most serious was the use of income for purposes not contemplated by the terms of the gifts. Ministering brethren were "assisted." This was quite in order, but assistance should have originated from other sources. Principal amounts were loaned the church at little or no interest. Because of it the accruals from income suffered, and disbursements to legitimate beneficiaries were necessarily curtailed. Loans were made to individuals without adequate security. A typical brother of the old school was not asked to give bond, but times have changed. We have been embarrassed by a post-graduate course in material things, and not all brothers are of the old enduring type.

Some one indifferent to his trust absented himself from meetings and could not or would not give a satisfactory accounting. The sources and original sums of the respective bequests, with their accruals, were disregarded. They were thrown together and carried on the books as one lump sum account! The identity and amount of each were accord-

ingly lost from record for over thirty years. This was either gross ignorance or deliberate disregard of open accounting.

In 1907 a careful investigation of the whole subject was undertaken. Definite corrective measures were gradually adopted. By December 16, 1912, the slate was practically clean of objectionable practices. The newly adopted by-laws placed custody and distribution wholly and holily in the hands of the Deacon Board where they rightfully belong. The lump sum was unscrambled. Each bequest with its principal and accredited interest were determined and restored to identity. Once more they were set up correctly on the books and thus they stand to-day. The cost of this was borne by time and much patience, to say nothing of labor.

To help finance construction of the church at its second site on Marshall Street, the following loans were negotiated November 15, 1873:

Bond and Mortgage, John Goodyear	\$1,500.00
Bond and Mortgage, Isaiah G. Harley	1,500.00
Promissory Note, Jacob Spanogle	1,000.00
Promissory Note, Isaac Hunsberger	300.00
	<hr/>
	\$4,300.00

At a church meeting October 7, 1875, Jacob Spanogle stated that some two years previous he had loaned the church one thousand dollars for three months, that it was the firm's money (Jacob Spanogle & Co.), that the firm was now dissolved and the money would have to be paid. He thought the church should try to pay it and offered \$250.00 off the face of the note. The church made no timely move, and the offer was subsequently lost. Jacob Spanogle died April 19, 1876. Death brings many changes and often effects maturity of undesirable issues. The Administrators would not recognize the contingent subscription, but finally allowed \$204.76 interest. The note with balance of interest was paid October 1, 1877, in the amount of \$1,150.76. Here

the church lost \$250.00 because of its dilatory tactics, and found itself in further difficulty because those who had subscribed towards cancelling the note had done so in consideration of realizing the offer of Jacob Spanogle. This heavy obligation was more than offset, however, by the generosity of Isaiah G. Harley and John Goodyear, who gave \$250.00 and \$200.00 cash, respectively, besides each cancelling four years' interest of \$360.00 on Bond and Mortgage, a total contribution of \$1,170.00!

In addition to his gift previously referred to, John Goodyear turned back into the church treasury the annual interest for another six years on his \$1,500.00 loan. Besides, he willed the principal amount to the church—in other words, the debt was to be cancelled at his death, which occurred June 15, 1894. Complications arose which forced the church to pay, but not without resistance. They employed a lawyer! Among many decisions of Annual Conference on such matters, the following is quoted:

1867—Art. 24. . . . We consider it is contrary to the gospel as understood by the brethren, to use the civil law in collecting debts, or in any other case where it would involve strife or litigation. Friendly suits are admitted, when the case is decided to be such by the council of the church. . . .

It might have been more profitable from all angles had they hired counsel at half fee and kept him in the background! Better fail in compromising than lose the more antagonizing. The Administratrix filed a claim and brought suit to recover. The Board minutes of June 23, 1886, state:

"J. Eisenhower reported that he and Isaiah G. Harley and attorney went to the Prothonotary's office to examine the signature on the John Goodyear \$4,000.00 judgment note (said to be) given to _____ and they think it is not genuine."

The Board decided to employ an expert to examine the signature, but offered to compromise on the basis of \$500.00,

which failed. Meanwhile the estate had been depleted by the unexpected appearance of the judgment note, leaving no funds to satisfy the bequest. The case dragged until September 12, 1888 when the principal, interest and costs amounted to \$1,819.12, and was settled for \$1,758.72. The attorneys for the estate had made an error in calculating the interest, and it was only by much pleading that the original figures were taken and the \$60.40 thrown off. But the Board was not yet through. They had already paid the attorney \$50.00 for his fruitless service, and he rendered a final bill for another \$50.00 which was settled for \$25.00 and paid out of the Poor Fund!

Thus the church was deprived of a substantial bequest and shouldered with added costs and worry for reasons one can best surmise upon reflection. To meet this unexpected obligation the church with much difficulty placed a \$1,400.00 mortgage on the dwelling at 4½% plus state tax. Had it not been church property it could have been placed at lower interest, but there was aversion to "sueing a church" to recover in case of attempted default. Strange paradox that a church should be rated a doubtful risk.

Moved by these experiences, the Isaiah G. Harley mortgage was taken over by the Poor Fund by resolution January 25, 1886, at his request, because "of the uncertainty of life and to save trouble and expense at death."

The quarterly collections, discontinued in 1822, were revived at a later date. The minutes of March 8, 1867, state that they were again done away with and yearly subscriptions resorted to, payable half yearly on the 1st of November and 1st of May. Responses were slow and inadequate.

On December 29, 1873, the trustees recommended a tax but Jacob Spanogle thought it wise that the deacons first be provided with books and again call on the members for subscriptions. They made the attempt but with indifferent success. Finally, at a meeting Feb. 4, 1874, the church

agreed "to lay a tax of 3% on all members who have not paid, and are able to pay, the members themselves to make a statement of what they are worth." A committee was appointed to lay the tax and collect the money. Confusion and embarrassment resulted before any headway was made and the committee reported at the next meeting that they had not even attempted to carry it out. The church kept falling behind, expenditures exceeding receipts.

As early as January 25, 1875, the trustees passed a resolution to adopt the "envelope" system for weekly contributions, and a committee was appointed "to attend to this matter." The proposition was brought before the members April 1, 1875, and while Jacob Spanogle was on the Board that recommended it, he stated in council that it did not meet his views, and that he would favor a six months subscription. He said he would do his full share and a little more if he could once see co-operation to pay off the debt. The members approved his views by 23 yeas and 2 nays—some not voting. The church was a prime mover in putting off any "taking" proposition that foreshadowed immediate action. Thus the envelope system was deferred until its firm adoption January 16, 1891, on motion of Robert I. Evans—a very important movement. On April 23, 1917, the duplex system was adopted, providing for separate contributions for missions and benevolences.

On July 11, 1899, the pastoral support committee reported a lull in the payment of monthly dues. It was thought this lapse was due to the impression prevailing that little money was needed and therefore subscriptions were not payable during the absence of a regular preacher!

On January 2, 1890, Chas. C. Hartmann, Jr., Treasurer, reported a lack of funds to meet pending obligations and recommended the oft repeated move, found prominent in the minutes throughout the years, that effective measures be taken to secure the necessary means.

Accordingly, to replenish the treasury, and striving for a larger outlook, the church appointed Samuel B. Croft on January 2, 1890, to canvass the members personally and solicit funds. This was the inception of the officially designated office of solicitor which followed a year later.

The coming of T. T. Myers as pastor on April 26, 1891, brought the church face to face with an additional current obligation. To meet this new situation the church appointed five of its number on October 5, 1891, as its first finance committee: I. G. Harley, C. C. Hartmann, Jr., S. B. Croft, L. H. Clymer, and Mary S. Geiger. This committee promptly created the office of "Solicitor" and assigned Samuel B. Croft its first incumbent. It then meant a real man's job, calling for much patience and tact, visiting the members individually and asking for necessary support for the current needs of the church. He met with some ingratitude, if not hostility, in performing this so-called "thankless task," and later also in introducing the envelope system, which was normally slow to take hold. But the work was undertaken with courage and fidelity, and carried forward with commendable results. He states in a comprehensive report referred to elsewhere:

"What your solicitor has done has been cheerfully done, but would have been impossible but for the valuable assistance of his companion."

The church owe these two faithful, efficient workers a debt of gratitude that has never been fully met. They perhaps did more than any other two people in gradually developing and establishing the most satisfactory and successful method yet devised for regular and systematic giving. We are reaping the fruits of their labors.

For many years that followed the solicitor was not a solicitor within the strict meaning of the term. His duty became passive, in that he made no calls or personal appeals, as formerly. He became primarily a receiver and recorder

of money, and the volume of clerical work had to do with the keeping and proper accounting of all the individual contributions through the weekly envelope system, which involves great detail. In short, all monies from whatsoever source, except from certain trust funds, are supposed to be recorded in his books. He then transfers the actual cash from time to time to the treasurer for disbursement on approved vouchers.

On April 1, 1907, the church approved the recommendation of the auditors, in order to effect a satisfactory verification, that all moneys passing through the hands of the solicitor to the treasurer, be confirmed by a receipt for each transfer payment made. Thus their accounts should be in agreement as reflecting the movement of all general funds. The solicitor was really an arm of the treasurer, and all his functions were purely treasurer functions. He occupied the same position in our congregation as is assumed in many others by an assistant treasurer, or clerk to the treasurer. The office, as such, long served its purpose, and consistency moved the church to discontinue it by transferring the duties of solicitor to an assistant Treasurer.

When Samuel B. Croft withdrew to the mission work in the Kensington district of Philadelphia, April 7, 1902, L. A. Cope took over the duties of solicitor until September of that year when E. W. Martin assumed the office for a short while, and in turn was succeeded by James A. Harley. On July 11, 1904, the church decided to make the office elective, and the choice fell upon H. H. Funk.

Due to other church duties, H. H. Funk resigned the solicitorship April 26, 1915, and was succeeded May 12, 1915, by W. H. B. Schnell, who retained the position until abolished with the beginning of the church year 1935, when he continued the duties in the newly created office of assistant treasurer. This position he held until his death October 5, 1938, at which time it was taken over by William C. Schick. A. Rhan succeeded William C. Schick June 16, 1943.

On January 26, 1925, the office of Assistant solicitor was created, and J. Omar Good was elected. This was abolished with the beginning of the church year 1935, when that of financial secretary was created. In this position J. Omar Good served until the March 1941 meeting of Council when it was decided to discontinue the office.

Samuel B. Croft was our first missionary treasurer by appointment on or about 1893. This also became an elective office, and on July 11, 1904, Catherine A. Hartmann was assigned the duty. She held this post over thirty-eight years until her death January 29, 1943. The following June 16, her son-in-law, J. Omar Good, was elected custodian of these funds, disbursing them in keeping with a budget approved by Council.

When the first board of trustees was created March 24, 1817, James Lynd was elected treasurer. The minutes of a church meeting of February 25, 1834, are signed by him as treasurer, and on or about October 16, 1837, John Fox succeeded him; but no regular course seems to have been followed with respect to secretarial duties until May 25, 1864, when more definite regulations were provided by the projected by-laws. These by-laws set forth that the Secretary of the trustees should also act as Church Clerk.

JANITORS—SEXTONS

The first indication we have of janitor service is found among the items of expense as follows:

1817—	9 mo.	19 To Cash to Jacob Zigler, Ser, Cleaning Cellar...	\$ 4.75
	10 "	8 ditto Mary—for Scrubbing house.....	4.00
1822—	10 "	26 To Cleaning and Washing meetinghouse.....	5.00
1822—	11 "	9 To Cleaning of Stove Pipe.....	.37½
1823—	3 "	21 To Cash for Washing & Sweeping Meeting House	.62½
1823—	4 "	1st To Cash to Christian Flowers for attending Meetinghouse to the prest. date.....	5.00
		It was also agreed to allow Chrisn Flowers Ten Dollars per year for Sweeping the House & lighting fiers and lamps from the above date	
1823—	9 "	8 To Cleaning meetinghouse pr. P. Keyser.....	2.69
	9 "	26 To White Washing and Cleaning meeting.....	1.50

1824—	2 mo.	4th	To Cash to Jacob Zigler For attendance on Meetinghouse in Crown St. due 4th mo. 1st, as per agreement of the Trustees 4 mo. 1—1823	\$ 10.00
1824—	6 —	29th	To Washing meetinghouse & sand	3.31
	8 —	4th	To Peter for Cleaning the yard of weeds . . . . .	.12½
	10 —	18	To Cleaning Stove Pipe . . . . .	.50
1825—	6 —	22	To Whitewashing fence	
			Cash to the woman	1.00
			To soft soap	.12½
			½ bushel lime for fences	.20
				1.32½
		29	To Cleaning yard weeds . . . . .	.25
			To Whitewashing and Scaffolding	20.00
			To Washing Floors and Windows	5.50
1826	1 mo.	21	To Washing the Meetinghouse & Soft Soap . .	1.33
	5 "	29	Jacob Zigler has Ceased from this date To take Charge of the Meetinghouse.	
	5 "	29	Isaiah Turner has taken charge of the Meetinghouse to light Lamps & kindle fiers at the rate of \$20.00 per year.	
			Peter Hammer & Wife has taken to Open & Shut meetinghouse & Sweep & Make fier from 9 mo. 1st 1830 at 30 per year.	
1835	7 "	1	C. Flowers son taken the charge of meetinghouse.	

There is a lapse in the record of janitor expense from 1836 to 1846, and again from that date to 1854. From then on the book of expenses show the salary paid from time to time, but through many of the years the name of the sexton is not given.

John Dismant was sexton from 1862 to and including six months of 1864.

Isaac Hunsberger from July 1, 1864, to Jan. 1, 1868.

Silas Thomas from January 1, 1868, to January 1, 1872.

Frederika and Mary Heyer, and John L. Fry, are mentioned as serving for short periods.

Dorry Dome rented the church house at 986 Marshall Street August 1, 1873, and at the same time became sexton of the church.

J. M. Cassel, in May 1878, followed by Isaac Hunsberger in Feby., 1888.

Jos. Cassel was the first sexton (June 1, 1891) at Carlisle and Dauphin Sts., at \$10.00 a month; J. Willis followed

in July of that year at the same figure; and was succeeded by Chas. Cathers in February 1892 at \$12.00 per month.

Jennie Flood took over the work in 1897, and served to October 23, 1904. Henry Detwiler then had charge with C. G. Minich as assistant until 1905, when Harry W. Watsinger relieved them.

James Cotton served from 1907 to 1918 when Louis Gentner succeeded him and continued until April 30, 1925.

Theo. E. Piersol from May 1, 1925 to Sept. 1, 1926.

R. F. Heebner Sept. 1, 1926 to Nov. 15, 1927.

Thomas Egan Nov. 15, to October 1, 1928.

W. E. Stoudt October 1, 1928 to October 19, 1929.

R. F. Herr October 19, 1929 to May 7, 1939.

On May 7, 1939, Thomas Green took over these duties.

Costs increased with the passing of years, and the service of janitor was no exception. The following are the approximate salary figures:

1893-1896	\$20.00 a month
1897-1904	23.00 " "
1905-	40.00 " "
1906-1907	45.00 " "
1908-1918	50.00 " "
1919-1920	60.00 " "
1921-1940	70.00 " "

Church Correspondent: Mary Martin was the first regularly elected to this duty, April 6, 1903. Mrs. Wm. H. B. Schnell took the post April 3, 1905 which she held until her death Jan. 5, 1938. June 20, 1938, Mrs. James W. Spence was elected and re-elected June 19, 1939. June 17, 1940, Roland L. Howe, and June 16, 1941, Mrs. Christine Rosenberger, and June 16, 1943, Maude L. Rudy.

Many people have a decided aversion for statistics unless they appear on a check. But we must resort to figures in a different way to tell the story.

These are among the first entries that catch the eye as one opens the unique "book for this record":

"1817—4th mo. 11th	To Jesse L. Stillwagon for a deed of lot..	\$1,250.00
	" Recording the deed.....	2.00
	" A book for this record.....	.25
30th " " " "	Articles of Association to P. K.....	.87½¢"

The purchase by Peter Keyser for 87½¢ contains the subscribers' confession of "Faith and Practice" and records the holy covenant among them as they go forth in faith "to have a house to meet in for Religious worship in Philadelphia."

On the day of dedication is this entry:

"1817 By cash collections on 10 mo. 12th at meetinghouse \$62.50"

The following taken at random show the source and nature of receipts, and the manner recorded:

"1817—12 mo. 14—	Cash put in the box by person Unknown.....	\$30.00
1818— 1 mo. 4—	By Cash by Collections in boxes.....	21.86
4 mo. 13—	By ¼ Collection at meetinghouse the 12th....	13.50
5 mo. 2—	Leeders, Marbacher & Co., for 6 mos. rent of Cellar due 2 mo. 19th.....	62.50
6 mo. 12—	Mr. Mitchel Donation 'for the school room for singers'.....	20.00
1819— 2 mo. 23—	By Cash per John Heisler profit 15¢ per on the sale of Hym Books.....	7.20
1820—11 mo. 6—	By Collection for ¼.....	18.50
1824— 8 mo. 19—	G. Zigler Calohill St. Bottler has Taken the Cellar under the Meeting house at \$70.00 per year.	

"1826—2 mo. 16th, It was unanimously agreed that the Subscriptions as a contingent fund for paying our sexton should from this date be discontinued and hereafter he should be paid out of the General Fund of the Church. The amount of one dollar pd by sister Danehauer for 1826 was returned to her."

Boxes about eight inches square were fixed at convenient places in the church and arranged with a narrow opening at the top to receive deposits. They were the "Poor Boxes" and unquestionably the money placed in them was intended

for the poor. No doubt some of it was used for church expenses—the assumption being that the church was “poor.” But in point of time a very commendable action was taken, as we learn that—

“January 30, 1842 all the Collections in the Boxes From this Date is to be Reserved as a Special Fund for the Poor.”

The disbursements were carefully recorded. We find that the weekly receipts from the boxes were entered on the pages to the left, and on the opposite side appear the names of worthy poor who received from the fund the amounts set forth.

The quarterly ($\frac{1}{4}$) collections were specifically for church expenses. This method was discontinued after five years in favor of yearly subscriptions. Note the following preamble in the subscription book:

“This book is the property of the members of the German Baptist Society commonly Called Tunkers And each Member doth agree and by full Conscent order their names to be inserted in this book as subscribers To the Church on Crown St. for the Support of Sd. Church and for Expunging the debt thereon on this 9th day of the 1st month 1822.

J. L.
Treasurer.”

Following this preamble are the names (not necessarily the complete membership) of 25 brethren and 19 sisters—a total of 44, showing their yearly subscriptions. This record extends to 1843.

A few items showing that not all the church expenses, nor all the money contributed and expended by way of personal and public benevolences, are included in the financial figures already prepared, because these items do not appear among the formal records. They were picked up in the church minutes and other supporting sources:

August 9, 1888—Lodging and board for Brother W. J. Swigart, $5\frac{1}{2}$ weeks, paid to Sister Fry, \$22.00.

SUMMARY OF OVERHEAD AND MAINTENANCE EXPENSE
over a period of 128 years at the three different locations of public worship.

	<i>Crown Street (59 years)</i>	<i>Marshall Street (19 years)</i>	<i>Carlisle and Dauphin Sts. (50 years)</i>
Stationery.....	\$ 9.87½	\$ 51.75	\$ 3,576.63
Maintenance & Repairs.....	2,290.14½	1,021.84	12,807.36
Love Feast and Communion....	393.44	305.02	2,045.66
Hymn Books and Sheet Music....	125.40	112.51	1,080.56
Interest.....	8,344.99½	1,470.00	4,695.73
Wood.....	109.81½	37.13	6.00
Candles.....	4.60		
Oil.....	127.30½		
Coal.....	691.91½	483.25	10,960.98
Janitor.....	1,633.62	2,638.98	29,590.10
Janitor's Supplies.....	90.42½	61.51	517.12
Baptizing Accommodations....	46.75	10.50	
Insurance.....	34.00	176.62	5,494.39
Gas.....	297.87	401.99	1,246.12
Not Itemized.....	573.88	222.08	
Rent of Halls for Public Worship	28.50	449.65	84.00
Water Rent.....	77.00	301.25	1,136.64
Counsel Fees.....	20.00	71.75	235.15
Expenses—Sale Crown St. Prop- erty.....		179.75	
Presiding Elders.....	79.10	140.75	321.35
District Meeting Expense.....	8.65	77.76	1,009.01
Annual Meeting Expense.....	139.40	87.50	1,384.60
Pastor.....		1,329.52	69,213.95
Revivals.....			2,591.86
Pulpit Supply.....		117.23	3,429.02
Advertising.....		275.31	1,143.88
Dwelling Expense (Parsonage)..		250.10	11,710.00
Ice.....		7.09	2.59
Receptions and Socials.....		8.79	285.71
Chorister.....			5,494.87
Organist.....			9,815.42
Organ Expense.....			1,342.95
Flowers.....			834.49
Memorials.....			254.38
Rental of house for Parsonage..			517.50
Local Church Paper.....			2,843.02
Centennial Anniversary Expense 1913.....			105.90
Church Visitor.....			159.00
Fidelity Bond.....			33.75
Candle Light Service 1939.....			6.20
Check Tax.....			6.82
1½% Philadelphia City Wage Tax.....			33.43
TOTALS.....	<u>\$15,126.68½</u>	<u>\$10,280.84</u>	<u>\$190,972.67</u>

MISSIONS AND BENEVOLENCES

	<i>Crown St. (59 years)</i>	<i>Marshall St. (19 years)</i>	<i>C. & D. Sts. (50 years)</i>
Poor Fund	\$2,463.80	\$2,183.76	\$12,412.94
*Mite Society			2,995.82
Miscellaneous Benevolences....	251.19	72.15	12,558.41
Foreign Missions		9.00	30,989.59
Home Missions		109.97	19,774.33
Totals	\$ 2,714.99	\$ 2,374.88	\$ 78,731.09
Add Overhead and Maintenance from previous page	15,126.68½	10,280.84	190,972.67
Totals Overhead and Missions	17,841.67½	12,655.72	269,703.76
Add Real Estate and Buildings and Permanent Improve- ments	11,573.71	22,297.16	71,527.77
GRAND TOTALS	\$29,415.38½	\$34,952.88	\$341,231.53

* The Mite Society was organized in 1861, or earlier, but no detailed record of its finances exist for the first thirty years.

January 3, 1889—\$52.75 was reported raised against \$60.00 paid I. M. Gibson during revival services. (It is known that in revivals during the lifetime of Mary S. Geiger, it was customary to report to her the cost and also the amount contributed thereto by the members, which was invariably under the obligation incurred. She would then make up the difference, but off the record.)

June, 1889—The expenses show \$1.92 received in the morning collection Sunday June 16th for "Johnstown Sufferers." The church minutes of July 11, 1889, state that "The Treasurer reported Thirty Dollars on hand realized by contributions to be distributed through the church at Johnstown to members who suffered by the flood, but this figure is not shown among the accounts.

January 9, 1893—A resolution of thanks was extended Brother L. H. Clymer "for the two splendid heaters and range donated to the church by our beloved brother."

POOR FUND

The bequest of Hannah Keyser led to a definite set-up of a permanent Poor Fund Account. Prior to this gift the income was a matter of irregular receipts from the Poor

Boxes as members and others were disposed to give. Now, for the first time, the church assumed a fiduciary position as sacred custodian of a principal amount, the income only of which might be used.

Hannah Keyser died January 6, 1841. She was a single sister, daughter of Michael and Catherine Keyser. By her Will dated September 12, 1840, recorded January 22, 1841, she bequeathed the principal sum of One Thousand Dollars, and provided therein . . .

"That the said Trustee, his successor, or successors, will receive and take charge of the interest or dividends accruing thereon as they become due and are paid, and that he, shall and do appropriate and apply the same, for the benefit of such poor single sisters and widows of the said Baptist Society, both here in Germantown, and at Philadelphia, as he or they in their wisdom, together with the counsel and advice of the overseers of the poor of the said Society may deem worthy of the same, and, provided, there shall be no single sisters or widows in the said Society, at any time, or times, after my decease, then in that case it is my will that the said interest, or dividends, be distributed to and among such other poor single women and widows as the said Trustee, his successor, or successors, with the advice of the overseers, as aforesaid, may be sought to need it." \$1,000.00

The Keyser Will named James Lynd as Trustee. At a church meeting held May 20, 1843, Peter K. Gorgas and John Fox were appointed Trustees of the legacy, perhaps due to advancing age or declining health of James Lynd who died December 24, 1851.

Rudolph K. Harley died October 17, 1843. His Will was date August 8, 1842, registered October 21, 1843. Excerpts follow:

"Item No. 11. It is my will that all my stocks and personal property, not hereinbefore bequeathed,

shall go into the hands of my Executor, and be kept where they now are, until the year 1865, provided he thinks them safe and yielding good dividends, and if at the end of said term the stocks are obliged to be removed, then my Executor shall vest them in other stocks, such as Ground Rents, Mortgages, or any other that he thinks will produce a reasonable dividend. The income shall be disposed of as follows: The first income that my Executor shall receive after my decease shall be retained in his hands until it amounts to One Hundred and Fifty Dollars, and then he shall pay the said One Hundred and Fifty Dollars to John Custard, of Montgomery County, between three and four miles above Norristown, provided he is willing to give up my Bond. And it is my Will that my Executor shall contribute Five Dollars each and every year towards paying the interest on the debt against the Meeting House to which I belong, and the remainder whatever it may be, shall be distributed every winter amongst the poor members of the Meeting to which I belong, as my Executor may think best."

"Item No. 12. I hereby nominate and appoint my friend, John Fox, living in Budd Street, opposite the Baptist Church, to be my sole Executor of this my last Will and Testament. In case of the death, or resignation, of my said Executor, the Elders and Deacons of the Meeting to which I belong shall appoint another Executor who shall be a member of the said Meeting, and so on from time to time of which appointments a Register shall be kept and also of all proceedings of this legacy."

The principal amount of the Rudolph K. Harley bequest, as above, was—One Thousand and Fifty Dollars 1,050.00

Christianna Lapp died February 1856. She was a single sister. She could not write. She signed by making her mark. Excerpt from her Will:

"that I, the said Christianna Lapp, in consideration of the sum of one dollar to me in hand paid by

Peter K. Gorgas, of the City of Philadelphia, Gentleman . . . assign and transfer to the said Peter K. Gorgas, all my said share of one-third part of the estate of the said Isaac Lapp . . . that he the said Peter K. Gorgas . . . shall invest the same as soon as received from the executor of the last will of said Isaac Lapp deceased, in good security bearing legal interest, payable semiannually, and to apply the said interest to my own support as long as I shall live, and after my decease, to the support or relief of the poor of the Society of German Baptists, now worshipping in Crown Street below Callowhill Street in the City of Philadelphia forever."

The principal amount of the Lapp bequest was . . . 470.11

Catherine R. Supplee died April 21, 1885. She was affectionately known as "Kitty" Supplee, mother of Mary Supplee Evans, and was one of the sweetest characters in church history. She contributed to the Poor Fund by the hand of her son-in-law, Robert I. Evans, the sum of . . . 50.00

J. Harry Hartmann died September 29, 1926. He was of Lutheran parents. Baptized October 11, 1874 in the church pool the first time it was used. A devout, steadfast, Christian brother, and careful counsellor, whose good works follow him. He bequeathed to the Poor Fund . . . 1,200.00

Total Principal of Poor Fund Account August 31, 1942 . . . \$3,770.11

The total current invested amount of the Poor Fund is not disclosed here. It is considerably larger than the sum total of the original principal bequests.

For the past approximate forty years the Board of Deacons has been unusually watchful over these funds. It has aimed to disburse from the yearly income only to the known worthy poor. The amount not disbursed was added to the principal, and re-invested; so that the Board in recent years has been able to pay out annually two to three times the amount it would have been limited to from the income from the original net bequests. It is the abiding purpose to use

this money in keeping with the wishes of the testators, giving relief within conservative bounds, rather than disburse funds merely to clear the book of all accumulations.

When Hannah Keyser left \$1,000.00 to the poor fund, she was not unmindful of the general expenses of the church. The property at the time was in need of minor repairs. The quotation is self-explanatory:

"Philadelphia, June 24, 1842.

"Received from the Executor of the Estate of Hannah Keyser of Germantown, Deceased, the sum of ninety-seven Dollars and Fifty Cents to be Appropriated for Repairing the German Baptist Church Building in Crown Street below Callowhill Street.

John Fox Treasurer

"\$97.50 in my Regular account June 24, 1842 i have Given the Church Credit for \$97.50."

Immediately beneath, on the same page on which the above appears, are listed certain items—brick, fence, re-setting curb, stove pipe, etc., etc., \$92.92. Evidently the \$97.50 was applied to the expense of this material and labor, with a few dollars to spare.

The Philadelphia church is endeavoring to prove itself worthy of the Trusts so graciously imposed upon her. She is grateful in turn for the opportunity these sacred funds afford by way of direct perpetual benefit, and none the less for the effect it should have as a permanent challenge to others.

At a church meeting August 28, 1856, John Fox was unanimously selected

"to take charge of such funds as may be in the hands of the late Peter K. Gorgas, deceased, at the time of his death, belonging to the Poor Fund of the church, and to settle with his Executors, and to discharge the same, and also to receive the transfer of City Loan of One Thousand Dollars with the interest held by him for the church."

This had reference to his joint trusteeship with John Fox of the Keyser legacy and to his sole trusteeship of the

Lapp legacy. Thus the action of the church in this appointment had the effect of placing the trusteeship of the three legacies comprising the total principal and income of the Poor Fund, at the time, in the care and custody of John Fox, treasurer.

June 1, 1858, John Goodyear was elected treasurer of the Poor Fund in place of John Fox, resigned, although the latter retained Executorship of the Harley Will until September 4, 1869, when he desired release on account of advancing age; and the Elders and Deacons thereupon elected Isaiah G. Harley, Executor.

John Goodyear resigned January 28, 1884, as treasurer of the Poor Fund and was succeeded February 1, 1884, by Harrison Walton, who, in turn, was replaced by Chas. C. Hartmann, Jr., on May 17, 1886.

Due to the ill-health of Brother Hartmann, church treasurer and treasurer of the Poor Fund, the church elected Isaac N. Buckwalter, assistant church treasurer October 7, 1895, and treasurer April 6, 1896. For the same reason the Board of Trustees elected Samuel B. Croft treasurer of the poor fund July 29, 1896. This marked the division of the trusteeship of the church accounts and the poor fund. Samuel B. Croft resigned April 3, 1902, and was succeeded by Stephen S. Brownback, who relinquished the office in September, 1906, and was followed by Isaac N. Buckwalter. Here again both funds were handled by the same treasurer for a short time. On July 6, 1908, Isaac N. Buckwalter withdrew to the Germantown church, and on September 20, 1908, was succeeded by Frank Foster as treasurer of the poor fund; but as the by-laws expressly called for a deacon to be in charge of this fund, he was released on November 4, 1908, and elected treasurer of the Endowment Fund from which James A. Harley, a deacon, resigned and assumed the trusteeship of the poor fund—the two exchanging places.

Isaiah G. Harley remained Executor of the Will of Rudolph K. Harley until his death May 18, 1902. Through

an oversight, no Executor was appointed to succeed him until 1912, when James A. Harley, treasurer of the poor fund was named. In the mean time, for ten years, the Poor Fund was drawing dividends from the Rudolph K. Harley invested legacy over a deceased man's name!

On or about January 1, 1914, Jacob L. Markley was elected treasurer of the poor fund, and held it until January 1, 1916, when Henry H. Funk assumed the treasurership which he still holds.

MITE SOCIETY

There are no records at hand to show the date it was started, although it must have been in 1861, or earlier. It was re-organized April 1, 1867 with Peter Kiker, Chairman, and John L. Fry, treasurer. A week later, April 8, Peter Kiker resigned, and John L. Fry was made chairman and Sister Margaret Worrell, treasurer. It was agreed to support the fund by voluntary subscription, and that the chairman and treasurer give a report at every monthly meeting of the Sunday school Board. On December 4th, 1876, Mrs. Thomas made a report covering a period of fifteen years, showing amounts spent for poor children, with a balance in the treasury of \$3.35; and on the same date there was an election of officers: Chairman, J. P. Hetric; Secretary, Emma Spanogle. Mrs. Thomas resigned as treasurer, and Mrs. Edna Kopenheffer was elected.

Again it lapsed, and was revived September 21, 1891 with T. T. Myers, President, and Mary S. Geiger, Treasurer. At that time she reported "about \$16.00 in the treasury." She held this position until her death.

The primary object of the Society is to provide clothing for poor children who would be deprived otherwise of attendance at Sunday School. It is strictly a local Sunday School Mission. The funds amount to a principal sum of \$1,791.07 as of Sept. 1st, 1942. It is carried in a separate account and is now in the custody of the treasurer of the poor fund.

ENDOWMENT FUND

Realizing the need of a permanent organization for the accumulation and wise investment of funds in trust, the income to be used for the general welfare of the church, a special meeting was held at the residence of Mary S. Geiger, 2032 North Broad Street, October 27, 1896. There and then decision was made to organize.

Isaiah G. Harley, Samuel B. Croft, and John W. Cathers, through their attorney, applied to the Court of Common Pleas No. 3, of the County of Philadelphia, for a Charter, which was formally considered by the Court and granted December 7, 1896, the new creation to be known as The Endowment Fund Corporation of the First Church of the Brethren of Philadelphia.

No one need question the person or purpose behind this move. It was Mary S. Geiger. She wanted to leave something in a safe and permanent way that would insure a continuing income towards the expenses of the church. Few there are who seek such ways and means. It was a challenge too, although that was farthest from her mind.

The first business meeting of the new corporation was held at the home of Isaiah G. Harley, 1414 North 13th St., on the evening of January 2, 1897. The following officers were elected, and succeeded by others from time to time as the statement shows:

<i>Date</i>	<i>President</i>	<i>Vice Pres.</i>	<i>Secretary</i>	<i>Treasurer</i>
Jan. 2, 1897	Rowland C. Evans	Levi A. Cope	John W. Cathers	S. B. Croft
Jan. 23, 1903	" " "	A. H. Ressler	" " "	J. A. Harley
Sep. 22, 1906	" " "	" "	Roland L. Howe	" "
Nov. 4, 1908	" " "	A. C. Schofield	" " "	Frank Foster
July 13, 1910	J. A. Harley	" "	" " "	" "
Feb. 10, 1915	" "	" "	W. H. B. Schnell	" "
Feb. 1, 1922	" "	" "	H. C. Alderfer	" "
Mar. 7, 1923	A. C. Schofield	_____	" "	" "
Feb. 2, 1927	Hiram S. Delp	_____	" "	" "
Oct. 5, 1927	" " "	_____	" "	J. P. Harley
Feb. 6, 1929	J. M. Fogelsanger	_____	" "	" "
Oct. 5, 1932	" "	_____	L. M. Rosenberger	" "
Sep. 9, 1936	H. K. Hoar	_____	" "	" "
Sep. 15, 1937	" "	_____	" "	A. S. Hottel, jr.
Sep. 11, 1940	Frank Foster	_____	C. O. Caulton	" "

Note: Frank Creutz acted as Secretary pro tem from February 5, 1913 until January 6, 1915.

The Endowment Fund shows the following principal amounts, and the sources of each:

June 11, 1896, From Mary S. Geiger to start the Fund.....	\$ 512.00
Sep. 28, 1897, " " " "	1,000.00
Apr. 3, 1909, Charles G. Sower bequest.....	500.00
Jan. 1, 1897 {	
to Apr. 3, 1909 { Miscellaneous small donations aggregating....	818.00
Sep. 4, 1913, Isaiah G. Harley bequest of \$2,000.00, less In-	
heritance Tax.....	1,900.00
July 11, 1918, Mary S. Geiger bequest.....	5,000.00

Mrs. Joseph (Elizabeth) McBride, died Jan. 20, 1926. She left the church \$700.00. Its identity was lost in current obligations because she expressed no specific wish as to its use. Notwithstanding its outright gift, some think it should have been established as a permanent memorial in the Endowment Fund, and its income only used. It is hoped that receipts will sometime exceed the budget in a sufficient amount to justify the restoration of this gift to a permanent place. The church had no way of anticipating it; why should it have used it?

On March 23, 1931, the church favored the incorporation in our Endowment of an account to be known as "First Church of the Brethren Memorial Endowment and Annuity Fund." It also approved forms of bequest whereby a contributor may specifically designate its purpose, or leave it to the discretion of the officials.

On the way north from Florida, we found ourselves at Savannah on Sunday. The church we attended was heavily endowed and richly furnished. It had, however, a peculiarly high and rather unsightly pulpit which the congregation would like to change, but their hands are forever tied because of the irrevocable nature of the endowment which provides that no alteration of any kind may be made to the church structure under penalty of forfeiture of valuable center-city real estate representing the heavily invested endowment principal. Accordingly, much forethought should

be given the provisions of a bequest that they be not too narrow, so that changes in the passing of time will not seriously handicap those responsible for the application of the funds. If one is undecided, perhaps the cause would be well served by trusting the use to which income may be put to the discretion of the Board of Trustees, or jointly to the Deacons and Trustees. They are selected as faithful leaders and custodians, and a benefactor could not go far wrong in leaving bequests to their wise judgment.

How much better off the Philadelphia church would be in years to come, and the churches of the Brotherhood at large; and how much more comfort will find spiritual lodging, if more constructive concern is manifested in a really permanent investment for the welfare of others.

Moth and rust have corrupted the vitals of industrial vaults and private safe deposit boxes where securities were thought beyond the reach of loss. Furthermore, no vault was ever built that guarantees current value against the hazards of depreciation. But an investment of maximum safety, yielding a minimum income consistent with that safety, should hold the stability of the principal to a point of permanent security as nearly ideal as humanly possible.

Risking the danger of criticism, we (speaking in the singular) would not advocate a large church endowment, unless under terms of the legacy it is made clear that the income from it may not be used as an excuse by any individual, or group, for not doing their full duty in the matter of giving. We hope to be pardoned for any thought of reflection when mention is made of the outstanding liberality of Mary S. Geiger, who always manifested deep concern over church commitments. It was her custom to spend the summers at the seashore. But she never left home until she was assured that the coal bins at the church were well filled for the approaching winter, and that all bills were paid. We have personally heard one or more remark, and others in satisfied acquiescence, when facing a coal bill or other

large obligations: "We will wait and see what Sister Geiger does"! This generally resulted in payment without sacrifice on the part of any one else. So little is thought of a practice of this kind, that one is led to say that it just don't parse with Christian consistency, and yet how easy it is to twist one's conscience in that direction.

By the same token it is feared that heavy endowments may have the effect of encouraging a retarding influence among many who nurse the idea that obligations will be met regardless. Free from such diverting influence, the funds would lose little or none of their potential value along the way.

But a step further: Why should not all personal endowments pass from an individual through his church to some central point for the direct benefit of superannuated ministers or World Wide Missions? The Brotherhood is receptive and has made ample provision for funds of this nature. In such an event, the local membership should carry its own burden, and learn to realize that these special sources of material and spiritual outlets can have no excusable effect on their part in maintaining a liberal church budget which does not anticipate help from endowment funds.

On January 3, 1910, the church moved to elect a finance committee annually, resulting in A. Curtis Schofield as chairman.

This committee was confronted with difficulties. There was a decided lapse in the matter of giving. Some contributed nothing; many irregularly, and the use of weekly envelopes had dropped perceptibly. It is not likely that any church has yet developed unanimous exercise of any method adopted. But there seems no plausible excuse why some appealing plan should not be voluntarily accepted by a very large majority. It is true that some do not wish it known how much they give; others, how little. By the same token, it leaves open the temptation to those so minded, to withhold what they might otherwise give if made a matter of record.

The "loose" offering is an opportunity for the "stranger that is within thy gates" to contribute. It also jogs the memory by penalizing the member who forgets his envelope, because any uncovered amount he drops on the plate is in addition to his envelope budget. Failure to use the envelopes at all, merely confirms a lack of system. It does more. It complicates and hinders the work of the finance committee in its grave responsibility of raising the necessary funds to meet current expenses, to say nothing of the more important services to missionary activities.

The situation became so tense that the committee was moved to announce that a minimum amount would be provided those who felt they were unable to give, in order that every member of the church might be on record as participating in this part of the worship. The proposition may or may not have been wise, depending from what vantage point it is viewed, but to say the least, if left no excuse. Howbeit there was no response to this offer!

Finally the committee with the approval of the church, announced its decision to list the entire membership on the bulletin board and show the regular and irregular contributors in separate columns. This, however, was never carried out, but is mentioned here only to stress the acute situation under which the finance committee was laboring at the time.

January 7, 1911, on motion of Brother Schofield, the clerk was handed a list of the non-paying members outside the district, and requested to notify them that unless they contributed within a reasonable time their church letters would be forfeited here and sent to the district Elder where they resided.

April 3, 1911, the Clerk read his report on issuing notices to the 36 names of non-paying members outside the district. Seventeen responses were received, and a total of \$25.00 was turned over to the finance committee.

Sept. 24, 1913, Resolved that all members on the church roll who have not paid into the church, nor attended any of

the church services for one year, excepting only the sick or shut-ins, shall be placed on an inactive list which shall not be counted when reckoning dues payable to the district. If thought advisable, this list may be published separately in the church directory. Any time these inactive members resume their duties they will be restored to the active list. Reckoning according to the above, approximately one hundred members would be placed on the inactive list, leaving a so-called active membership of about 375.

During this two or three years' period of financial strain, the local church periodical (*Angelus*) carried several articles stressing the need and challenging the membership to respond.

It is no credit to a business to merely meet expenses. Such a venture is losing money. The church that does no more than break even is not performing a positive service. Circumstances over which there is no immediate control, may temporarily excuse it; but such a plight is exceptional, and should be of short duration.

The first duty of an organized body of Christians, assuming that secular obligations are fully met, is three-fold: growth in spiritual power, the salvation of souls, and maintenance of spiritual properties by keeping the souls saved. This is a big job, but big jobs pay if approached seriously. However, the call is even greater. One may give beyond his means, but the church can never receive above her needs. World Wide Missions plead for all we can spare beyond the call of local budgets.

Conditions gradually improved as patience and forbearance led the way, and while our church has had serious financial lapses from time to time, as all churches have, it has withstood the storms with progressive advancement in all directions of both systematic and liberal giving. Notwithstanding the severe depressions, which have restricted many of our number to narrower paths in more ways than one, the congregation has responded well.

As a helpful source of income, the church began in the early twenties to take unusual notice of Annual Thanksgiving day by announcing to the membership as a suitable time to express their gratitude in a special offering. Thanksgiving envelopes were freely provided for this purpose. The following are the results for the years indicated:

1924—\$ 719.63	1934—\$1,138.32
1925— 724.00	1935— 1,168.39
1926— 253.00	1936— 1,194.31
1927— 586.40	1937— 1,181.50
1928— 679.88	1938— 1,182.75
1929— 338.00	1939— 1,443.49
1930— 982.70	1940— 1,450.00
1931— 992.35	1941— 1,492.36
1932— 836.78	1942— 1,421.00
1933— 932.59	

The maximum number who joined in this offering in any one year was 226 out of a total membership of double the number.

Any reflection on financial progress in the years that are gone is not for a moment entertained. And may we further disclaim at once any unseemly pride over results of recent years. We have the facilities and the urge of the times which were once lacking. Our sources of knowledge and training, from a multitude of angles, were not always enjoyed. Our possibilities are immensely increased. Proportionate responsibility faces us, from which we cannot honorably turn aside. In years to come others will weigh the past as we now scan it. But of still greater moment is the accounting of the eternal Recorder who measures results by the audit of opportunity.

We merely present the picture in concrete form as history and entertain the hope that it will prove an incentive to our own people to keep doing progressively better. At the same time we long for favorable reaction wherever a similar comparison is thought worth while.

The following comparative statement of expenditures over stated ten year periods will further help trace the trend

of financial activities. The figures are exclusive of the cost of conducting the Sunday School, and other allied church organizations. The first cost of the main structures and real estate are referred to elsewhere. We also omit income; the answer is given in the outgo. The aim is primarily to show the growth in contributions to missions, and the step-up in cost of operating the church and maintaining her physical properties:

		<i>Totals</i>	<i>Approximate Average Membership</i>
Crown Street, first ten years to 1827:			
Interest.....	\$ 1,717.62½		
Overhead.....	1,262.54	\$ 2,980.16½	57
Marshall Street, first ten years 1873-1882:			
Interest.....	1,038.10		
Overhead.....	5,347.18		
Missions.....	71.22	6,456.50	121
Carlisle and Dauphin Sts.			
First ten years 1891-1900:			
Interest.....	923.82		
Overhead.....	14,489.97		
Missions and Benevolences..	3,253.22	18,667.01	238
Ten years Sept. 1, 1930-August 31, 1940:			
Interest.....	553.45		
Overhead.....	54,987.13		
Missions and Benevolences..	20,536.86	76,077.44	458

CHAPTER 24

ARDENT SPIRITS, STRONG DRINK, ETC.

Before commenting on this theme, shall we pause to note several decisions of Annual Conference:

1804—Art. 1. Whether it should or would be allowed to a brother or sister to keep public tavern by or with a license; it was unanimously considered that it could not be allowed, because we are convinced that it cannot be done without disorder, and is rather a hindrance to a godly life and quietness of spirit. It has been deemed good in union, that if a brother or sister should undertake to keep tavern, they should be visited in friendship, and in love and seriousness, and in the name of the church dissuaded and warned from it, and shown unto them what disorder and harm is likely to result therefrom. Further it was concluded, that if a brother or sister would not hear, accept, or obey such counsel and admonition, then we would have to consider such as disobedient, and could not have fellowship with them. Yet the sisters, who are bound in such matter by the urging of their husbands, and would gladly be relieved from it, but cannot without the consent of their husbands, they should be held less guilty.

1804—Art. 2. Further it has been unanimously concluded, that no brother or sister should be engaged, by or with a permit, to sell strong drink, wine, or ardent spirits, by the quart or larger quantity, because it is feared that disorder and harm will arise thereby. Therefore all members who are engaged therein should be earnestly and faithfully exhorted in love and long-suffering to abstain from it, in order that such example may not lead our youth and offspring into licentiousness and scandal. But if one or the other should not heed this counsel of love and admonition, and not hear the church, we would not look upon such act otherwise than as being disobedient according to an impartial judgment.

1825—Art. 1. Whether a brother may keep and sell strong drink, has been considered thus: because so often disorder is

caused by strong drink, it is improper for a brother to sell it, and should not be at all suffered.

1832—Art. 3. Whether it be approved, when brethren engage in storekeeping and selling of strong drink? Considered, the first might be allowed in case of necessity, where a brother has no other way to make a living, but the latter in no case whatever.

1833—Art. 8. About the making and using of strong drink, a strong testimony was made at this meeting against it.

1841—Art. 14. Concerning the use of ardent spirits, it was considered that it is a great evil, leading to vice and crime, to destruction of peace and property, and to the ruin of body and soul, and that members of the Church of Christ ought to refrain from the use of it, except as medicine.

1853—Art. 5. Is it right for brethren to have intoxicating liquors at public sales? Considered as wrong, that it should not be so at all, nor at any other gathering.

1853—Art. 6. Is it right for brethren to take a dram in public, when in perfect health? We are of opinion that it has the appearance of evil, and should not be indulged in, or partaken of at all, as a beverage.

1853—Art. 18. Concerning brethren giving security for dealers in ardent spirits, in getting their licenses to sell the same. Considered, that brethren should by no means do so.

1856—Art. 4. How is it considered, when a church unitedly agrees not to use ardent spirits, except for medical, mechanical, or communion purposes, and a member of said church will not comply with the above decision? Considered, that such member should be dealt with as in other offenses.

1857—Art. 1. Concerning the use of ardent spirits among the brethren. Considered, that every brother that is intrusted with the oversight of a church, should exert his influence, by example and precept, to induce all the members of his congregation to abstain altogether from the use of ardent spirits, as an article of luxury or as a drink, and not to give it to working hands to drink, admitting it only for medical and mechanical purposes. The same advice is given to all the officers, in all the churches, throughout our whole brotherhood.

1862—Art. 26. What is to be done with a brother that buys whiskey by the barrel, and sells it to such as he thinks use it temperately, and when admonished once and again not to sell, he says he will be more careful to sell to none but those who use it temperately? Answer: Any brother dealing in in-

toxicating liquors, if he continues to do so after being admonished, cannot be fellowshiped as a brother.

“p—— & A——”

An article in the Gospel Messenger January 7, 1933, listed some items of expense incident to “raising” the meeting house on Crown Street, among them: “To p—— & A—— \$5.00.”

Questions are sometimes raised as well as meeting houses. Inquiries followed as to what “p & A” meant: whether it was a facsimile of the church records; whether the words could not be deciphered; or the item purposely stinted as printed, and why.

The story would have been still more incomplete had the item been left out entirely. One is prone to leave too little to the imagination—rarely too much. But when one does, the time comes only too soon when the remnants of the past become stripped of the fast disappearing morsels so eagerly sought.

If the reader could see the early writings and journal entries of the Philadelphia church, he might be put to shame so far as plainness and detail are concerned, though part of the subject matter might be considered out of harmony with a well-behaved spiritual group; and the method of recording not consistent with modern practice.

Memory does not go back so far as the point in question, but it goes back far enough to know that it was the common practice in “barn raisin’” to turn the undertaking into a grand jubilee! Every one from far and near was invited—not hired. No wages were paid, nor expected, unless for skilled supervision, and even that was uncommon. Compensation was fully met by the association and good time afforded. Of course these gatherings had to be fed, which was by no means incidental. No other occasion brought together in one place at one time the happy combination of so many congenial people and such an abundance of rare

good food, except perhaps a wedding or a funeral, and the latter cannot be classed as a happy event though the other conditions are present.

The raising of the Crown Street Meeting House was a joyous gathering, and it is neither my desire nor purpose to question the seriousness of their celebration, or the nature of anything that contributed to make it so. Nor do I aim to justify their procedure on the whole, although much of it deserves our emulation. They drew more real joy out of like occasions because they put more real personality into them.

In those days there abounded a brotherly love and community spirit that nothing of the like in our time can approach. Our assembling is not of the same even tenor. It is often too hasty, and frequently too formal. We move too rapidly, and even when we "arrive," we are still on the go and ill at ease. We have lost much of collateral virtue that makes for genuine fellowship. Our trading is largely by currency of the realm, rather than exchange of personal service. When we build our churches and school houses and barns, or anything, we have it done by strangers under formal contract; and recourse is taken in costly bonds and hired supervision to see that it is honestly done. Thus we build doubt, as we build other structures, and miss much of friendly and social contact.

Much that our forefather Brethren did so well, we fail to do. Where we think we have improved, it has been at the expense of good-will, largely due to the inroads of custom and the frenzied life we lead. More light and greater opportunities, with all the short-cuts of the modern day, have brought their toll.

But this does not explain the "p—— & A——." Suffice to say, the records are quite accommodating in making use of letters which spell the words "To porter & Ail at raising \$5.00." If that is plain enough, all questions are answered. If "Ail" is meant for "Oil," or something else than ALE, it

would hardly be in keeping with birds of a feather; besides, what bearing has oil on a raising, and what relation is oil to porter? Indiscriminate capitalization and strange spelling were not uncommon in journalizing our congregational proceedings; but the context can generally be followed by correct interpretation, if not always fully gratifying.

Assuming that these items stand for certain wet goods that have been too long and widely known, the Crown Street brethren are to be commended for their temperance if not for total abstinence. This, however, may be presuming too much, as the brethren may have assumed the expense not for themselves but for their invited guests—perhaps both. In any event, the figure of cost was so low as to point to modesty in quantity. On the other hand, we have fair reasons to believe that some of the brethren were interested in breweries, and it is not beyond the realm of probability that much more liquid refreshments than indicated by the amount registered as bought and paid for, may have been present by way of complimentary donation.

Among the few minor credits against the cost of 'raising,' noted elsewhere, the reader can search diligently to no avail for any left-over value of p & A or the like—whatever the outlay or volume.

For many years the Crown Street church enjoyed an income from the use of the cellar underneath the meeting house. Items of rental are shown as having been paid by a "Bottler." This was not the only bottler who leased the cellar and assured the church regular rental returns. The obligations were more promptly met from these sources than owing by some of the tenants who later occupied resident church properties when not in use by ministering brethren.

What these bottlers bottled, I am not able to say. I was not an eye witness. Your guess is as good as any.

A close relative of mine had the good fortune of owning a large productive farm, and a farmer employee who tilled it with marked success. These two were close friends and

occasionally imbibed in a social drink. In point of time it dawned upon them that this was wrong, and a dangerous practice, and at the suggestion of the employee they took a mutual vow never to touch it again. They kept the vow, and both joined the church. The employer became an outstanding preacher and evangelist of his day. This was revealed to me by the employee when he was well beyond eighty years of age, and when his life-long preacher-friend had already gone to his reward.

All of which is a reminder of the experience my father took repeated pride in relating. It was quite common in his early life for farmers to dispense whiskey to the harvest hands—a statement beyond question, though I could never reconcile the practice. As a boy, he steadfastly refused to “carry the jug.” Again my memory is short the time, as I recall buttermilk and water in the harvest field, but nothing stronger.

As churches, and as farmers of one sort or another, we may fall below many of the virtues of a century ago; but with respect to “p & A” and the like, we were assuredly progressing, until laxity and false confidence conspired to set us back farther than ever before.

When the Eighteenth Amendment became a law, the disturbed powers never for a moment relaxed. They continued their fight openly and under cover. On the contrary, the great body of Christian people put aside their weapons and ceased the one time vigilance, under the mistaken belief that they had killed the snake. As a matter of fact they only “scotched” it. It came to life again, and is now far more powerful and vicious than ever before.

CHAPTER 25

TOBACCO AND SPITTOONS

As a preview to the subject, we quote the following queries and decisions from the minutes of Annual Conference for the years indicated:

1817—Art 1. Concerning the use of tobacco. It was in union considered, that if a member should be contaminated with it, such should be admonished to quit it; and if it would not be told, such a member could not be elected to any office in the church.

1822—Art. 7. Concerning the abuse of tobacco. This has been before the meeting already before this, and was always considered a shamefully bad habit (German, Untugend)—and everything bad, says the apostle, is sin, and sin defileth the body; and another apostle says, that your bodies, together with soul and spirit, shall be holy.

1837—Art. 12. Concerning members who engage in the raising of tobacco? Considered, that members should have nothing to do with such things, by which so much mischief is done, and so many men (and women too) are led captive, as is the case with tobacco.

1864—Art. 19. Inasmuch as all that our Annual Meeting has hitherto done to suppress the excessive or intemperate use of tobacco, in smoking and chewing, has virtually proved a failure, could not this meeting adopt some method by which the excessive use of this growing evil could be suppressed in our brotherhood?

Answer. As the use of tobacco is offensive to some brethren and sisters, and the excessive use of it an evil, we advise and counsel brethren not to use it in time of worship, so as to be either filthy or offensive to others, and we think our ministering brethren should admonish their members not to indulge in the excessive use of it in any way, because it is wrong to do so.

1870—Art. 20. Since the Annual Meeting has, at different times, decided against the excessive use of tobacco (See Min-

utes of 1864, Art. 19), but the object desired has not yet been realized, we therefore ask this district-meeting to suppress its use altogether, except for medicinal or mechanical purposes, and to deal with such as use it according to Matt. 18, as we consider it proper to deal with members for wearing fashionable garments. Minutes of 1863, Art. 3, and Minutes of 1866, Art. 27. The district-meeting favored the request, and sent it to the Annual Meeting.

Answer. This Annual Meeting renews its disapprobation of the use of tobacco, and especially at the time and in the place of divine worship, and believes it should be classed with other vain and useless things.

1880—Art. 16. Is it according to the Gospel for a brother who indulges in the filthy fashion of the world in the use of tobacco (except for medicinal purposes) to reprove a sister who indulges in the vain fashions of the world in dress?

Answer. No; both fashions being wrong. See Rom. 2: 13, 21, 22, and Matt. 7: 3-5.

1881—Art. 14. Inasmuch as the use of tobacco is offensive to the majority of the followers of Christ, and it seems that the Scriptures, indirectly if not directly, forbid its use, we petition district meeting to petition annual meeting that hereafter the offices of preacher, deacon, or any other office in the church be given to no one unless he will abstain from its use, except for medical purposes.

Answer. We re-affirm the old decisions of 1817 and 1827, and advise all the officers of the church to abstain from its use.

1889—Art. 20. Northern Iowa asks Annual Meeting through district meeting to reconsider Art. 14, 1881. If it is wrong to elect and install officers who use tobacco, is it not wrong for elders who use tobacco to officiate in such installations?

Answer. Art. 14, 1881 is so reconsidered as to prohibit an elder from installing officers while he uses tobacco.

* * * * *

The records of the Philadelphia Church bear reference to certain unique items. In sketching the activities of both past and present it seems necessary to draw upon these references with pertinent comment if one is to cover the ground.

We have already dwelt briefly on the subject of wet goods

as affecting both income and expense of the Crown Street meeting-house over a century ago.

It is more than likely that tobacco proved an indirect expense, but we have nothing to indicate that it produced any income. It was all outgo! It is generally known that our Lancaster County brethren grew it, and locally suspected that the Philadelphia brethren furnished their full quota of the consuming market.

This is not primarily an argument on the evils of tobacco. Our task at hand is confined to the citation of certain historical briefs, and to note that the passing of time has brought with it some gratifying changes.

On February 1, 1914, Jesse G. Hammer drew from memory a graphic word picture of the Crown Street meeting-house. As an item of convenience, and no doubt at that time a real necessity, he mentions "sundry square wooden cuspidors, filled with sand." These contributed in their way to the furnishings, and served as fixed collection receptacles for the down-grade offerings. The item is not shown in the first cost of the building and its equipment. We infer that it was an anonymous gift, perhaps from a select group, who keenly felt the need.

The Philadelphia church has always been progressive, and invariably a stride or two ahead of the conservative pace. Accordingly, it often broke step, and was frequently out of line. The church has never been a confirmed slave to so-called style, although it has never hesitated to consult and follow its own tastes, even in the use of tobacco, and the design and workmanship of spit-boxes as a proximate receiving agency. As time went on, the brethren began to give more thought to their surroundings. Among other things, they sought marked improvement in the art of cuspidors. They found that plain wooden boxes were too prosaic. Standing out boldly with other items of expense over eighty years ago, we note:

"1860—1¼ doz. Stone Spittoons."

It is hardly likely that these were bought for home use and charged to the church. That would be a reflection. So we must accept the reasonable inference that they displaced the old wooden cuspidors.

It is impossible to ear-mark or estimate the maximum number of church-going tobacco users who availed themselves of this convenience. It is not known that they were segregated. Perhaps we may be fairly safe in approximating the minimum at fifteen, if we give the brethren credit for not increasing the inventory beyond their current needs. However, granting free rein to speculation, and assuming that none of the sisters exercised herself in this fashion, the spittoons might have been so placed as to accommodate the users in congenial groups—contributing in that manner to economy and sociability. But our imagination can lead us many ways, and often in the wrong. Be that as it may, and considering the matter from whatever angle you will, “1¼ doz. stone spittoons” held a lot of dirt!

Imagine a church of this generation adorned with such furniture! Even our transportation systems and public buildings have driven them out; and our municipal pavements are protected, in the name of decency and sanitation, so that they are no longer lawfully the abuse of the careless passer-by.

If there is such a thing as a mitigating evil in the consumption of tobacco, surely the secretive use or gradual disappearance in its most vulgar forms, may be accepted as evidence of it. But, again, this thought is largely dissipated when we face the fact that the gentler sex have more than off-set the gains by wide-spread invasion of a practice where there are no legitimate grounds for protest from their opposites who contribute so freely in the same way.

I have little patience with elderly pruderies and old maid sisters who solve every moral problem while you wait, and map out domestic itineraries and ethical procedures over

courses that they themselves have never taken! It takes something more than second-hand theory to lift and guide.

For which I may be excused for these personal references:

My father was always bitterly opposed to strong drink. His scruples, however, were not so uniformly manifest as regards tobacco. He chewed and eschewed it with equal devotion, but not simultaneously. In due time he was elected to the ministry. While there were other good reasons for discontinuing the habit, he was not backward in forwarding the fact that he could not hold to it and preach with a conscience void of offense. Co-incident with his stopping, well past the half century mark, he contracted a troublesome throat affection which specialists pronounced tobacco the cause, and tobacco the only relief. His stand against it, however, was final, and he became resigned, "choosing rather to suffer affliction" than seek possible relief in the course he had forsaken.

Contemporary with father in the old home church was a favorite uncle on whose generous lap I many a time reposed in sweet slumber throughout as many long sermons. He, too, was a consumer, the like of which every tobacco grower was justly proud. He, too, cast a deciding vote against it at an age worthy of record for the faith and will power necessary to definitely forecast the result.

CHAPTER 26

SINGING-SCHOOLS AND MUSICAL INSTRUMENTS

Before touching on this phase of our congregational history, let us note what Annual Meeting has said on the subjects:

We quote from the Minutes "designed for the promotion of the peace and harmony of the Brotherhood."

1825—Art. 4. Whether a brother may teach singing-schools, was considered, that the musical schools, as they are generally conducted, have nothing to do with the service of God, and that a brother should teach none.

1838—Art. 2. Whether it is considered proper to hold singing-schools in our meeting-houses? Chiefly considered, that meeting-houses are no proper place for holding singing-schools therein.

1849—Art. 22. Can a brother be allowed to teach singing-schools on Sundays, and take money for the same? Considered, much as we are in favor of correct singing, we still think it best for a brother not to teach singing-schools.

1852—Art. 11. Has a brother the right to have or keep in his house costly musical instruments? Considered, that members could lay out their money to a better advantage.

1857—Art. 22. Is it agreeable to the gospel for brethren to teach singing-schools? We consider it best for brethren not to teach singing-school on the Sabbath or at night.

1862—Art. 7. Is it allowed by the brethren, in Annual Council, for the members of the church to attend singing-schools on Sundays, or at night or in the week? While we would caution our members, especially the young, against the abuse of singing-schools, we would not absolutely forbid them, if conducted orderly, and if they do not conflict with the time of preaching.

1866—Art. 34. Is it considered conforming to the world for ministering brethren, or others, to have musical instruments,

such as melodeons, pianos, etc., in their houses, and for their children, who are members of the church, to spend their precious time in playing on such instruments? Considered, that it is tending too much in that direction, the world being largely engaged in it, and we have no example in the New Testament that it was ever indulged in by Christians. Yet, if strictly confined to sacred music, we can not positively prohibit it, but advise all the beloved members to deny themselves of this indulgence, believing that it is attended with dangerous consequences.

1870—Art. 23. Is it right for brethren or sisters to have musical instruments in their houses, such as melodeons or organs? We think it not expedient to have them in our houses, when they cause offense, and we think, under such circumstances, every brother and sister that have them ought to be admonished, in love, to put them away, agreeably to Eph. v. 19; Col. iii. 16; James v. 13.

1873—Art. 15. Is it agreeable with the gospel, or the old order of the brethren, for members to have musical instruments in their houses, such as organs or a fiddle for their amusement, or for the amusement of the young people, and to play on them on the Lord's-day, after they return from worship? We think it unauthorized by the gospel, and clearly opposed to the order of the old brethren, and the doctrine of self-denial, and not calculated to promote vital Christianity.

1873—Art. 20. Do the brethren not think it proper to exert their influence against the admission into the church of the new hymn-book with notes? We advise all districts of churches to keep them out of the church in public worship.

1874—Art. 9. Is it wrong for brethren to organize a class for singing purposes, and have it taught in their meeting-houses, if it is done in good order? It is not wrong, if the church is willing.

1874—Art. 25. Whereas, the Annual Meeting of 1873 Art. 20, advises all the churches to keep the brethren's tune and hymn-book out of the churches in time of public worship, this district-council humbly asks the Annual Meeting of 1874 to reconsider the said query, and allow district churches, that wish to do so, to use them even in public worship. This Annual Meeting thinks it best, upon the reconsideration of said query, to let this subject remain as it was decided at the last Annual Meeting.

1876—Art. 5. Inasmuch as the brethren's hymn-book, as now published, is very deficient in selections adapted to the wants of the church, and also contains a large number of badly-composed hymns, this meeting petitions the Annual Meeting for the privilege of publishing a new book, or to have the present one thoroughly revised. This meeting further petitions that the Annual Meeting appoint for this work a committee of four brethren, thoroughly posted in versification, and then grant to each of our publishing brethren the privilege of publishing their own books, or those they need, to supply their patrons, or else have them published jointly, as may be determined upon by the publishers, but not to be copyrighted. We think it best to make no change in regard to our hymn-book.

Quoted from later Annual Meeting Minutes :

1890—Art. 9. Is it right for churches of the Brethren to use organs in their meeting-houses in worship? If not, what shall be done with those congregations who have them? No, and those who have them be instructed to put them away, and if they will not, to be considered and dealt with as disobedient members.

1894—Art. 5. Inasmuch as Art. 14 of Minutes of Annual Meeting of 1877, concerning the use of musical instruments in private houses is differently understood and differently interpreted by our brethren, some understanding said article to justify a test of fellowship in congregations where they cause offense and trouble, while others contend that it does not, we, the members of the Manchester church (Indiana), earnestly request Annual Meeting of 1894, through District Meeting of Middle Indiana, to tell us whether local congregations have the authority, according to the article referred to, to make it a test of fellowship where the use of instruments, such as organs and pianos, causes offense and trouble. While this Conference does not mean to justify or encourage the use of musical instruments in private houses, we do not consider that the decision referred to justifies expulsion, only in case of an improper use of the instrument.

1910—Art. 12. The Reedly Church petitions the Annual Meeting through the District Meeting of Northern California to say if it is in harmony with the Gospel, as practiced by the Church of the Brethren, to have special music, such as solos, duets, quartets, etc., in connection with the auxiliary meetings of the church, such as Christian Workers' meetings and the Sun-

day School. Such special music is in accord with the Gospel (Eph. 5: 19; Col. 3: 16; James 5: 13) only when done in reverence and devotion, and we urge our churches towards simplicity and reverence in all our services.

The following report of an Annual Conference Committee was adopted at the meeting in 1920:

"We advise that musical instruments be not used in churches where they disturb the peace of the congregation."

It is embarrassing for one to admit that he knows little or nothing about music, but one may still be conscious of enjoying it, and any deficiency in that field cannot go so far as to prevent the recording of certain findings and impressions.

CHAPTER 27

MUSIC AT THE PHILADELPHIA CHURCH

Our congregation has been worshipping in song from the Brethren's Hymnal as long as the oldest member can recall. The service of the choir has always been voluntary. A leader and an organist have been paid since 1891, when steps were taken towards organized rendition. That innovation stands out prominently, but let us note what happened in the real beginning:

Our first church book which listed contributions to the building and its equipment, shows the following entries:

(Date obscure) Mr. Mitchal per the Independent Harmonick for his room use \$20.

6 mo. 12-1818 Mr. Mitchel Donation for the school-room for singers \$20.

Whether these two items are one and the same, is not known. I question it. Every available source of historic information has been exhausted in an effort to identify the donor and disclose his motive, but so far without success. Some day some one may unravel it. It is evident that Mr. Mitchal (or Mitchel) was a singing teacher, and may have been interested in the sale of musical instruments. Reading further between the lines, we may picture him giving the Brethren music lessons and leading the congregational singing in the "new" Crown Street Church in 1818, and probably in the old school house itself where services were held as early as 1813.

Here is another significant entry:

85 Books 2 mo. 23-1819 By cash per John Heisler.

15cts profit 15¢ per on the sale of Hym Books, \$7.20.

It appears that John Heisler (a minister, and member of the first board of trustees) took upon himself, in the interests of singing, to purchase eighty-five books and to sell forty-eight of them at a "profit" of 15¢ each, the proceeds of which

he promptly turned into the church treasury. He may have disposed of the balance at cost, as there appears no entry to indicate a profit on the remaining thirty-seven.

This was a large number of privately owned singing books for a congregation a century or more ago, and would seem to have precluded the necessity of "lining" the hymns. Few congregations in those far off years were supplied with hymn books as church property. It seemed the custom for members who were sufficiently interested, and felt they could afford them, to own their own.

(I still have the handsomely leather-bound, gilt-edge Brethren's Hymnal presented by mother Xmas 1889, preserved with a reverence little less than my father's gift of a Bible some years previous. On the fly-leaf of the hymnal appears the inscription penned by A. C. Wieand, then a student at the Brethren's Normal College, Huntingdon, who spent those Christmas Holidays in our home).

The joy of this early Philadelphia church and its friends, in the realization of their hopes and prayers in meeting in a house of their own, must have been keenly felt. What could be more appropriate praise than the singing of sacred hymns? Equipped with new books, and encouraged by a man of music (not a member)who was moved to contribute liberally to so worthy a cause, leaves no doubt that the Philadelphia church was strongly influenced by this effective aid to worship, and early destined to take a leading part in its progressive development as a part of the brotherhood.

Another parenthesis :

(I recall as a boy that my home church, Dry Valley, now the Maitland church, recognized the need of musical training. Classes met during the winter months in the old country school-house. A teacher from Lewistown, four miles away, drove out weekly either by spring-wagon or sled, with a light portable organ, and led in the work for a small subscription fee. This was a community movement but not sponsored by the church, although both the church and the Sunday School profited

richly by it. It provided an uplifting diversion for the young people, and started them on the way to acceptable leadership in sacred music. It also finally led to the introduction of an organ in our home, with the implied if not expressed understanding that nothing but sacred music would be played. Even that was a concession on the part of father, an Elder in the church, and my maternal grandfather, Elder Jacob Mohler, who spent his last years in our home. Grandfather was devoted to a quiet, peaceful life in home and church. He did not openly oppose the organ, but assumed a passive attitude and kept discreetly aloof when one found time to "make music." However, he soon became receptive, seemingly in anticipation. When the good old hymns he knew and loved so well, pealed forth their sacred strains—and emotions stir within me as I see him now—he worked his unsteady way between two supporting canes until settled in an easy chair close by! Long after, but not until both these elders had passed away, the dear old church, which they helped to build and where they worshipped for so many years, fell in line with the on-coming way and supported its congregational singing with musical instruments.)

Mrs. J. S. Thomas, affectionately known as "Mother Thomas," who held unbroken membership in the Philadelphia church for over seventy-four years, recalled that Robert I. Evans led the singing in the sixties in the old Crown Street church. Bro. Evans "started" the hymns from his accustomed seat up front on the men's side. This usually resulted in a solo until others found courage to fall in line one by one and make it unanimous by the end of the stanza.

Several organs have contributed to this form of worship through the years. The first was purchased in 1873. Its history and the others that followed, are discussed elsewhere.

May 29, 1882. Our Sunday School requested permission to use a piano on the night of the anniversary. The subject was discussed and tabled!

November 6, 1882. Special music was provided for the Sunday-school convention held here.

June 26, 1885. The office of Sunday-school chorister was created by the election of D. R. Hanawalt. He pro-

posed the introduction of the cornet. The motion was tabled!

At the same time the office of Sunday-school organist was formally created, and Mrs. Lydia Krupp appointed, although Catharine A. Harley had been voluntarily rendering this service as early as 1873.

Up to 1891, a period of seventy-eight years, only \$237.91 was expended for hymn books and repairs. The outlay for published music to August 31, 1940, totals \$1,318.47, not including the Sunday-school.

There appears no record of an organist fee until the year 1897. From that date to August 31, 1940, the church disbursed \$9,815.42 for this service.

It is not shown that the church paid for leading the singing until March 13, 1891, when an elaborate contract was entered into with Prof. H. C. Lowry, for a monthly consideration of \$12. The terms called for his presence at both Sunday services, and Sunday-school in the afternoon; also one evening each week for instruction and practice in singing. An increase in pay was promised when the "Class shall reach fifty or more regular attendants." For this, or some unknown reason, the inducement did not register, as Mr. Lowry served only two months. Mr. Lewis T. Grater was then selected at fifty cents a month increase! A total of \$5,494.87 was paid the several leaders to August 31, 1940.

July 20, 1891. After sundry remarks at a church meeting regarding the singing of anthems in connection with the regular church services, it was agreed to submit the matter to the general sentiment of the church. On September 21, 1891, the subject was again discussed at some length, but no receptive action was taken.

At a meeting held January 4, 1892, the church seemed to think it had sufficient talent among its own members to lead the singing, and a motion was adopted to that effect.

The Junior and Senior Christian Endeavor Societies were organized in 1891 and 1892 respectively. Out of these

groups soon grew our choirs. These organizations moved in alternate waves of enthusiasm or decline as the will or the wane of spirited co-operation set the pace.

Our junior choir provides ambitious young with an opportunity for active and acceptable participation in the church service. It passed through one of its periodic stages of rehabilitation in March, 1933. Within a year the juniors were furnished with gowns. The effect is group uniformity. They place each one on an equal as to appearance, and thus fittingly forestall any personal embarrassment in dress among those less favored. The gowns are dark maroon in color and harmonize with the interior setting. About thirty-five comprise this choir, and are ably directed. The gowns were suitably dedicated Sunday evening, Feb. 4, 1934. (As this is being written, the group is passing through another cycle of suspended animation, but we hope it does not mean permanent abandonment).

Consecrated singing often brings conviction where preaching fails. In our order of service the congregation has unrestricted opportunity to participate in the singing—and the offering! Both are receptive channels of acceptable worship. Good singing adds much to the service, and in proportion as it quickens the soul in lofty aim, it raises the spirit of giving. Without free appropriation of these means of praise—self and substance—the church is deprived of much of its power.

The singing and offering and preaching have become so far modified in form and extent that they show marked changes over a century ago. We have more moments of singing and fewer hours of sermonizing, which may account for less sleeping in church.

We are convinced that there is more giving of substance, and a greater congregational spread of personal service. If we are sure that this stretch in one way, and short-cuts in another, are really constructive, then they are a credit and mean progress. If the spirit of Faith and Hope and Love

has met with no defeat along the way, it is well. While we may outwardly magnify "These Three" in frequency and volume of manifestation beyond the custom of our brethren of years ago, let us be sure they suffer no inward dilution of permanent value. We worship the same Father our forefathers did. They served God and the church in good conscience and faith, and we would do well to emulate them.

April 14, 1892. E. J. Zern and W. H. Bowman were elected to lead the singing; and Miss Mae Hunsberger and Miss Ida Harley were elected organists. July 10, 1893, Lewis T. Grater again took charge as chorister and continued until April 6, 1896, when A. H. Ressler was elected. Every one was much impressed with his devotion to this duty as leader in both the regular services and on communion occasions. He served faithfully without remuneration until he withdrew his membership and moved from the city in 1907. Also the beautiful solos rendered by his wife, Bertha Swyers Ressler, whose voice, while not strong, was wonderfully appealing. She was outstanding in this until she passed away in 1903.

Following A. H. Ressler, Dr. Wm. I. Book led the music for many years at our communion service. When he expressed a desire to be relieved, the church appointed Herbert G. Moyer. Beginning with the semi-annual service in May, 1938, he has been leading regularly in this part of the communion worship. On these occasions, Anna C. Morrison invariably served as organist for many years until recently when this service was assumed by the regular organist John D. Hicks.

April 2, 1894. Isaiah G. Harley, James A. Harley, and Lydia Krupp, were appointed to procure an organist as needed. Among those selected from time to time, until the summer of 1902, may be mentioned: Miss Kennedy, Iva M. Krupp, I. M. Kinney, Miss E. Myers, S. R. Chester, C. Semen, C. E. Reid, Mrs. W. H. Bowman (nee Mae Hunsberger), Mabel Hartmann (Mrs. J. O. Good).

July 11, 1904. It was decided to relieve the Music Committee appointed April 2, 1894, and that it become an elective committee to be chosen by ballot annually with other officers. The function of this committee was to be advisory, and be responsible for securing the organist. A. H. Ressler, James A. Harley, and Lydia Buckwalter (Lydia Moyer Krupp), were the first appointed. They served until April 2, 1906, when it was decided to increase the membership from three to five. At this meeting James A. Harley dropped out, and Frank Foster was elected Chairman with Lydia Buckwalter, A. H. Ressler, E. L. Markley, and E. Ertel, the support.

April 1, 1907. A. H. Ressler was succeeded by Mrs. J. O. Good.

January 6, 1908. Geo. W. Morrison was elected to fill the unexpired term of the Chairman, Elias L. Markley, deceased September 28, 1907.

Resignations were presented April 21, 1908, by W. H. Bowman, leader of the young people's choir; C. Wilbur Harley and Walter E. Cathers, organists; and Lydia Buckwalter, leader of the junior choir. At this meeting the church decided that the pastor and deacons should constitute the music committee with power to fill all vacancies.

May 4, 1908. A motion was adopted permitting the members of the junior choir to pass to the young people's choral at the age of 16. At the same time the pastor and deacons submitted a majority and minority report on the choir situation, and after discussion the minority report was accepted as follows:

1. That the term of office of the present music committee expire May 4, 1908.
2. That the pastor, with Mary S. Geiger and Mrs. J. S. Thomas form the new music committee.
3. That John Markley act as leader and C. Wilbur Harley as organist for the young people's choral for a term of three months.

4. That Lydia Buckwalter be the leader of the junior choir for three months, with power to choose her organist, but that C. Wilbur Harley be recommended.

January 3, 1910. The music committee was asked to request C. Wilbur Harley to continue as evening organist for another year, and to retain John Markley as chorister.

April 4, 1910. The music committee was composed of D. Webster Kurtz, pastor; Frank Foster, and Mary S. Geiger. On December 7, 1910, Mrs. J. S. Thomas and Mrs. Victor Weiss were added.

June 20, 1910. Mr. Markley resigned as leader of the evening choir, but was secured again October 11, 1910.

September 14, 1910. Frank Foster, chairman, reported that the morning choir problem was settled by appointing Mr. Cotton leader and instructor, and that he declined to accept any pay. A vote of thanks was tendered him. The choir was now organized with a president, secretary and treasurer.

Those who served at intervals from the latter date to June 19, 1933: Jacob L. Markley, Frank Foster, Mrs. Granville Moyer, H. C. Alderfer, Wm. I. Book, W. C. Rosenberger, Mrs. J. O. Good, R. Z. Clemmer, Frances Kurtz, Herbert G. Moyer, Mrs. H. S. Delp, Mrs. H. B. Burritt, Mrs. H. G. Rosengren, Geo. S. Hummel, John S. Sippel, Mrs. T. W. Bull, James Street, Mrs. W. C. Rosenberger, Mrs. H. C. Alderfer, Mrs. H. H. Funk, Miss Anna C. Morrison, and Mrs. John S. Sippel.

June 19, 1933, it was decided that this committee be increased to six, two to be elected for three years: Mrs. H. G. Rosengren and Mrs. H. B. Burritt; for two years: Mrs. W. C. Rosenberger and Miss Anna C. Morrison; for one year: Mrs. H. H. Funk and Miss Almena Rhan. New members serving since 1933: Miss Christine Lebo, Mrs. Harold Newcomer, Mrs. P. R. Markley, Mrs. John D. Hicks, Jr.

October 2, 1911. Miss Hathan was engaged as choir leader, and resigned January 26, 1914. Miss Orca Z. Miller

was then appointed temporary leader and rendered service that was greatly appreciated.

May 2, 1916. The music committee was authorized to engage a choir leader at \$250.00 per year, and on the 26th the services of Lydia Buckwalter was secured. At the same time Frances Kurtz agreed to act as organist pending the securing of another.

December 12, 1916. Frank Foster reported an improvement in the music since the new leader assumed charge.

May 30, 1917. Paul Eckhardt was secured as organist.

January 4, 1919. Lydia Buckwalter resigned as choir leader, and Mrs. Granville Moyer consented to act until February 1st.

December 9, 1919. Dr. Adam Geibel, the blind singer and composer of our city, conducted an impressive service in sacred song.

The organists through 1920 were J. B. Lahr, Frances Kurtz, Anna C. Morrison, and Mrs. Ella Franks; and J. B. Lahr and Frances Kurtz for the first six months of 1921.

In June, 1921, A. W. Hurlbert was employed as organist. In September Mr. Hurlbert also assumed the leadership of the choir, and served in both capacities until his resignation in 1922. Following Mr. Hurlbert in February 1922, H. L. Gilbraidt and Frances Kurtz took over until the employment of William Anderson in May. The latter served in the dual capacity of organist and choir leader until October 1927.

November 5, 1922. The new Pipe Organ was dedicated. C. Wilbur Harley favored with the opening number. William Anderson then took charge and rendered a most interesting program assisted by the choir. Elder T. T. Myers, former pastor, delivered the address, his theme being "Art in Religion."

November 8, 1922. A large and appreciative audience was present at the Inaugural Organ Recital conducted by Ralph Kinder, with Miss Anna Adams, soprano.

Harry Detzler, Anna C. Morrison, and Lillian Kramer, alternated as organist from November 1927 to February 1928, when the services of John D. Hicks, Jr. were secured.

As volunteer organist, acting in emergencies, filling in as substitute during lapses, and always willing, Anna C. Morrison has doubtless served in this way over a longer period of years than any other one person.

The installation of the new organ, and the volunteer services of local choir talent, under fine leadership, led to excellent rendition of many beautiful cantatas and anthems.

Several notable programs were given from time to time by the choir.

Teachers also presented their pupils frequently in musical recitals.

March 23, 1924. The choir broadcast over Station WFI.

May 11, 1924. It broadcast again a service of sacred music, and the pastor delivered a sermon.

July 14, 1924. The Bethany Bible School Ladies' Quartette, accompanied by a reader, conducted the morning service.

June 15, 1925. Miss Anna K. Adams, soprano, contributed a service in song.

Miss Adams sang frequently at both morning and evening services over a period of years, until June 2, 1928, when she sailed for Dresden to pursue her studies in voice under a noted German musician. She returned twice for short visits, and again went abroad in the interests of her chosen work.

In addition to Miss Adams, our leading soloists in recent years have been Orca Z. Miller (Mrs. H. B. Burritt), Mrs. H. G. Rosengren, Mrs. Anna Hughes Bull, and Mrs. P. R. Markley—all voluntary.

November 20, 1932. Bernice Gibble presented an organ recital, assisted by Christine Lebo.

June 4, 1933. A musical program by the Misses Gibble and Lebo.

November 23, 1933. Robert Fraser, the blind radio singer and evangelist conducted an inspiring service.

May 26, 1935. Henry Gotschall's Radio Choir of 26 voices was with us.

October 27, 1935. The Hatfield Quartette.

October 15, 1936. A Men's Chorus conducted by Henry Gotschall.

October 22, 1936. A program by the Music Department of the Overbrook School of the Blind.

January 29, 1938. The Juniata College A Cappella Choir.

January 15, 1939. The Salvation Army Band.

November 12, 1939. A Junior Choir of seventeen colored girls.

November 19, 1939. A Capella Male Chorus from East Petersburg, conducted by Harry B. Baughey.

January 14, 1940. The Salvation Army Band.

February 25, 1940. The "Gratzingers"—a group of high school girls and boys who sing in churches.

April 28, 1940. Old Fort Glee Club of 25 voices, led by F. Raymond Maxwell.

May 20, 1940. Alvin Brightbill and William Berry, of Elgin, Illinois, conducted a musical program.

January 5, 1941. The Salvation Army Band.

January 9, 1941. The Germantown and Tioga Choral Society.

January 26, 1941. The Juniata College Choir.

April 27, 1941. Paul Moyer and his Quartette.

September, 1942. Mrs. H. H. Funk completed thirty-eight years of continuous service as a member of the choir—a record not equalled by any one else.

November 23, 1941. Dorothy Adams and Kathryn Shriver, of Lancaster, were present with a vocal and instrumental program accompanied with readings.

March 1, 1942. Fourteen (colored) Sunday-school teachers and deacons from their near-by church in Germantown, rendered a spirited program in songs and readings.

March 22, 1942. "The Friendly Four" Quartette, from the Cheltenham Avenue Baptist Church.

April 19, 1942. The Lansdale High School Chorus of forty-two voices rendered an appreciative program conducted by Mr. George G. Messick.

Following Mr. Anderson in 1927, we secured Mr. James A. Currens as leader of the choir.

Harmony in the music rendered is perhaps proportioned to a unity of accord in the choir itself. Complete harmony as a constant factor among the personnel of a choir is rather unique! It ought to be a normal condition in contributing its part effectively to the program of worship. It may be safely said that this arm of the church has never been quite so efficient and uniformly satisfactory, over so long a period of time, as under the leadership of Mr. Currens, with Mr. Hicks at the console. It is making a commendable and spiritual contribution to the church services.

October 10, 1930. An appreciation dinner was given in the church dining room in fitting recognition of this service. The occasion was richly deserved and marked a fine spirit of fellowship and good cheer. The fact that a similar recognition has not been tendered since, is no evidence of any wane in appreciation of the time and personal sacrifice which deserve it.

CHAPTER 28

BIOGRAPHY AND CHRONOLOGY

TOBIAS TIMOTHY MYERS

Born March 29th, 1865, near Somerset, Pa. Taught public school two years; graduated from the Academic Department of Mt. Morris College with the Class of 1890.

He became the first pastor at the new church at the present site, April 26, 1891.

While in pastoral work here, he received the following degrees: B. Expression, 1893, National School of Oratory; B. of Interpretation, 1894, Neff College of Oratory; A.B., 1894, Temple University, all of Philadelphia. While pastor of the Mother Church at Germantown, he received the degree of B.D. from the Crozer Theological Seminary, Upland, Pa., in 1902; and from the University of Pennsylvania the degree of A.M. in 1919. At the 1905 commencement of Juniata College, he received the honorary degree of Doctor of Divinity.

He united with the Church of the Brethren at Mt. Morris, Ill., March 16, 1884; called to the ministry January 1, 1886 by the Milledgeville, Ill., congregation; and advanced to the eldership by the First Church October 4, 1906.

He resigned his pastorate here September 1, 1907, to accept the Professorship of New Testament Literature and Exegesis, Juniata College School of Theology. He died at Huntingdon May 30, 1929.

The following explains the circumstances leading up to his ministry in Philadelphia, and gives a vivid description of his first impressions of the City of Brotherly Love, and the work he undertook with such marked success. It was dic-

tated by him July 30, 1914, at the dormitories of the University of Pennsylvania, where he was pursuing special courses of study during the summer months, and whither the writer had gone for a quiet interview:

In the winter of 1891 the Philadelphia Church was looking for a pastor, and at different times they asked my brother if he knew of some one they might get. He said he believed he did, and in course of time suggested me. He told them I was young—a mere boy—but had pretty good success in the work at Mt. Morris and in the evangelistic field in the summer. It was that winter that I had a protracted meeting in the chapel at Mt. Morris and baptized a large number of students. Bro. D. L. Miller wrote it up for the Messenger, and his reference to me, along with other reports that appeared concerning my evangelistic work, appealed to Sister Geiger. She told me after I came that she had been earnestly praying that they might be directed to a man who would fit into the place, and that in her prayers I always came into her mind (appeared before her, although she had never seen me). So Brother James A. Harley was instructed to write me. They thought I would want to spend my vacation somewhere and it might be nice to spend it in Philadelphia and learn something about the city.

I agreed to come. I arrived the last Saturday in April; was met at the Baltimore & Ohio Station by N. R. Baker, E. J. Zern, and others. They were to take me to Sister Krupp's, but misunderstood and took me to Sister Geiger's on 13th St.

Although Sister Geiger had not looked for me that evening, she gave me a most hearty welcome and at once said that I should just stay with her as long as I wanted. She knew I was a country boy unaccustomed to city ways, and when she showed me my room for the night she explained about the gas—about turning it out. A little later after she had left me, she came back and rapped at the door and said she was just a little worried and wanted to make sure that I understood how to operate the gas.

The next morning (Sunday) she went with me to 22d and Columbia Ave. where the meetings were held and where I preached the last sermons preached in that hall.

The following week I went to Sister Krupp's on 8th Street where they had selected that I should board.

The next Sunday, the first Sunday in May, was the dedication of the new church. Brother Swigart preached the dedicatory sermon at 10:30 in the morning. I preached in the afternoon, and he preached again in the evening.

During the week before the dedication we had a prayer meeting at Brother Hunsberger's. For a year or more they held their prayer meetings at the homes of the members during the time they had no church.

On Monday evening following the dedication we held a meeting to provide for the re-starting of the Sunday School, and we decided to make a house to house canvas in the neighborhood and see what we could do towards gathering in children. On Sunday, the 10th of May, 1891, we started Sunday School. Brother W. S. Price was the first Superintendent.

Two of the most active members of the church were Brother Chas. C. Hartmann and Brother Samuel B. Croft. Their hearts were evidently in the work. They were earnest, understood each other, and worked well together. Bro. Hartmann's life was wrapped up in the church. He would a good deal rather miss a meal than miss a meeting, and he was one of the best receivers of strangers at the door that I ever knew.

We all felt the need of getting hold of the young people. They of course had scattered, and the dedication of the new church naturally was a means of drawing them together at least temporarily. The point was to try to hold them—get them permanently interested. I conceived the idea of occasional social literary evenings. We met at homes like Sister Geiger's Brother Hartmann's, Sister Krupp's, and others. We had literary programs, and social times, and after they were over we served ice-cream, cake, etc.

There is something a little sad I must mention. I had learned to know Grant Hunsberger, Isaac Hunsberger's son. He was a dentist. He was not a member of the church. He attended the dedicatory service and some how he was taken with me—I do not know how. He told his parents when he went home that he believed that things were going to go, that he thought we had the right man. He was interested, and a few weeks after that he suddenly took sick and died. I had been to see him a couple times. His death had a most wonderful influence over the people. I remember in preaching his funeral sermon I had for my text "The Master is come and called for thee," and his sister May Hunsberger, now Sister Bowman, took it right to heart and others likewise, and in the

fall we had a short series of meetings and baptized quite a number of young people in whom we had been especially interested.

I had merely been called to spend the summer with the church, because they did not know me and I did not know them, but it was not very long until at a church meeting they decided that I should stay permanently if I would do so.

I agreed to stay, and it was in that connection that Brother Isaiah G. Harley referred to the pool with some embarrassment and feeling. He was not sure that I was quite in sympathy with it, and explained that it was difficult to baptize in the river, and had been so for some time. So they put a pool in the church for such to be baptized as were to be saved, and he hoped that we might have occasion very many times to trouble the waters there. I assured him that I had no objection to the pool and hoped that we might baptize many.

Our Sunday School soon filled our little church and we felt the need of more room. Brother Harley in one of the church meetings said he realized that we had already outgrown our quarters but he did not know how we could enlarge as we did not have the money unless, said he, Sister Geiger will take pity on us.

A little later it was decided to build a Sunday School addition, sister Geiger having given expression that she would help. When the Sunday School building was completed it became known that she was paying it all herself.

In that same fall we decided to start a Christian Endeavor Society and for that purpose I called in Horace Geiger who was doing that kind of work, and we organized a Christian Endeavor Society in the fall of 1892.

Of course the literary society was then taken from the homes to the church, and we enjoyed those social occasions there, frequently with treats in connection with them.

When I came east to assume the pastorate of the church there was a Committee from Annual Meeting that had been appointed the year previous who were to visit these eastern churches, having them in charge, to get them more in love with the Brotherhood. Elder J. G. Royer was the Chairman of that Committee, and when the church called me I was at Mt. Morris to consult with Brother Royer. He encouraged my coming. He felt the work was worthy, and assured me that it was needed. He personally and privately gave me to understand that we need have no fear of any crisis to be brought on; that we should

go along and do the best we could, and the Committee would not cause us any anxiety.

There was a good deal of trouble in various parts of the Brotherhood, notably in Virginia. Brother Royer was somewhat concerned that it might affect our work, that is: the hearing of those troubles, and he took occasion to send special word that I should not allow my fears to be aroused by what was going on around us; that we should just move quietly on.

At that time Elder Daniel Vaniman, one of the most prominent Elders, visited the church, and he was wonderfully pleased with the outlook; especially was he pleased with our Sunday School. Walking down Broad Street on Sunday afternoon he said: "Brother Myers, you are doing a good work; keep right on; if in any way you or your work should come up at the Annual Meeting, there will be—just a whole lot of Brethren who will stand right up for you."

The work went along nicely and the neighborhood was sympathetic. It took an interest, and we baptized a great many people right around the church.

In the course of events, strong sentiments were formed to start a mission somewhere. Expressions were given various times to this feeling, Sister Geiger taking the lead in making the way possible. Brother J. W. Cline had been with us and had manifested a good deal of interest in the work of the church. He was then in Europe. I immediately wrote him to return to Philadelphia, that we had decided to start a mission and wanted him to take charge of it. When he came back to Philadelphia, he and I looked around in various parts of the city—south Philadelphia, West Philadelphia, and Kensington. Finally we decided on 26th St. and Lehigh Avenue as a suitable section. We rented a house at No. 2610 West Lehigh Avenue, and started a Sunday School, and the work prospered.

In 1895 they gave me leave of absence for a trip to Palestine. In 1899 I was permitted to go to Crozer. After I came back in 1902, we baptized quite a number of influential people who added strength and character to the church, and the church launched out on greater activities.

It was during this time that we started the Teacher Training work. The first class was composed of Sister Groff, Sister Leidy, and Sister Brumbaugh, and Miss Foster and Frank Foster, and J. W. Replogle (and a friend of Sister Groff) and others. We met in the Sunday School room on a week evening. They finished the first of what is known as the Standard

Course. Hurlbut text book was used, and then we followed with the three seals. After I left they themselves kept on with the work and finished the international course. When they had their graduating exercises they invited me to give the address. The second class was composed of Tillie Schnell (now Mrs. Schwass) and others. They finished what is known as the first standard course.

Soon after I came to the city I learned of a small body of our people who were worshipping at Dover Hall, and some of the good people of our church rather advised me not to go to those people, but I felt that they were part of the Brotherhood, an organized church, and I had no grievances at all. I felt that I ought to see them, and on a communion occasion I went over and participated with them in their service, and in return some of their members came to our communion. I tried to encourage this kindly feeling, and in course of time most of them presented their church letters to us, and their church ceased to exist.

June 8, 1891. After sundry remarks at a council meeting regarding the name of the church, it was agreed to insert in the notices, to be secured by C. C. Hartmann: "The First Brethren Church (Triune Baptist)."

July 11, 1892. The importance of having a regular time for holding quarterly council was presented by the pastor, and on motion it was decided to hold such meetings on the first Monday evening of each quarter.

(February 4, 1942; meetings are now to be held on the second Wednesday evening of September, December, March and June.)

October 3, 1892. A resolution was adopted directing that all matters out of the regular flow of business, intended for introduction at church council, should first be presented to the Deacon Board and Pastor for approval.

It may have been thought that such procedure was an innovation, but as a matter of fact it covered in effect the timely admonition voiced by Jesse P. Hetric at a meeting January 7, 1875. The object of course was two-fold: to save an unprepared council from the introduction of ob-



T. T. MYERS

Administering the rite of Baptism by triune immersion in the River Jordan during his trip to the Holy Land in 1895. The first Pastor at Carlisle and Dauphin Sts.

Born Mar. 29, 1865

Died May 30, 1929



JACOB A. BRICKER
Associate Presiding Elder
Born Oct. 18, 1855
Died Dec. 31, 1937



C. C. ELLIS
Associate Pastor 1899-1900. Pastor
1919-1921.



PASTOR and MRS. W. S. LONG
Associate Pastor 1900-1901
Pastor 1901-1902

jectionable matters, and to conserve time by forestalling unnecessary debate.

January 9, 1893. The following report was submitted to church council by Isaiah G. Harley:

Greeting: It is alone by the mercy of our kind Heavenly Father that we are permitted to make this our first annual report of the membership of the church, and when we look back over the past year we have much to return thanks to our good God for the many blessings showered upon us. On May 3rd, 1891, we dedicated the church building to the worship of God with 76 members on the church roll. Three of that number were too old to attend church, and one has been an invalid for years. Fifteen I am sorry to report were indifferent. They did not feel enough interest in the work of the Lord to attend the services on Sunday which only left 56 members in regular attendance. In the first seven months we received 12 by baptism and 11 by letter making 23. In the past year 1892 I am glad to report that through the labor of Brother Myers and others, and the blessing of God, 34 have been received by baptism and nine by letter, making 43 additions to the church. Death has removed five of our number during the past year and seven letters have been granted, and two have left the city which leaves us 109 members who are regular in attendance and assist in church work. The members as far as known are in harmony and interested in the prosperity of the work. Let each one labor and pray for the peace and prosperity of our little Zion this year, that we may have a better report to make at our quarterly meeting January 1894.

September 28, 1893. T. T. Myers married Salome A. Stoner. God took her March 11, 1894. This was a severe blow to the pastor, and to the members of the church to whom she had endeared herself during her short stay.

April 2, 1894. The pastor presented the following query to be sent to District Meeting:

Whereas the *Gospel Messenger* is the recognized and approved paper of the German Baptist Brethren Church, and realizing the importance of having it come into every family in the Brotherhood, therefore will District Meeting of Eastern

Pennsylvania ask Annual Meeting of 1894 to ask Elders to preach or have preached in the church or churches over which they have oversight at least once a year a sermon setting forth the necessity and blessings of the church in the home.

April 1, 1895. The pastor asked for six months leave of absence to visit the Holy Land, which was granted. He received no salary during that time. On his return, the church was treated to a number of interesting and instructive lectures covering his tour.

January 4, 1897. The church approved the endeavor of the Brethren and offered to assist them by exercising its influence towards establishing a home for the poor of the Brotherhood.

June 23, 1897. The pastor married Florence Harshbarger, of McVeytown, Pa., who immediately took active part in church work. She was a graduate of Juniata College Normal English course, 1896.

They resided at 2414 North 17th Street when that house was purchased as a parsonage in August 1897.

April 2, 1899. The Board of Trustees held a special meeting to confer with respect to the pastor's expressed desire to pursue a course of study at Crozer Theological Seminary. He estimated that it would require three years if he took the full course, and desired that the church grant him an associate or relieve him altogether. Much discussion followed with the best interest of the church at heart, although this was a matter outside the province of the Board of Trustees. Finally a vote was taken which resulted in a tie—four for an associate and four to relieve T. T. Myers. James A. Harley was Chairman of the meeting, and it became his embarrassing duty in the dilemma to cast the deciding vote.

The outcome was the Associate Pastorate of Charles C. Ellis from September 1, 1899, to July 1, 1900. The following relates the events consummating the engagement:

April 13, 1899. The Board of Trustees met at the residence of Mary S. Geiger. The committee on securing C. C. Ellis reported as follows:

We met at the residence of M. G. Brumbaugh, 311 South 40th Street, Saturday evening April 8th, and in counsel with him we went over the situation and needs of the church and partially mapped out the work that would be expected of the associate pastor, and commended to him the large field of religious activity.

After this work was fully talked over and decided upon, Brother C. C. Ellis was called in. The duties outlined below were then presented, explained and commented upon until they were well understood by both the committee and Brother Ellis:

1st. The Trustees will expect Brother C. C. Ellis to make at least one pastoral visit during the year in every home where there is a member of the church and oftener in special cases and under special circumstances.

2nd. We commend to Brother Ellis that important and wide field of religious activity arising from visiting the homes of the Sunday School scholars and of those that attend the adult Bible classes, and of securing the acquaintance of persons attending the church services and making social calls upon them in the interests of the church and their spiritual welfare.

3rd. He should be thoroughly interested in the Sunday School work; be a regular teacher in the Sunday School and take a kindly, friendly and social interest in each class and scholar.

4th. It should be his duty to look after the various week day services and to conduct at least half of the Sabbath services or make provision for the same satisfactory to the trustees.

5th. He should be located in reasonable distance of the church for the convenience of the members and friends of the church that may call for spiritual help and counsel.

6th. The work of the church and best interest of the church are to be first and foremost at all times.

7th. His studies at the University shall not in any way interfere with his duties and the welfare of the church.

8th. In all activities touching the welfare of the church and its progress Brother Ellis shall at all times be first to receive and to solicit the active assistance and co-operation of the trustees.

No pastor nor assistant pastor in the entire history of the congregation, save in this instance, has been called upon to subscribe to a set of specifications so formidable as the foregoing. Nothing is left to either the imagination or initiative of the man engaged to do the work! The reader will note that the trustees were wholly in the limelight in this situation—the Board of Deacons is not mentioned!

The question of compensation was then considered. After some thought and hesitancy, Brother Ellis suggested an amount, at the same time asking if it was thought too much. The subject was discussed at length as some of those present were aiming at a lower figure, in inverse ratio to the conditions laid down. Finally Brother Ellis consented to come for one year beginning some time between July 1st and September 1st, and ending July 1, 1900. He left the salary question with the trustees to be settled, and expressed the hope if it could not be fixed at the amount he suggested, that a satisfactory compromise would be reached.

The Board then decided that as there was a "thorough understanding" with Brother Ellis as to what was expected of him, there ought also be an understanding with Brother Myers, as pastor, of what was expected of him. Brethren Robert I. Evans and James A. Harley were appointed a committee to look into the matter. The records however, fail to disclose any formal conditions governing his duties. No doubt the committee reached the sensible conclusion that if the associate pastor kept faith with the specifications throughout his contract, any special covenant requirements on the part of the pastor would be needless!

When Brother Ellis announced decision not to remain with us after the first year, the trustees on May 19, 1900, again assumed the initiative by considering a motion

"to secure a man to take charge of the church as pastor, and that Brother Myers be engaged as associate pastor."

It was carried by a vote of four to two against, and a committee of three was therefore appointed

"to attend to the matter of securing a pastor, and to make arrangements for one year."

This further liberality of the trustees was decidedly in line with assumed authority, and it was pointedly brought to their attention in a letter from Isaiah G. Harley, who was secretary of the board of trustees and also a deacon, but was indisposed and could not be present at the meeting. He advised them that their resolution was not in conformity with the rules of the church.

Accordingly, the Board wisely retraced its step and appointed T. T. Myers and M. G. Brumbaugh a committee, with the consent of the church, to see about getting an assistant minister to serve for one or two years. Due consideration of the nature of the business at the outset would have led the Board to respectfully refer the matter to the Deacons.

The result of the work of this committee of two was the associate pastorate of Walter S. Long from Nov. 1, 1900 to May 1, 1901.

On April 1, 1901, the pastor addressed himself "To the Members of the First Brethren Church, Phila." as follows:

Greeting—Inasmuch as our church is strong, active, and prosperous; and inasmuch as your unworthy servant believes that he can now be spared to accept an urgent call to labor in an adjoining field, namely Germantown; and inasmuch as he believes that the interests of the church will be better promoted by a change of pastors, I therefore, in the fulness of love, tender to you my resignation as your pastor. This resignation to take effect May 1, 1901.

Respectfully,
T. T. Myers

A note—If I am allowed the liberty, I would suggest that my beloved associate, Bro. Long, be given full pastoral charge.

T. T. M.

As a result, the church gave Walter S. Long full charge at the close of his associate pastorate. Meanwhile, T. T. Myers served as pastor of the Mother Church at Germantown from May 1, 1901, to May 1902.

WALTER S. LONG

Born near Hagerstown, Md., November 12, 1863; united with the church December 19, 1880; united in marriage with Alice E. Coffman, February 17, 1886; and called to the ministry by the Germany Valley church May 21, 1892.

He served the Rockview Old Folks' Home of Middle District of Pennsylvania as steward for three years from the date of its opening April 1, 1894.

He became the first pastor of the Tyrone congregation. It was there that he was ordained to the eldership June 17, 1898.

He served as associate pastor of the Philadelphia church from November 1, 1900 to May 1, 1901, and pastor from May 1, 1901 to May 1, 1902.

He then assumed charge of the Germantown Church until November 1904, when he withdrew to the pastorate of the First Church of Altoona, Pa.

"Lest we forget," space is given here for the following letter handed me years ago by Mrs. J. S. (Mother) Thomas, to who it is addressed:

330 5th Ave., Altoona, Pa.
March 7, 1905

Dear Sister Thomas:

I feel that I want to stop all other work and pressure and send a few words to you. It is now four months since we left the City, and it seems but the passing night of a dream. I see your tired and wan face before me, oh, so often, and think of you at your work and the various places that duty calls you. I

have not forgotten the sweet hours we had together at service, while we were still in the city. But now it is all gone, gone as *all* things of *this* life will go. And one of the sad features of life is, that so much will be forgotten. I know I shall not be forgotten by *you*, but then the dear little hearts that are there, as they grow older will forget that I have tried, though I used to love to meet with them in their little meetings and we did truly love them. But they will find some other heart to love, and *it is well*. God bless them, all, and tell the dear Juniors and Primary children whom we knew, that we still think of them, so often, and in our fancy, can hear their little dear voice in song and praise, and see their faces, so dear and pure,—all looking and listening for some sweet message from their loving teacher. How we should love to see and hear them once more. But possibly we never shall. Tell them that Sister Long and myself both send love to them, and pray that their dear little hearts may always be kept pure and good.

And now your church is done, and your work has started again in a broader and stronger way. May the Lord ever bless and strengthen you for all that you have to do. You doubtless have many to help and encourage you now, in the large amount of workers you have. I shall never forget you, and your kind words, and Christ-like heart shall ever be a source of *power* and *sweetness* to my life. I have heard that your meeting was blest with results, and I am sure this is quite joyous to us all, and glad for this strong feeling toward the Heart of Jesus. Your work is certainly deeply strengthened by this increase, and with the increase there are also increased responsibilities. May the Lord help you in all. I have just closed a two weeks meeting here in our church. The Spirit of the Lord was present to *heal* and there were thirty-three (33) of our dear ones baptized. Six of them were husbands, a number of young men and women, and others are from the S.S. It does seem often so difficult to move the hearts of the men and boys, and in this our hearts were glad to have twelve of this number from among the young men and married men. Next Sunday eve, my discourse will be to those recently baptized, and the following Sunday eve, to the Church on our *attitude* and *duty* toward them.

I hope, dear Sister that you are well. I shall never forget the happy hours that I spent in your church and your help, and the help of others, also. May the Lord strengthen you for

your work, and give you *courage* and *hope* for the duty of life. Keep a strong heart. The Lord still sees, and knows, and "*will not suffer thy foot to be moved.*" God bless you richly and keep you. How I desire to be present once more at the Mothers' Meeting. Oh, but those were sweet and sacred hours. But they are now gone, too.

Ah, yes, so shall it ever be, much of this life that was sweet has gone. Well, it will bloom and blossom again sometime, somewhere.

We send love to you, and pray the Lord to sweetly and richly bless you, Love to all the dear ones.

Sincerely your brother,

W. S. Long.

Walter S. Long reports

As far as I know, or can find in my records, this is the list of marriages while I was at the First Church:

- Jan. 31, 1901. Edward Raudenbush to Esther Mattrane.
- Apr. 30, 1901. John C. Carty to Ida C. Brandt.
- July 15, 1901. Ellis K. Alderfer to Alberta H. Struth.
- July 23, 1901. Theodore T. Vencklees to May Lillie Hamilton.
- Aug. 19, 1901. Joseph B. Thomas to Bella May Brooks.
- Feb. 12, 1902. Harry S. Thomas to Rachael M. Dilks.
- Apr. 24, 1902. Harry G. Shott to Elizabeth J. Heist.

September 12, 1901. T. T. Myers reported to the Trustees that he had a call from Mt. Morris, and desired to know if the Philadelphia church wanted him back as its pastor. This was referred to church council October 7, 1901, with the result that he was again elected to begin his duties May 1, 1902.

No. 2255 N. Sydenham St. was rented as a parsonage at \$21.00 a month from May 16, 1901 to April 30, 1902—the parsonage on north 17th Street meanwhile being under lease.

No. 2255 N. Park Avenue was rented as a parsonage at \$23.00 a month from May 1, 1902 to April 1, 1903.

May 1, 1903. The present parsonage property, 2260 N. Park Avenue, was rented for one month at \$23.00, and

then purchased by Sister Mary S. Geiger who held title until February 23, 1904, when she deeded it to the church.

April 3, 1905. Two petitions were sent to Annual Meeting through District Meeting, as follows:

1. To adopt the denominational name of "Baptist Brethren."
2. In view of the approaching bi-centennial of our fraternity in 1908, Annual Meeting is petitioned through District Meeting to arrange for appropriate services throughout the Brotherhood, and that an Annual Meeting Committee be appointed to gather data.

On December 19, 1906, the pastor tendered the following resignation:

To the Trustees of the First Brethren Church: To enable me to assume the duties to which I have been called in Juniata College, I respectfully tender my resignation as pastor of the church to take effect September 1st, 1907.

It is significant to note that while the letter addressed to the Trustees, the minutes of April 1, 1907, the meeting at which the church accepted the resignation with deep regret, refer to it in this way:

The Pastor's letter submitted to the Board of *Deacons*, December 19, 1906, was brought to the attention of the church at this meeting.

Evidently the trustees profited by the admonition previously administered, and passed the letter on to the deacons without action.

We are somewhat made to wonder that T. T. Myers took this secular channel for his several pastoral communications. Had it not been for the timely letter of Isaiah G. Harley, already referred to, it is likely that the board of trustees would have gone on indefinitely in its selection of the spiritual mouth-piece of the church. The only excuse that can be offered, and in its way a fair one, is the fact that a number of the members of the Deacon Board were also trustees. But even such a situation offered no good reason for any

action on such matters at any time—an action that approached a decision without proper recognition and counsel of the church body.

April 1, 1907. The church repeated its petition of April 3, 1905 to Annual Meeting through District Meeting with reference to the Bi-centennial.

A message with an intimate personal touch which T. T. Myers passed to me at the time:

Mt. Morris, Ill.

July 2, 1914

My dear T. T.

Just a card to tell you I am just out from a twenty days shut in. It was an un-looked-for stop, and to one of a busy life just a little hard to bear patiently. Yet I got much good out of it. Aside from the suffering, such a halt affords opportunity for thought reverie. In my reveries, many appeared on the scene, and among them a boyish looking young man—by name T. T. Myers. I followed him in school, looked into his eyes in class, advised him as a tutor, bade him where to go to hold his first series of meetings—I think it was his first—and so on and on via Philadelphia until now I see him an honored instructor in a college, and a leader in religious thought and administration in the church of our fathers. I thank God for the reverie, and for having been allowed to see so much of your life and soul growth, also for the scores of others I had the opportunity to review. Go on. God bless you and all the other boys.

Fraternally,

J. G. Royer.

In February and March, 1907, Brethren Moherman and Bame were given a series of trials with a view to filling the vacancy caused by the resignation of T. T. Myers.

April 4, 1907. Brethren Kuns, Ellis, Moherman, and Long, were among the list of prospects for the pastorate. The election resulted in the call of Brother Long.

April 24, 1907. The Clerk read Brother Long's reply in which he stated his inability to accept the call, and his reasons therefor.

September 16, 1907. The election for pastor resulted in the choice of Chas. A. Bame, of Dayton, Ohio.

October 27, 1907. The church arranged a welcome for pastor-elect and Mrs. Bame for Tuesday evening, November 12th.

April 6, 1908. The boundary line between Geiger Memorial and the First Church was set at middle of 21st Street and from the Germantown boundary line to southern part of city.

July 28, 1909. The trustees met to consider a letter from the pastor asking for assistance in the way of house to house workers, and stating that his salary was short of making ends meet. A motion to raise his salary was lost. It was then resolved to place the matter before council, providing it would meet with the approval of the pastor.

October 6, 1909. A second letter was presented asking the board to act as regards house to house workers. He also repeated his request for a raise in salary, but stated that he did not want it to come before the church. It was decided, however, that the matter should take that course, but not without his eventual consent. Apparently this was not given.

January 30, 1910. His letter of resignation dated January 18, was read and accepted.

There is a pronounced conviction that Brother Bame's pastorate, eventful as it was, would have proved of more constructive benefit to the church if his reasonable plea for workers would have found a ready response. As much can be said of any pastor, any time, any place, with this marked difference: Many pastors do not stress the subject, and remain passively satisfied.

It is perhaps not too much to say that he was the most gifted pulpit speaker from the standpoint of popular appeal than any other pastor before or since his service at the First Church.

Taken from memoranda book of Elder T. T. Myers
October 30, 1913:

Marriage Ceremonies Performed

July 26, 1892, at No. 2406 Clarion St.

William N. Garner and Bertha Sands.

November 29, 1893, at No. 2029 North 13th St.

Frank O. Detwiler and Maggie M. Stanley.

December 16, 1893, at No. 2029 North 13th St.

Daniel H. Camburn and Lotta T. Taylor.

October 3, 1894, at No. 2029 North 13th St.

Charles V. Cathers and Lillie May Raab.

December 25, 1894, at No. 2019 Mervine St.

Clinton S. Brownback and Emma C. Bartholomew.

January 17, 1895, at First Church of the Brethren.

Adie H. Ressler and Bertha J. Swyers.

Note.—Mrs. J. S. (Mother) Thomas, Aunt of Bertha J. Swyers, told me that this was the first marriage ceremony performed in a Brethren church in Philadelphia. Is it possible that it may have been the first in any Brethren Church, dedicated as such, not even excepting the marriage of Belle, the eldest daughter of Elder James Quinter, to Jacob T. Myers, September 20, 1877? The ceremony was performed by her father in the little chapel used for religious exercises by the faculty and students of youthful Juniata College, in the Pilgrim Building, Huntington, Pa.

January 9, 1896, at No. 1935 Wayne Terrace.

Albert F. Killian of Akron, Pa., to Emma J. Miller, Philadelphia.

June 11, 1896, at No. 2029 North 13th St.

Isaac Newton Buckwalter and Lydia Moyer Krupp.

August 10, 1896, at No. 2252 Colorado St.

Charles G. Murphy and Martha A. Detwiler.

September 17, 1896, at No. 1123 Sloan St.

J. Darlington Jones and Ruth Lloyd.

November 11, 1896, at No. 2742 North 8th St.

David Moyer and Lizzie Godshall.

Dec. 7, 1896, at No. 2408 North 15th St.

Nathaniel G. Saxman, M.D. and Eliza Conley, both of Philadelphia.

March 31, 1897, at No. 2538 Montgomery Ave.

J. Warren Miller, of Parkerford, Pa., and Emma M. Fry, of Philadelphia.

Perhaps the notes from which the above was taken, were not complete, as it hardly seems probable that Brother Myers performed no other marriage ceremonies during the remaining years of his pastorate here.

We regret that we are not able to furnish data covering the marriage ceremonies performed by our other ministering brethren, particularly for the period between the death of Peter Keyser, Jr., and the pastorate of T. T. Myers.

DR. JOHN SPERRY THOMAS

Born January 4, 1841. Died January 16, 1893.

Dr. Thomas became a member of the First Church January 4, 1858.

He was elected a member of the Board of Trustees February 13, 1871, and served with honor and distinction until his death. Although never called to the active duties of a deacon, perhaps no one showed more fervency in spiritual matters than he, and at the same time marked efficiency in secular affairs.

His heart was deeply set in the growth and welfare of the Sunday School, and no greater interest than his could have been manifested in the children of the community. For these reasons, more extended reference to his work may be found under the activities of the Sunday School, and also in the life sketch of his wife, "Mother Thomas." The following is quoted in part from a letter by her dated February 15, 1914:

Dr. J. Sperry Thomas, better known perhaps as John S. Thomas, was a junior member in the sixties of the firm of Henry Geiger & Co., trading in the City of Philadelphia as wholesale grocers. His father, a deacon, the late Silas Thomas, was one of the pillars of the church, beautifully educated,

staunch in the primitive faith of the fathers; a hero for right, spiritually minded, and probably did more to promulgate our doctrines than any other member of our Philadelphia church. Harriet Thomas, wife of Silas Thomas, and mother of John S. Thomas, was certainly a devoted Mother in Israel. Her plainness of dress was a model example of what she believed to be Christian attire. The church was her mecca. She faithfully attended all the services and was never satisfied unless every member of her family was present.

MRS. J. S. THOMAS

I am grateful for the privilege of paying tribute to the memory of the greatest Sunday-School worker in her field I ever knew.

I learned to know Mother Thomas when I came to the City in July, 1892, and our meeting grew into intimate Christian fellowship throughout the forty-seven years that followed. Through eight of those years, as Superintendent of the Sunday School, I had an unusual opportunity to appraise her original methods as a teacher of children, and to witness the favorable reaction to her leadership among women.

She lived ninety-five years, one month, and twenty-four days, and was remarkable in mentality and activity almost to the close. She was born June 1, 1844, in a small village in Centre County, Pennsylvania. At a very early age her family moved to Logan (now Burnham) Mifflin County, Pa., where her father was a superintendent of the Logan Iron & Steel Co. It was here at the age of ten, that Sudie Swyers was converted and joined the Methodist church. As she grew older and became more familiar with her Bible, she became dissatisfied with her baptism. At the age of twenty she moved to Philadelphia, and there met young Mr. Thomas, the Dr. John Sperry Thomas, M.D. of later years. These two soon became enmeshed in the mystery of love—a custom that is still very much in vogue despite radical changes in other respects in the large field of human endeavor. After they were married, she thoughtfully weighed

the wisdom of unity in church work, and decided that either she should join her husband's church, or that he should join hers. When she learned the doctrines of the Brethren, notably their mode of baptism, which had been a source of concern, her decision was prompt and final. She was baptized in the Delaware River, March 12, 1865, surrounded by floating ice and whipped by a biting wind that froze her clothing as she stepped from the water. This was a cold encounter as she sought to rededicate her life, but she was quickly moved into the realizing warmth of her cherished hopes, and from that moment never doubted again the validity of her baptism! Thus the Church of the Brethren gained a notable character, which was lost numerically to the Methodists, but her move meant no loss in the Christian field of personal service. She held continued and faithful membership in the First Church until her death—a period of seventy-four years, four months, and thirteen days—a record not reached by any one else in our congregation.

Without detracting from her remarkable life, something must be said by way of sympathetic support for her devoted husband. Dr. Thomas was Superintendent of our Sunday School for more years than any other and at a time when the Brotherhood was not yet reconciled to this new kind of school. It may also be said that he was more active, and took his work more seriously, than any superintendent before or since his time. This is a rather sweeping statement, but I make it from two angles with no reservation, first: his own voluminous annual reports and the testimony of others prior to my time; and second: from my personal appraisal of events since 1892. What a boon to the Sunday School, and to Mother Thomas, in having the enthusiasm and spiritual vision of her husband to supplement her own! What wonderful teamwork! Little wonder the work prospered. Dr. Thomas died in 1893 at the early age of fifty-two, but this severe blow to a devoted wife and mother did not deter Mother Thomas in the work her hands found to do.

She was active in the Mite Society, organized prior to 1861 to provide funds for clothing for needy Sunday-School children.

She created and introduced the Cradle Roll in 1892, under circumstance that were both dramatic and touching.

As Superintendent of the Infant Department for a long number of years, she was responsible for marked development and constructive changes. She saw to it that the "infants" (up to ten years of age!) were properly graded in a modernized Primary Department; she became a leader in the organization of a Home Department September 1, 1902, and of the Little Beginners December 10, 1905.

Here we should pause for "station identification," so to speak, and introduce another collateral influence that had immediate effect in stimulating current work, and creating new activities.

T. T. Myers had just assumed his duties as the new pastor April 26, 1891. His close friend and Mt. Morris College chum came to town and soon took up the pastorate of the mother church at Germantown, pending word from the Mission Board to proceed to India. Brother Wilbur Stover, the great missionary in the making, was overflowing with zeal. He breathed into our church community, through individual and group contact, an awakening spirit that started the church to the front in both home and foreign missions; and incidentally, after a long wait, it proved a prime wedge in creating a separate church district in June, 1911, of which our church became a part.

Coincident with the seed sowing of Bro. Stover, the Dorcas Society was revived. It is strange how projects are abandoned and brought to life again! Then the Kings Daughters was formed and later adopted by the Elderly Ladies' Aid Society. This society was endorsed by the church April 5, 1897, and grew out of the activities of a committee appointed January 7, 1896, to receive and distribute clothing to those in need. These two groups, the

Society and Clothing Committee, were later absorbed by the Mothers' Society which Mother Thomas was authorized to organize in June, 1896. After a momentous record, of which space forbids detailed comment, the Mothers' Society was merged with the Ladies' Aid which was definitely revived in spirit, if not fully in name, by recognition of council September 30, 1913. In the reorganization, the sisters dropped the descriptive adjective "Elderly" under the implication that any word suggestive of age is obsolete in their vocabulary.

Mother Thomas also organized the Junior Christian Endeavor Society in 1891, and the Young Peoples Society on June 11, 1892. From these two groups soon developed the junior and senior choirs, which were notable aids in public worship.

All these movements were local, but distinctly missionary in character, and without doubt their inception was inspired by the presence and zeal of Bro. Stover. What a scope of constructive revival and organizing over a brief period of ten years! How fortunate for the cause that the presence of opportunity and appeal found willing hands to take the initiative! Such was the fruitful response of Mother Thomas who was the leading spirit in the inauguration of these progressive steps, with efficient helpers by her side; and we are convinced that similar activities throughout the Brotherhood found their urge from the inspiration and genesis here.

As far back as Oct. 11, 1912, at the Recognition Service of the Pennsylvania State Sabbath School Convention held in this City, Mother Thomas was presented with a gold pin for fifty years continuous service in Sunday School. She was one of only two so honored from our school. The other was Mary S. Geiger.

Mother Thomas was intimately and affectionately known by every member of the church and Sunday School during her active life. Spiritually speaking, she had more children,

grand-children, and great-grandchildren on our membership register than any one else.

She was one of a group of fourteen who spanned their years of worship at the three successive sites of the First Church, and the last but one of this group to "wrap the drapery of her couch about her and lie down to pleasant dreams."

When the mission opened at 26th St. and Lehigh Avenue, November 29, 1896, Mother Thomas took her place there in directing the children in the morning Sunday school. Ours was in the afternoon. This gave her double duty on the Lord's day over a number of years, but God gave her strength sufficient for the task.

In 1913 her health failed her, and she was led to husband the physical reserve she had left, although she did not relinquish active work entirely until January 31, 1916, when the board reluctantly and regretfully accepted her resignation. Only under such circumstances she gave up for the moment her arduous duties and withdrew for rest and recuperation to the Fitzwater farm at Port Providence, about twenty-five miles from the city. Permission to use the old community chapel was granted her, and there a little mission Sunday School was organized and conducted under her supervision. This proved a blessing to the village as well as a boon to Mother Thomas where, under restful surroundings, she was able to resume the work she had so much at heart.

Yearly thereafter, on some beautiful Sunday in May or June, the school of the First Church was invited to special exercises at her little mission, and many are the fond recollections of these inspiring visits.

Friends saw to it that she got to services occasionally in the church she loved, and invariably to love feast and communion occasions. Not long before her passing on, she was forced to relinquish active work and withdraw to the home of her daughter in West Chester, where she welcomed the final call of the Master July 25, 1939.

CHARLES C. HARTMANN, JR.

Born May 28, 1852. Died August 28, 1896.

CATHARINE A. HARLEY HARTMANN

Born February 18, 1853. Died January 29, 1943.

As an incident of his early life, Charles C. Hartmann, Jr., received short notice of a momentous occasion which he nearly missed. He hurried from his business in a near-by town, and arrived just in time as an interested witness. It was the scene of the baptism of Catharine A., daughter of Isaiah G. and Mary Hobensack Harley. She was the last of a group of nine to receive the rite in the Delaware River September 6, 1874, administered by Jesse P. Hetric. It was an unusually cold day for September. A large crowd of spectators lined the river bank in the vicinity of Cramp's Ship Yard. Fires were built here and there to keep warm. Her parents were surprised and not a little chagrined to see this excited young man work his way to the very front and be the first to grasp the hand of their daughter as she came from the water! His warm greeting to her was: "Kate, had I known, I would have joined you"! She was his bride-to-be although they were not yet betrothed.

Just five weeks later, October 11, 1874, he (born and reared in the Lutheran faith) was one of the first three to have the rite administered in the newly-installed pool in the church.

He was elected a trustee February 20, 1882.

He served faithfully as Treasurer of the church from May 17, 1886, until April 6, 1896, when he was forced to relinquish the work on account of ill-health.

He was called to the deaconship April 21, 1892.

Catharine A. Hartmann, twenty days short of ninety years of age, crossed the border into the welcome realm of eternal life on Friday evening, January 29, 1943. She went

quietly, peacefully, and without suffering, as she prayed she might. Calling on her just a week before her going, she said she hoped the good Lord would not prolong her stay, as she was ready to go.

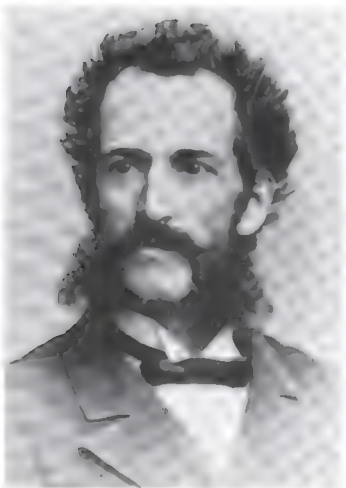
She was a great-great-great-granddaughter of Christopher Sower, the Germantown Printer, who emigrated to America in 1724.

"Mother Hartmann," as she has been affectionately known in recent years, was our oldest deaconess, both in age and years of service. She was also our Missionary Treasury since the passing of Sister Mary S. Geiger in 1916. She taught in the Sunday School years ago, and was always liberal in the giving of self, as well as bounteous with her money in support of the church and missions.

No immediate family in our congregation has so continuously and consistently served the church in the past hundred years in the capacity of deacons, deaconess, trustees, treasurer, church clerk, organist, members of the choir, and in other constructive ways, as that of Sister Hartmann, and her father, husband, and daughter Mabel. At least I know of none. There remains in the home to carry on, the son-in-law, Brother J. Omar Good, the surviving husband of Mabel who passed away November 30, 1937. Brother Good has been our efficient Church Clerk since October 1, 1906, and there he continues in the office which Isaiah G. Harley, occupied so efficiently for twenty-five years. June 16, 1943, Brother Good also took over the work of missionary treasurer.

If space were as free as what might be told, much more could be said of the abundant resources so freely appropriated by these faithful members; and if the work is to survive, those of us who still linger, must also be willing to give more and more of our time and talents.

No greater memorial can be offered in behalf of Sister Hartmann than the gracious tribute paid by her father in transmitting a gift on the occasion of her birthday February



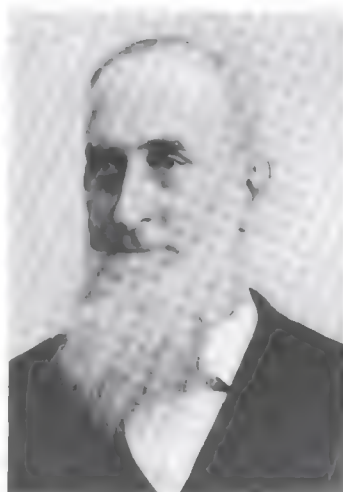
CHARLES C. HARTMANN, JR.
Trustee and untiring church worker
Born May 28, 1852
Died Aug. 28, 1896



CATHARINE A. HARLEY HARTMANN
First Organist; Sunday School
Teacher and Missionary Treasurer.
Born Feb. 18, 1853
Died Jan. 29, 1943



J. HARRY HARTMANN
Deacon
Born Apr. 23, 1854
Died Sep. 29, 1926



ISAIAH G. HARLEY
Church Clerk and Trustee
Born Oct. 31, 1825
Died May 18, 1902



CHARLES A. BAME
Pastor 1907-1910



D. WEBSTER KURTZ
Pastor 1910-1914



GEO. D. KUNS
Pastor 1914-1918



SALLIE BRIGHT SCHNELL
Hers was a life of devotion in all
phases of church work.
Born Feb. 3, 1865
Died Jan. 5, 1938

18, 1891—a written tribute kept sacred through the years within the circle of the home:

“. . . You are a dear, kind, and loving child, who never gave me one unkind word. . . .”

Perhaps we, as parents, are not as free as we might be with our tributes to our children, and to others, especially while they are still with us, and at times when they so well deserve it.

Her pastor, Ross D. Murphy, officiated at the funeral service February 3d from her late residence 834 East Rittenhouse St., Germantown, and burial was in Northwood Cemetery where her mortal remains lie beside those of her husband.

Sunday following the funeral, the Steinway baby grand piano was presented to the church and placed in the auditorium by J. Omar Good in keeping with the wishes of Mabel. Brother Good felt that it should not be moved as long as Mother Hartmann lived.

Had our good brother, John M. Fogelsanger, arrived at this little “Dunkard” church two or three years earlier than he did, when the first subject of this sketch was in health, and normally active at the services, he would likely have received a cordial reception and a lasting impression directly opposite to his unfortunate experience. Because here was a waiting “soul” in the person of Charles C. Hartmann, whom no one could escape.

Allow me to rehearse, by way of illustration, the experience of another country boy, under similar circumstances, with a difference:

This young chap found himself in Philadelphia in the mid-summer of 1892. There was also the good-bye in memory, followed by the written urge, from his mother to seek out her church and attend its services. Two important factors entered into his first meeting with Charles C. Hartmann. One was the young man’s presence at church, and

the other was the seeing eye and warm welcome of this cordial interceptor. He invited him to his home one Sunday soon after—a heartening custom among the Brethren that has almost entirely disappeared. When the noon meal was over, he took him to a quiet corner, placed a Bible in his hand, and promptly assigned him leader of the prayer-meeting that evening! This was a complete surprise, and as completely embarrassing—young in years, and a stranger in the City. But the persuasive manner of the host, and his thorough going good nature, disarmed the youngster at once of all fear, and won him to the task. He could not refuse. What followed in that prayer-meeting is an all-time black-out to the one-time country boy, but he placed his certificate of membership there, and there it is today.

It is said that Charles C. Hartmann never missed any one at the services, and was particularly attentive to strangers, who were at once put at ease by his very presence. He stood far above others in his pleasing manner and unaffected cordiality. It meant much to the church and to every one who passed its portals during the time he was permitted to be active in the cause of righteousness.

He was equally interested in the church, Sunday School and prayer-meeting, and was uniformly active in all. No one was more devoted to the Cause in a finely balanced way. The secret of his influence no doubt lay in the full appropriation of his talents.

He was young when God called him home—only forty-four, but he still lives!

ISAIAH GROVE HARLEY

Born October 31, 1825. Died May 18, 1902.

Isaiah G. Harley was the great-great-grandson of our celebrated Christopher Sower, Printer, of Germantown.

He was baptized December 16, 1854. He maintained an unbroken interest in church affairs until his death, holding

an unusual number of important positions, and doing many things which contributed strength and character to the Cause.

He was elected to the Board of Trustees February 20, 1862, and became its Secretary, May 25, 1864, continuing as such in a remarkable manner throughout life.

He was chosen deacon January 31, 1864, bringing honor to that position of trust in keeping with its sacred calling; and as a member of that Board he assumed the Executorship of the Rudolph K. Harley Legacy on September 14, 1869, which he also administered faithfully until called home.

Article II of the original By-Laws, adopted July 5, 1864, provided that the Secretary of the Board of Trustees should "act as Secretary of all church meetings." Accordingly, his election as Secretary placed him automatically in the position of Church Clerk, which he filled with eminent satisfaction until January 3, 1889. In this dual position he became custodian of the "writings" of the congregation.

Reviewing and systematizing the records in recent years has been a tremendous task, and often discouraging. Had it not been for the interest manifested by him in carefully "writing down" the proceedings from time to time, and preserving them, the church would have scant knowledge to-day of its activities during the period of Isaiah C. Harley's official service. His foresight in these matters has been a great inspiration to those who followed him.

He was progressive and liberal in his views at no sacrifice at any time to fundamentals.

His business calling was the wholesale grocery trade which he conducted with marked success for many years, and was highly respected among his numerous associates.

He was one of the very few whose affiliations bound him to the three locations of the congregation: the Crown, Marshall, and Dauphin street churches, respectively.

He was a leading and consistent contributor, and gave

liberally to the building funds at both Marshall Street and Dauphin Street.

He repeatedly bore the brunt, with two or three other brethren, in tiding the church over its prolonged period of financial difficulties.

His going was a challenge from many angles.

JONOTHAN EISENHOWER

Jonothan Eisenhower was baptized January 17, 1858, by John Fox.

He was elected Trustee February 20, 1862, and served until September 10, 1895. He was President of the Board from May 25, 1864 until January 29, 1872.

For further reference, see "Library" in connection with the Sunday School.

CHARLES A. BAME

I was born on a farm near Williamstown, Ohio, September 27, 1873.

My father was Samuel M. F. Bame, born a Lutheran in Washington, Pa., and my mother, Lucina (nee Bosserman) Bame. When they married, they joined the Church of the Brethren. Grandfather and grandmother Bame, also Lutherans, later were converted to our faith.

I joined the Church of the Brethren in February, 1885, Eagle Creek Church, and was united in marriage with Caroline M. Myers, September 12, 1901. She became a member in the Mt. Pleasant Church, Indiana, December 1896.

A son and daughter came to grace our home: Donald, born in Dayton, Ohio, September 17, 1904; received his A.B. degree at Ashland, and his M.S. in Social Administration in Cleveland Western Reserve. He is a deacon in the Church of the Brethren at Cleveland, Ohio. Dorcas was born in the parsonage of the First Church, Philadelphia,

June 17, 1908. She is married; lives in Kenmore, N. Y., and is a soprano soloist in the Westminster Presbyterian Church in Buffalo.

I was called to the ministry in the summer of 1895, in the Eagle Creek Church.

I lived in that not too distant day when degrees were more or less disdained among the Brethren, and did not try to get one of any kind during my college career. I went from common school to college, and then to seven years of teaching where I attained the position of Superintendent of Schools. During this time my training was secured quite piecemeal: First and foremost, to Ohio Northern University, Ada, Ohio; then to Manchester College, North Manchester, Ind.

I majored in English and School Administration; and besides, took Voice Culture and Elocution—very valuable training for my future ministry. I then moved into the field of Evangelism in the Church of the Brethren, where God immediately put his seal on my ministry. I was amazed at both the crowds and the results. In less than a year I was elected to and accepted the pastorate of the West Dayton (Ohio) Church of the Brethren—one of the most difficult and strategic of all the churches of the Brotherhood—the last to be sacrificed by an Annual Meeting Committee on account of the “order.” The division at this church came while I was pastor of the First Church in Philadelphia, or quite soon after my departure.

During my ministry at Dayton, with some of the best theologians in our church, and others, I worked out my system of theology, and I cannot say too much of the part that Elder William C. Teeter played in this period of my training. I am amazed how Providence shaped my education and used my poor self in his Cause.

I accepted the call to the pastorate of the First Church in Philadelphia, and entered upon my duties there October 1,

1907. This service terminated with my resignation January 31, 1910, quite abruptly and most painfully and at the height of my usefulness and power.

I was ordained to the eldership in the Brethren Church (Progressive) at 10th and Dauphin Sts., Philadelphia, in February, 1910. After leaving Philadelphia and returning to Dayton, we completed by 1912 the most elaborate church building in the then Brethren fraternities, and I was awarded the honorary degree of Doctor of Divinity by Ashland College, in recognition of the achievement. This is the only degree I have. It is quite enough. It has served me well. The next one I expect is "Saved by Grace," when I reach heaven.

I also led in the building of the new First Brethren Church at Ashland, Ohio, known as the "College Church"—one of the most beautiful and commodious in the denomination—a much admired and useful structure to Ashland College.

I have been Moderator of Conference, held many prominent promotional offices, including Traveling Secretary of the Brethren Bicentenary Movement, culminating in the Bicentennial Conference in 1923—the greatest period of expansion in the history of the Progressive Brethren.

For six years I was editor of our Sunday School literature and have held many evangelistic services and dedicated many churches.

My recent services have been with both groups of Brethren: writing, speaking, and holding revivals.

The latest of my ambitions is to unite the Brethren Fraternities into one. I am sure that I have done more work along this line than any other, living or dead. We got so far with this that your conference completely finished its part, and it has already on the minutes all that is needed to go ahead in complete co-operation to the husbanding of small groups. In the final vote I was defeated in my conference, and it was tabled. To date (July 1942) it is still

there and we hope to take it off and do something about it next Conference in September of this year.

Weddings under the Philadelphia Pastorate of Chas. A. Bame:

December 18, 1907—Charles C. Hummel and Emma E. Kelly.

February 19, 1908—Frank B. Moyer and Kate B. Gehman.

April 7, 1908—Sherman Purcell and Abbie Gable.

June 22, 1908—Paul D. Groff and Wilhelmina J. Replogle.

November 4, 1908—John C. Kripps and Emma V. Stover.

December 23, 1908—Dillman C. S. Kratz and Sarah E. K. McCalicher.

June 5, 1909—Isaac W. Gish and Minnie T. Keener.

In a letter from Dayton, Ohio, December 29, 1913, transmitting the above, Rev. Bame says:

"That seems small for two years to one who has a dozen a year now, but that is all I have recorded."

February 16, 1910. Nominees for the new pastor included Brethren Ellis, Kurtz, Cassidy, Culler, and Moherman. By a rising vote the church expressed an almost unanimous desire to have Brother Kurtz.

March 14, 1910. D. Webster Kurtz was formally elected pastor. At this same meeting an invitation was extended to Brother Miller to give his week's course of lectures.

November 9, 1910. After explanation by our Presiding Elder J. T. Myers, and the pastor, with reference to establishing local party lines between our church and Bethany Mission, it was first on motion decided to grant Bethany the privilege of organization.

It was then moved to establish a distinct boundary line between the First Church, Bethany Mission, and German-town, in case the organization be effected at Bethany Mission.

(The boundary lines between the First Church and Geiger Memorial to the west, and Bethany on the east, were designated to limit the in-coming new membership of the First Church to a specific area, and at the same time to encourage

those within the prescribed boundaries to identify themselves with the church within those lines. It was not an arbitrary decision, and was not intended to disturb the then present membership by specifying where any one should go to church. The Roman Catholics, it is well understood, definitely assign the church to which its communicants must attend.)

April 3, 1911. The committee on church lines between the First Church and Bethany reported that the boundary lines were fixed at 3rd St. on the east side, and No. 4100 north.

The following petition was sent to Annual Meeting through District Meeting:

1. To allow churches, that desire, to offer prayer over the church offering.
2. To allow churches to read the Psalms responsively in the church services.

March 7, 1911. H. K. Ober, of Elizabethtown College, spoke to the assembled classes of the Sunday School.

April 30, 1911, W. W. Wine, from Union Bridge, Maryland, President of Blue Ridge College, addressed the Sunday School.

May 18, 1911, was observed as the 20th anniversary of the Sunday School at the present site. W. A. Grange, former Superintendent of Gethsemane M. E. Church Sunday School, delivered the address.

July 3, 1911. A welcome was extended the 125 delegates of the Mission Study Convention for September 30th. The Christian Endeavor Society was appointed to take charge, furnish the supper, and lift the offering; the church promising to make up the deficit, if any.

February 12, 1912. Rev. Arthur Culler lectured on Abraham Lincoln.

May, 1912. The Angelus gave space to the announcement in the Messenger of "An Outline on the Fundamental Doctrines of Faith," by D. W. Kurtz.

November 13, 1912. The pastor requested a leave of absence from May 3rd to August 12th, 1913, to attend the World's Sunday School Convention at Zurich, and to tour the Holy Land, Egypt and Europe, without expense to the church. His request was granted.

April 28, 1913. The pastor was chosen as our representative at the Zurich Convention. As a matter of fact, our church was represented by the pastor and Mrs. Kurtz, Dr. M. G. Brumbaugh and Mrs. Brumbaugh, and the Misses Flora Parks and Elmira Price. Dr. M. G. Brumbaugh delivered an address on "The Sunday School as an educational Force." He conducted one of the meetings with D. W. Kurtz acting as Secretary. He also gave a dinner at the Elite Hotel to all the members of the Church of the Brethren at the Convention, eighteen in all. The United States had the largest number of delegates; Pennsylvania, as a State, the largest group; Philadelphia, as a City, the largest representation; and, as a congregation, ours at Philadelphia, led them all.

September 10, 1913. Arrangements were completed for a reception to the pastor and Mrs. Kurtz on their return from abroad.

September 24, 1913. The pastor was requested to give a course of lectures on his foreign trip, the church to provide the necessary lantern equipment.

October 2, 1913. The reception to the pastor and Mrs. Kurtz proved an inspiring event. The attendance was large, and fellowship and social features were prominent. Dr. M. G. Brumbaugh presented the pastor, in behalf of the church, a purse amounting to \$275.00. He referred to the splendid opportunity for united service and emphasized the need and importance of mutual co-operation among all the members as essential to the highest efficiency. His address brought encouragement to both pastor and people. The pastor then made an appropriate response of appreciation and pledged himself anew to give his best efforts to the cause of Christ

and the upbuilding of the church. He also expressed assurance that his people would re-consecrate themselves to united action.

January 21, 1914. The pastor took us through "Jerusalem and Environs."

January 30, 1914. Mr. William Bruce Leffington delivered an address on "Yellowstone National Park."

February 11, 1914. "Galilee and Syria," by the pastor.

February 18, 1914. The pastor presented his resignation to take effect August 1st.

February 25, 1914. "Athens and Constantinople."

March 18. "Italy."

April 8. "Scenes in Europe."

CHAPTER 29

THE CENTENNIAL CELEBRATION

On January 8, 1913, the church adopted a resolution to formulate plans for our Centennial Anniversary in October of that year; and moved that the Pastor be authorized to name a committee of three to arrange the program.

Dr. M. G. Brumbaugh, Mary S. Geiger, and Roland L. Howe were thereupon appointed with full power.

Some preliminary arrangements were soon undertaken, but Dr. Brumbaugh's absence all summer at the Sunday School Convention in Zurich; and Sister Geiger in her 86th year, created conditions that imposed a heavy burden on the third member of the committee.

ONE HUNDRED YEARS: 1813-1913

A notable event in the history of the Philadelphia church was the observance of its Centennial Anniversary in October, 1913.

All who were fortunate enough to participate in any way in this unique celebration were thrilled by the commanding eclat that joyously pervaded the entire week, and permanently impressed as the spiritual forces of the past were vividly brought in review.

The century and more of the Brethren in Philadelphia is made epochal by occasions from time to time beyond the ordinary. But this is the one outstanding memorable event above all others that survives as a living witness to the aims and activities of a respected and God-fearing people.

Prominent personages of the Church, State, and City, took active part.

All the exercises were interspersed with inspirational congregational singing, supplemented by appropriate anthems rendered by a well-trained choir of active church members.

The house was crowded at times beyond capacity, and we might say with the Brethren of a century ago "Good order prevailed."

The intention at the outset contemplated a three-session program for Sunday, October 19th; but it was soon found that we could not crowd into one day all the services and speakers befitting such an occasion. Accordingly, the evenings of the 16th, 17th, and 18th, and all day Sunday the 19th, were set apart and devoted to it.

The following is an outline of the exercises:

Thursday evening, October 16th:

Rev. J. F. Watson, pastor of the Progressive Brethren Church, 10th and Dauphin Sts., was to speak on "The Auxiliaries of the Church," but was unexpectedly called from the city, and had to disappoint us. His place was ably taken by a personal friend of a member of the committee, Rev. Abner J. Davies, pastor of the first Baptist Church, Conshohocken, Pa., who spoke on "The place of Religion and the Church in modern Culture."

The second speaker was Rev. Dr. A. J. Culler, pastor of Geiger Memorial Church of the Brethren, who took for his subject: "Our Church District."

Friday Evening, October 17th:

This service was specially arranged as a Sunday School Rally for the Second District of the Philadelphia County Sabbath School Association. Mr. H. C. Lincoln, a prominent leader of choirs, had charge of the music.

Honorable Rudolph Blankenburg, Mayor of Philadelphia, at first reluctantly declined to participate Sunday evening because of his unbroken practice to accept no invitations for public engagements on his "day of absolute rest." Given a place on the week evening program, he later regretted

his inability to be present because of a meeting of the Public Service Committee of One Hundred. "You know," he wrote Dr. Brumbaugh, "they are carrying on a fight for me for the selection of Councilmen who will not be owned by bosses, but who will own themselves and work for the people."

Honorable John Wanamaker was listed as the second speaker, but having been detained until the meeting was well under way, Elder T. T. Myers, former pastor, was invited to give a short talk, and was then followed by Dr. Martin G. Brumbaugh, Superintendent of City Schools. Dr. Brumbaugh gave a history of the Sunday School in this country. He declared that "America leads the whole world in Sunday School propaganda, and this fact was recognized at the recent World's Sunday School Convention at Zurich, Switzerland. Pennsylvania is the foremost state in the union in this respect, and Philadelphia County is the foremost county." He paid a ringing tribute to the Pennsylvania Germans for their work in instilling religious ideas into their children, and in being responsible in a large way for the extensive Sunday School system of to-day. In speaking of these Germans he said: "Some people call them Pennsylvania Dutch. They were not Dutch in the sense that Pennsylvania is Dutch. They were not Dutch in the sense that Pennypacker is Dutch. You'll find that out when you hear him speak to you later! They were called Dutch merely because they sailed for this country from the Port of Rotterdam." He brought out the fact that "the members of this Church have for a century been law-abiding and law-loving citizens of Philadelphia; no member has ever owned, operated, or petitioned for a saloon; it has never sued nor been sued in any court; it has never allowed any of its poor to be a charge in any way upon the community; in other words, it has tried to behave itself in a seemly way."

Mr. Wanamaker was then introduced by Dr. Brumbaugh as "the real father of all Sunday School work in Philadelphia."

Mr. Wanamaker declared that "after this age of building theatres and dance halls, passes, there will be a religious revival, and the work of the Sunday Schools will be increased." He talked of the splendid growth of the work in this City and instanced many examples of once intractable Sunday School boys who turned out to be the most useful of citizens. He said that "nothing in the way of secular education, worldly knowledge, or social polish, can take the place of a knowledge of the Bible to be gained in the Sunday School."

Saturday evening, October 18th:

Elder W. J. Swigart, Juniata College, spoke on "The World's Recognition of our Forefathers' Vision."

Rev. Mr. John R. Davies, pastor of the Bethlehem Presbyterian Church, brought the greetings of a neighborly congregation in a heart-to-heart talk.

Sunday Morning, October 19th:

The Pastor, Rev. Dr. D. Webster Kurtz, presiding.

Elder J. T. Myers, Presiding Elder of the congregation, conducted the Scripture reading and led in prayer.

W. S. Price, Royersford, Pa., the first Superintendent of the Sunday School at the present site, delivered an address on "Count the Cost."

Elder T. T. Myers, Juniata College, preached the sermon. His subject was "Loyalty to the Ideals of the Church."

The closing prayer was offered by J. I. L. Eisenberg, of West Chester State Normal School. The benediction was pronounced by the Pastor.

Sunday Afternoon

Roland L. Howe, presiding.

The opening exercises were conducted by William I. Book, of the University of Pennsylvania.

The address was given by Charles C. Ellis, of Juniata College, on "The Value of the Sunday School to the Church."

Then followed the Historical Theme "A Century of the Brethren in Philadelphia," by Roland L. Howe.

Elder Jesse P. Hetric, pastor in the 70's, had been invited to close the meeting. In his absence, the closing prayer was offered by W. S. Price, followed by the benediction by Dr. Ellis.

Sunday Evening:

Dr. M. G. Brumbaugh, presiding.

Invocation by Elder J. T. Myers.

Dr. Brumbaugh delivered an address on "The Setting of our People in the History of Religion." At the close of his remarks he invited the surviving members of the old Crown Street Church to rise in order that they could be seen and that the interesting fact might be noted and made a matter of permanent church record. Here is the roll in the order of the response:

Mary S. Geiger

Sudie M. Thomas

Catharine A. Hartmann

Silas H. Thomas

Daniel W. Clemmer

Edna S. Haldeman

Lee Haldeman

Lydia Ashmore

Robert I. Evans

Mary S. Evans

Sarah H. Dome

Mary E. Markley

Harrison Walton

Elizabeth Thomas

These have all since passed away.

The "State's Greeting" was brought by Honorable Samuel W. Pennypacker. Mr. Pennypacker congratulated himself and the congregation on their friendship with Dr. Brumbaugh, and outlined the educator's career as a professor at the University of Pennsylvania, and his monumental work in Porto Rico. He then said: "Now they call him Doctor and me Governor. I would be very pleased and not at all surprised if one of these days our titles should be changed!" His reference to Dr. Brumbaugh was incidental to an address on the religious make-up of the State. He pointed out the rise of the English race until to-day it has

become the greatest race of all time, especially leading in its uplift of mankind. He paid a fitting tribute to the Brethren. He said "They represent the most conservative element in the country to-day, and never was there a time when the need of conservative people was greater." He praised the women of the church for their conservatism, in contrast to the modern society woman whom he criticised, comparing her to the women of former times. He said "I prefer the old-fashioned woman to the one who dances the tango; I think more of the woman who loves to be in the kitchen of her own home than the one who lives in an apartment house."

A solo by Orca Z. Miller followed.

The "Church Federation's Greeting" was presented by its President, Rev. Dr. Edwin Heyl Delk, followed by an address by Dr. S. B. Heckman, New York, on "The Greatest Religious Writer of Colonial America."

"The Fatherland" was fittingly recognized by Dr. M. D. Learned, University of Pennsylvania.

At last a fervant prayer was offered by the pastor. The Doxology was heartily sung by an appreciative audience of worshippers that crowded the church to the doors. The pastor pronounced the benediction.

Thus came to a close, save in grateful memory and abiding influence, the recognition of a century of the Brethren in Philadelphia.

CHAPTER 30

BIOGRAPHY AND CHRONOLOGY

DANIEL WEBSTER KURTZ

Dr. Kurtz was born near Hartville, Ohio, October 9, 1879.

He was a farmer boy, and though not openly encouraged in his personal plans, he early in life entertained an unalterable desire to seek an education.

He attended the country schools, as others did, but his plans did not stop there. In the years that followed he was student at Ohio Northern University, Ada; Mt. Union College, Alliance; Juniata College, A.B.; Yale University, B.D., M.A.; Universities of Leipsic, Berlin, and Marburg, Germany; and the University of Pennsylvania. Juniata College conferred upon him the honorary degree of Doctor of Divinity in 1911, and La Verne College the degree of LL.D. in 1931.

He united with the Church of the Brethren May 5, 1899; was called to the ministry by the Huntingdon (Pa.) congregation in October 1904, and installed the following December 20th. He was advanced in the Brooklyn congregation in April, 1906; and was ordained, through the laying on of hands, at the First Church in Philadelphia, May 20, 1914.

He was united in marriage with Ethel Leonora Wheeler, of Monroe, Conn., September 7, 1909. They have three children: Albert W., Royce E., and Bernard R.

He accepted the pastorate of the Philadelphia Church March 14, 1910, and served until September 1, 1914, when he was called to the Presidency of McPherson College, Kansas. Here he rendered a still greater service to the Brother-

hood in both Christian and secular education, witnessing the development of the College in a marked degree in student attendance and structural additions to plant facilities. In these he was the moving spirit.

In the twenty-eight years since he left the pastorate here, he was thirteen years at McPherson; five years as pastor at Long Beach; five years President of Bethany Biblical Seminary, Chicago; and five years at La Verne, Calif., where he continues as pastor (1942).

He has been four times Moderator of Annual Conference.

Dr. Kurtz attended the World's Sunday School Conventions at Zurich, in 1913; at Tokyo in 1920, and at Glasgow in 1924. At the last two he was honored with a place on the program for three addresses. Such was his prominence on those occasions. He has been abroad four times, traveling in Europe, Egypt, Palestine, Syria, Asia Minor, and Japan.

He is eminently successful as a writer, lecturer, and preacher. Dr. Kurtz is the author of several books, among which may be mentioned: "Studies in Doctrine," "The Symphony of Life," "The Gospel of Jesus," "Nineteen Centuries of the Christian Church," and "The Human Problem"; also a dozen or more tracts. One of these: "The Ideals of the Church of the Brethren" has been distributed to the number of about 70,000.

The force of his educational training, however, combined with a natural aptitude, shows at its fullest strength in the realm of teaching. In this service, the Bible is his outstanding theme.

D. Webster Kurtz presents the following weddings of church members performed by him while pastor at Philadelphia.

April	27, 1910—William McElhenney and Katherine H. Smith.
May	6, 1910—William Cowdrick and Adelaide Hill.

- November 23, 1910—Joseph Camburn and Bessie Siddall.
 December 26, 1910—Emile J. Stroh and Josephine Foster.
 February 22, 1911—John Uerkvitz and Ellen Louisa Franks.
 April 19, 1911—William C. Colbert and Sara Mae Hummel.
 June 21, 1911—Arthur G. Ash and Margaret Stover.
 June 22, 1911—Henry K. Garman and Harriet Nagel.
 July 16, 1911—Henry A. Laskey and Kathryn M. Dettra.
 July 28, 1911—Oscar S. Kreider and Agnes M. Gallagher.
 September 9, 1911—William W. Dettra and Mary E. Allen.
 September 23, 1911—Edward J. Schwass and Matilda M. Schnell.
 December 30, 1911—Robert L. Bockius and Amelia M. Weiss.
 January 10, 1912—Ellsworth L. Martin and Laura K. Davis.
 September 16, 1912—James P. Logue and Agnes M. Adams.
 March 22, 1913—Charles M. Baumann and Elizabeth Young.
 April 26, 1913—Calvin B. Fryer and Dora B. Garrett.
 September 24, 1913—William Crawford and Anna S. Rhoads.
 October 11, 1913—Albert J. Schaefer and Florence A. Schweisfurth.
 October 15, 1913—James C. Hogan, Jr. and Florence S. Sabold.
 April 8, 1914—George R. Shivelhood and Mary Ethel Replogle.

* * * * *

May 11, 1914, Rev. William Holloway Main, D.D., spoke on "The Family that Lives in the Basement."

At a church meeting July 27, 1914, Wm. I. Book, as chairman of the ministerial committee, reported in detail on efforts to secure candidates to succeed D. Webster Kurtz. By formal ballot, George Dilling Kuns was elected pastor.

September 23, 1914, the church planned a reception to the new pastor and Mrs. Kuns for September 30th, and arranged that refreshments be served.

The church was in full sympathy with the proclamation of President Wilson in setting aside October 4th as a day

of prayer for cessation of War in Europe; and moved that the Stars and Stripes and a flag of peace be displayed in the church that day. Further, that the morning and evening offerings, and the offering of the Sunday School, should go to the American Red Cross.

November 2, 1914, A. Curtis Schofield, Mary S. Geiger, and the pastor and Mrs. Kuns were appointed a committee to buy furniture for the parsonage, to remain at the parsonage as the property of the church.

January 31, 1915, Robert J. McKenty, Warden of the Eastern Penitentiary, gave a much appreciated talk to the Sunday School. Albert C. Wieand, of the Bethany Bible School, Chicago, delivered the Sunday evening address.

April 3, 1915, a Sunday School social was held under the direction of Miss Florance Fulton.

April 27, 1915, Rev. Forest E. Dager, subject "Stung."

June 13, 1915, D. Webster Kurtz, former pastor, President of McPherson College, delivered a notable sermon on the "Spiritual Growth and Vision of the future Church."

October 5, 1915, H. K. Ober preached both morning and evening, and gave an inspiring talk to the Sunday School.

January 11, 1916, the Official Board recommended that we request the other churches in our district to notify us when any of their members leave for temporary or permanent residence in Philadelphia. J. M. Fogelsanger was appointed chairman of a committee with power to appoint two others.

February 6, 1916, Elder Amos P. Geib, completing his last year at Columbia University, preached for us.

February, 1916, Prof. J. B. Keller spoke on "Nothing," but it was something!

December 14, 1916, Mr. Arthur J. Schlichter, spoke on "To Laugh."

The application of Miss Blanche O. Creutz and others to form Auxiliary No. 372 of the Southeastern Pennsylvania

Chapter of the American Red Cross, was reported as approved by the local Director of the Red Cross.

* * * * *

Under "Pastor's Notes" in the Church Calendar for March, 1917, appeared a letter addressed to the church from George Dilling Kuns, from which the following is quoted:

"On September 1st of the present year we will have completed three years of service in the pastorate of this church.

"After long and earnest consideration it seems best to us to sever our present relationship as pastor and people at the close of the church year, September 1st."

March 27, 1917, the pastor made a statement explaining his letter to the congregation.

A resolution from the Official Board was read in substance as follows:

"As Bro. Geo. D. Kuns, on the 4th of March, announced to the congregation his intention to cease his pastorate September 1st, 1917, we accept his resignation and move that a committee of three be appointed to seek a suitable pastor to take his place."

The vote resulted in 105 opposed and 30 in favor.

A messenger was despatched to notify the pastor of the result, but he declined to appear to make any further statement.

April 23, 1917, J. M. Fogelsanger read a statement emphatically denying certain reports that Ross D. Murphy was seeking the pastorate here.

The church by a majority vote vindicated the pastor from any part in circulating a certain petition signed by a number of the members.

July 23, 1917, J. M. Fogelsanger presented a detailed statement explaining reasons for writing the letter regarding the pastorate situation which was read at April council.

The following motion was offered:

"That the pastor remain until September next and make every effort at his command to unite and reconcile the opposing

elements in the church—that a week of prayer be called for this purpose;

“That those who have reflected on the work of the official board, the board of trustees, or any individual of them without regard to facts shall be given opportunity to acknowledge their error before the church;

“The voice of the church to be taken in September on the pastoral situation and if the criticisms and dissensions as now expressed, are not markedly decreased the pastor shall carry out his determination to resign, and the church shall grant him three months pay;

“The church shall amend the constitution so as to provide for the election of a pastor yearly to avoid a recurrence of this situation.”

After a lengthy debate, no decision was reached.

It was moved and adopted that our Presiding Elder be vested with authority to call in adjoining Elders, if he sees fit, in an attempt to adjust our differences.

At the church meeting April 22, 1918, the following letter was accepted by a vote of 77 to 17:

“I herewith tender my resignation as pastor of the church to take effect immediately provided the church advance our salary for the remainder of the church year, until September 1, and grant us the privilege of the parsonage until that time.

Faternally,

George Dilling Kuns.”

GEORGE DILLING KUNS

George Dilling Kuns was born at Cerro Gordo, Ill., February 1, 1877, where he spent his childhood days on a farm. In 1888 he moved with his parents and five sisters to McPherson, Kansas, in order that the children might receive training in a Brethren College.

He received his A.B. degree from there in 1902, and in 1904 his A.B. from Kansas State University, at Lawrence; and in the same year McPherson conferred upon him the degree of M.A.

At the age of sixteen he united with the Church at McPherson, and was called to the first and second degree of the ministry in 1897. He was ordained to the eldership in 1920 while pastor of the Geiger Memorial Church—Elders M. C. Swigart and Henry K. Garman, officiating.

He spent four years in the Divinity School of the University of Chicago, and graduated from there in 1907 with the degree of B.D.

He was the son of John Leslie and Maria Ann Dilling Kuns. His father attended Wabash College as a young man, and his mother took a Bible course and graduated at McPherson College when she was in her sixties.

On Christmas Day 1902 he was united in marriage with Elizabeth Mae Wieand, born near Wooster, Ohio; converted and baptized at thirteen at the Beech Grove Church of the Brethren. The rite was administered in a flowing stream in January, the ice having to be cut away for the purpose. She graduated in 1899 from McPherson College in the same Academic Course with her husband, and the following year in a Normal College Course. She had a three years' course in elocution, and taught school in Kansas for three years before their marriage.

Their children are three: Margaret, Leland, and John David.

Marriages performed during the pastorate of George Dilling Kuns:

March	31, 1915—Edward Bumm and Matilda H. Weiss.
June	16, 1915—Samuel S. Wagoner and Viola Beesley.
June	18, 1915—Harold G. Rosengren and Helen Eckhardt.
June	19, 1915—D. Reiff and Lettie MacElwee.
October	16, 1915—Claude Anderson and Louisa R. Schick.
October	20, 1915—George Gaulton and Myrtle Gregg.
November	18, 1915—Benjamin B. Tyler and Helen G. Replogle.
November	24, 1915—William Weiss and Mae Murphy.

November 25, 1915—Stephen J. Carrol, Jr., and Nellie M. Ramsey.

January 29, 1916—Martin Grove Brumbaugh and Flora Belle Parks.

June 28, 1916—Paul Eckhardt and Margaret Rettig.

October 18, 1916—Norman L. Mowrer and Anna M. Cramer.

1916—Lawrence Connor and Elva Clouden.

* * * * *

Brethren Fogelsanger, Book, and Foster, were chosen by ballot a committee to secure candidates for pastor.

November 4, 1918, Elders C. F. McKee, G. K. Walker, and L. R. Holsinger, Committee of Visiting Elders, made the following statement of findings:

"Of the 59 members who appeared before the committee, 52 stated they had no grievances.

Three members have grievances against a certain member, which it is believed can be adjusted privately.

Three other members felt there was undue treatment towards certain pastors serving this church."

Recommendations:

1—That those who have grievances proceed as Matthew 18.

2—That all co-operate and stand by the pastor.

3—That all respect that office whoever be called.

4—That some action be taken relative to full unity towards church activities.

November 4, 1918, the church approved the recommendations of the Official Board and the Trustees covering an arrangement with C. C. Ellis to occupy the pulpit for the present, but not beyond February 1919, pending the election of a new pastor.

January 6, 1919, C. C. Ellis reported through the pastoral committee his definite decision not to engage in pastoral work, but expressed willingness to extend the present arrangement another month until a new pastor is secured. By a rising vote the church called Bro. Ellis to serve as pastor for one year.

January 27, 1919, in view of the call of the church, C. C. Ellis reported through the committee that he might reconsider his decision if the church would arrange for an assistant in charge of visitation and church functions and organization work, and provide for the Sunday morning service every other Sunday.

February 24, 1919, the church accepted Bro. Ellis's proposition as outlined in the minutes of January 27.

April 28, 1919, the church unanimously accepted Bro. H. Stover Kulp as Assistant Pastor.

January 2, 1920, Dr. Francis H. Green, lectured on the "Sunny Side of Life."

February 6, 1920, Dr. A. B. Van Ormer, lectured on "Life Dreams."

March 9, 1920, Dr. C. C. Ellis, "Dollars and Dunces."

April 16, 1920, Dr. M. G. Brumbaugh, "After War Problems."

April 26, 1920, Elder T. T. Myers, former pastor, was invited to conduct Bible Institute beginning June 4th, in accordance with Juniata College offer.

October 19, 1920, arrangements were made for dedicating the new room in the basement.

October 24-27, District Sunday School and Ministerial convention.

October 25, 1920, arrangements concluded for Brother Ellis and Brother Kulp to continue for an indefinite period, meanwhile looking forward to a pastor.

January 3, 1921, it was moved that the pastor, a trustee, and a deacon or deaconess, comprise a look-out committee for available nominees for church officers.

March 18, 1921, Dr. C. C. Ellis lectured on "The Biggest Word in the Dictionary."

April 25, 1921, a resolution was adopted tendering appreciation to retiring pastor C. C. Ellis, who volunteered temporary service and has been with us almost three years

at great sacrifice to his family and the Master's calls elsewhere. H. Stover Kulp was elected pastor.

October 2, 1921, the Rally Day address was given by former pastor Chas. A. Bame.

December 8, 1921, Dr. Francis H. Green lectured on the "Four Verbs."

July 13, 1922, Rev. Howard Bent of the Philadelphia Bible School delivered an address.

October 8, 1922, Maynard Cassidy, senior in Princeton Theological Seminary, preached in the morning.

October 9, 1922, Mrs. M. C. Swigart, of the Mother Church at Germantown, addressed the church under the auspices of the Ladies Aid Society. Her subject was on the work in Greene County, Va.

October 22, 1922, Dr. Galen Royer, of Huntingdon, preached in the morning, and Dr. O. P. Hoover in the evening.

October 23, 1922, to the Members of the First Church:

"Christian Love and Greetings—

"It is with mingled feelings of joy and sorrow that I tender my resignation as your Pastor to take effect Nov. 1. It is with sorrow because it means the breaking of ties that have become dear to us and the laying down of work which your co-operation has made pleasant and joyous.

"Yet we are glad that God has opened up for us the way of service into Africa and ask for your prayers as we take up our task in that land. Yours are rich opportunities for service. May God bless you as you labor for Him.

Sincerely your Brother, H. Stover Kulp."

Suitable resolutions of testimony and appreciation were engrossed and presented to the retiring pastor and Sister Kulp.

December 17, 1922, B. F. Waltz, of Altoona, preached morning and evening.

December 31, 1922, J. S. Noffsinger, of Columbia University, preached at both services.

January 8, 1923, the Official Board presented the following recommendation:

"The Board of Deacons realizing the need of a visitor in the church at this time, recommend sister Bessie Weiss for visiting both the members of the church and delinquent scholars in the Sunday School.

"The church by motion seconded decided to elect Sister Weiss as Church Visitor under supervision of the Official Board of deacons and deaconesses, who shall arrange for the amount of her compensation."

January 23, 1923, the Pastoral Committee appointed by the Presiding Elder, Ross D. Murphy, was composed of John M. Fogelsanger, Wm. I. Book, Frank Foster, Mrs. Wm. H. B. Schnell, W. C. Rosenberger, and H. C. Alderfer.

April 23, 1923, it was decided to elect a pastor tonight. Letters were read from Brethren Forney, Noffsinger, Murphy, and F. F. Holsopple. After the third ballot no candidate had received the necessary two-thirds vote, and the election was deferred. (As Brother Murphy presided, and was also one of the candidates, it might have been wise had the church requested either Elder M. C. Swigart or Elder H. K. Garman, who were present, to take the chair as Moderator of the meeting.)

John M. Fogelsanger then resigned from the pastoral committee, followed by others. The entire committee was relieved, and the Official Board and the Board of Trustees were empowered to supply the pulpit until the next meeting.

May 14, 1923, M. C. Swigart presiding, Henry K. Garman present. Letters from Brethren Murphy and Forney were read, and five ballots were cast for these two candidates, but neither received a two-thirds vote necessary to election.

July 23, 1923, Jacob L. Markley, Secretary of the Official Board, read a letter from Rev. D. R. Murray of Union City, Indiana, giving his terms; and also a letter from Rev. G. L. Wine, of Mt. Morris—applicants for the pastorate. The Board was instructed to wire Bro. Murray that we were

not in a position tonight to act, and referred the letter of Bro. Wine back to the Official Board for further action.

October 22, 1923, the Pastoral Committee reported engaging our Elder Ross D. Murphy to take charge of the pastoral work until February 1, 1924, his brother Miles to assist him as he sees fit.

December 7, 1923, a meeting was held in the lecture room to meet the students and other out of the city friends spending the winter in Philadelphia.

December 13, 1923, Rev. Forest E. Dager, Pastor of the Episcopal Church of the Resurrection, delivered his lecture on "Rags and Old Iron" under the auspices of Miss Trumbauer's Sunday School class.

January 26, 1924, M. G. Brumbaugh preached.

January 28, 1924, the Official Board and Board of Trustees, acting as the Pastoral Committee, recommended that the services of Ross D. Murphy be continued under the present arrangement until September 1, 1924, designating him pastor, and extending him a call as pastor for one year from that date. This was approved by a vote of 52 to 7.

February 16, 1924, C. C. Ellis occupied the pulpit.

February 21, 1924, M. C. Swigart delivered a lecture on his travels in Canada.

June 13, 1924, our pastor and Mrs. Murphy sailed from New York to attend the World's Sunday School Convention at Glasgow, Scotland.

November 25, 1924, Mrs. Murphy gave an illustrated lecture on Scotland and Ireland under the auspices of the Ladies Aid Society.

January 23, 1925, Mrs. Murphy delivered a lecture on London, and scenic England.

March 8, 1925, Calvert N. Ellis preached in the morning.

October 7-8, 1925, District Sunday School Convention.

October 11, 1925, a representative of the Anti-Saloon League delivered an address.

November 12, 1925, Rev. Forest E. Dager lectured on the "Funny Side of Life."

October 17, 1926, services were held for the dedication of the newly renovated church.

October 9, 1927, Home-Coming Day was observed with T. T. Myers as principal speaker morning and evening; Henry K. Garman in the afternoon.

May 20, 1928, Dr. J. M. Henry, Travelling Secretary of the General Welfare and Peace Board, delivered his lecture on Peace.

August 28, 1928, Harvest Meeting and Fellowship banquet. Dr. Forest E. Dager was the guest speaker.

September 13, 1928, the pastor conducted the religious services as broadcast by the Church Federation of Philadelphia.

October 7, 1928, Mrs. Wm. H. B. Schnell gave a report of the Annual Conference held at LaVerne, Calif., followed by Mr. Wetter who spoke of his impressions of the meeting.

October 14, 1928, Lewis Knepper, of Huntingdon, was invited to occupy the pulpit, while the pastor spoke in the Calvary Church.

November 17, 1928, was a big day at the First Church for the Young People's Organization of the District—an all-day session.

November 28, 1928, the church bulletin announced that the Shippensburg church had given Jesse Reber a call to the pastorate.

The March, 1929, bulletin reported that the pastor assisted in the installation of Brother Reber as pastor of the Shippensburg Church.

June 23, 1929, a beautiful memorial service was held in honor of Dr. T. T. Myers, former pastor. Mother Thomas wrote a poem for the occasion. Dr. Schofield, Dr. Widdowson, Rowland C. Evans, and H. C. Alderfer spoke of his life and work in the church here.

Sunday morning July 13, 1930, the Byler family, consisting of Brother and Sister Byler and their ten children, gave a splendid program.

March 23, 1931, it was recommended that our church incorporate in its endowment fund an account called "First Church of the Brethren Memorial Endowment and Annunity Fund."

April 26, 1931, a Representative of the Gideons spoke in the evening.

Easter Sunday evening Miss Bernice Gibble gave a much appreciated address on her trip to witness the Passion Play at Oberammergau.

On September 23, 1931, the church was the scene of an affair the like of which had never been known in its history. It is not unusual for a church to entertain its pastor from time to time, but it is rather unique when the procedure is reversed.

The pastor and Mrs. Murphy gave a supper to the church officers and to the officers and teachers of the Sunday School in the church dining room.

It was a delightful occasion from the standpoint of christian fellowship and a worthwhile opportunity to plan the church and Sunday School activities for the year, and discuss the problems to be confronted in carrying them out.

The pastor presented the following questionnaire which served as suitable subject matter:

1. Is our church holding her own in interest, attendance, contributions, mission spirit, Sunday School enthusiasm, friendliness and sociability, as compared with ten years ago?

2. The average Sunday School attendance to date for 1931 was 153—last year it was 166. What can we do about it? Five sound suggestions.

3. How can we better serve the needs of the community?

4. Is our summer camp of sufficient value to continue it next year? What about the moral and financial support?

5. Our current expense account is running low. What should we do about it?

6. What shall we do with the inactive church members?

7. What would you do to improve the Sunday School music, also the music on Sunday morning?

8. Would you favor an orchestra in the Sunday School?

The period after supper was profitably devoted to discussion and timely suggestions by which the activities should be notably strengthened.

January 23, 1933, D. Webster Kurtz, former pastor, preached for us.

September 20, 1934, D. Webster Kurtz spoke on the Parables of Jesus.

September 23, 1934, D. Webster Kurtz spoke at 7 p.m. on "Three Choices of Youth"; at 8 p.m. on "Christ the Supreme Artist."

May 22, 1935, Rev. Russell Taylor Smith "The Signs of the Times."

Nov. 21, 1935, Prof. Daniel H. Mahoney delivered an address.

October 21, 1938, Miss Florence Gible spoke on her trip to Palestine.

December 3, 1938, four representatives of Juniata College were with us.

February 16, 1939, the Charles Emerson Players were with us in the drama "The Wife of Pilate."

February 26, 1939, the "A. C. S." Sunday School class dedicated an Altar Table in memory of the teacher Dr. A. Curtis Schofield, who died May 3, 1938.

April 28, 1940, Dr. C. C. Ellis spoke in the morning on "Christian Education."

November 10, 1940, I. S. Hoffer preached at the evening service.

December 15, 1940, Nevin H. Zuck and Mrs. Zuck brought us messages in the evening.

January 12, 1941, W. Harold Row preached for us in the evening.

January 26, 1941, Donald Royer, of Denver, Colo., occupied the pulpit at the evening service.

February 9, 1941, John Rich, of the American Friends Service Committee, was the guest speaker at a service in charge of the young people.

April 13, 1941, Easter Pageant in the evening.

May 9, 1941, Friday evening anniversary social.

May 11, 1941, Fiftieth Anniversary of the Church and Sunday School at the present site, and the 128th of the organization of the congregation. H. Stover Kulp, former pastor, on furlough from the African mission field, delivered the evening sermon.

October 12, 1941, Theodore Hallman, magazine illustrator, brought a message with crayon. Mrs. Hallman recited suitable poems.

World War II—President Roosevelt set apart January 1, 1942, as a day of prayer. Testaments to the number of 1,250,000 were ordered distributed among the armed forces, and an invitation was extended by the President of the United States to read them freely.

February 2, 1942, a Lieutenant of the Salvation Army addressed the officers and teachers of the Sunday School at a supper service in the church.

February 20, 1942, was designated as the World Wide day of prayer sponsored by a group of women throughout the nation who are interested in the benefits derived from prayer.

March 1, 1942, Prof. H. H. Nye, of Juniata College, was the morning speaker.

March 15, 1942, H. B. Burritt (blind) was the guest superintendent of the Sunday School for the day. He read the Scripture from the Braille, announced the hymns, and offered the prayer.

The Juniata College Alumni banquet was held in the Sunday School room of the church March 1, 1919, February 14, 1920, February 19, 1921, February 18, 1922, March 12, 1932, and March 8, 1941.

CHARLES CALVERT ELLIS

C. C. Ellis was born in Washington, D. C., July 21, 1874.

He united with the Church of the Brethren April 17, 1887. James Quinlin's Bible School in Baltimore, where Dr. Ellis's family had moved, contributed its measure of influence to this step.

He entered Juniata College in 1888. His consistency as a close student through the years won for him the following distinctions:

Degrees from Juniata College: B.E. 1890, M.E. 1892, A.B. 1898; Illinois Wesleyan, A.M. 1903, Ph.D. 1904; University of Pennsylvania, Ph.D. 1907; Temple University, B.D. 1920. He was also a student at Princeton Seminary, 1919-20; Harvard University, summer of 1922; and Columbia University.

He was called to the ministry by the Huntingdon church November 10, 1894, and ordained to the eldership September 10, 1919.

At the inauguration of Dr. M. G. Brumbaugh, as President, at Huntingdon January 29, 1925, Juniata College conferred upon Dr. Ellis the honorary degree of Doctor of Divinity.

Bridgewater College conferred upon him the honorary degree of LL.D., April 4, 1941.

He has won a wide reputation as a writer and contributor to religious publications. As a speaker on the lecture platform, and in the pulpit, he is constantly adding to his already far-reaching influence at religious conferences and educational conventions over a wide field.

He served the Philadelphia church as an associate pastor from September 1, 1899, to July 1, 1900; as pulpit supply from November 17, 1918, to April 28, 1919, when he assumed the full pastorate, serving until July 1, 1921.

He was reading clerk of Annual Conference in 1934, and Moderator in 1935. He also served as President of the

General Education Board of the Church of the Brethren from 1931 to 1941.

On Christmas Day, 1902, he was united in marriage with Emma Nice, of Perkiomenville, Pa. Their children are two: Calvert N. and John D. The former occupies the Chair of New Testament Literature and Exegesis, Juniata College; the latter is engaged in pastoral work. Both are ministers in the Church of the Brethren.

The major portion of the busy life of Dr. Ellis has been devoted to Juniata College, where he was a member of the faculty for years, leading to the vice-presidency, acting president, and finally to the full responsibility of the presidency October 30, 1930, made vacant by the passing of our beloved Dr. M. G. Brumbaugh.

At the College dinner June 5th, as a part of the program of the recent Annual Conference, Dr. Ellis was the recipient of an honorarium for forty-one years service in teaching and college administration. As this Conference was drawing to a close (McPherson, Kansas, June 2-6, 1943) it was announced from the pulpit that Dr. Ellis was chosen Moderator for 1944.

As this goes to press (June, 1943) we learn that Dr. Ellis has resigned the presidency of Juniata College. He hopes to devote his time to preaching, lecturing, and writing; and especially in redeeming the time in much reading which strenuous duties in recent years have crowded out of his program.

His son, Dr. Calvert N. Ellis, has been chosen to the vacancy thus created.

Dr. Charles C. Ellis, under date of November 23, 1931, reports from his records, the following marriages while pastor here:

June	18, 1919—William C. Schick to Chrissie M. Eggert.
June	28, 1919—Ernest D. Lamborn and Alice B. Moore.
November	4, 1920—Dr. Allen G. Beckley and Gladys Cassel.

Wedding ceremonies performed by Pastor H. Stover Kulp:

February 16 1920—George L. Cassel and Marian M. Moore.
September 5, 1920—Arthur Rogers and Roberta K. Nixon.
March 7, 1921—Louis G. Stahl and Mary Grace Knerr.
March 24, 1921—Herbert G. Moyer and Helen M. Roberts.
September 29, 1921—Joseph Lerch and Mrs. Amelia Bockius.
November 23, 1921—Raymond B. Weber and Ella Creutz.
June 24, 1922—Norbert Ruggles and Edith Markley.

H. STOVER KULP

H. Stover Kulp was born near Pottstown, Pa., September 29, 1894. He was reared on a farm; graduated from the East Coventry High School in 1909; West Chester State Normal School in 1912; and taught three years in the Carter Junior Republic, a school in character building and citizenship for wayward boys. He attended Juniata College 1915-18, where he received his A.B. degree; and the University of Pennsylvania where he was awarded his A.M. degree in 1920. He also spent about one year in the Philadelphia School of the Bible.

He united with the Church of the Brethren in the Coventry congregation, November 29, 1906; and was called to the ministry there on May 14, 1915.

He was the first pastor of the New Enterprise church.

He became Assistant Pastor of the First Church at Philadelphia, April 28, 1919, serving in that capacity until July 1, 1921, when he assumed the full pastorate. He was advanced to the eldership here on May 24, 1922. (See Missionary Activities.)

RUTH ROYER KULP

Ruth was the fourth child of Brother and Sister Galen B. Royer, now of Huntingdon, Pa. She was born at Mt. Morris, Ill., January 10, 1896, and moved with her parents to Elgin in 1899, where she graduated from the High School

in 1914. Before she was ten, Ruth confessed Christ as her Savior, by uniting with the Church of the Brethren and was baptized by her father.

Her first year in college was at Wheaton, Ill. Later she attended Juniata College. She and Brother Kulp were classmates there, graduating together in 1918 with the degree of A.B.

During a series of her father's sermons she determined to become a missionary, and she felt particularly called to go to Africa from the beginning. Her husband also felt the call to go to Africa. The way, however, did not open immediately and Stover brought his bride to Philadelphia, where he served as pastor of the First Church. She helped her husband greatly, engaging actively in all phases of church and Sunday School work. She was a favorite with the young, yet she could adapt herself to the older ones as well. "She was truly an exponent," as some one said, "of the four-fold life, being physically athletic, mentally alert, spiritually devout, and socially expert."

She supplemented a post-graduate year at Juniata in preparation for medical work, with a year at the University of Pennsylvania; and taught one year in the Georgetown, Delaware, High School.

In June, 1924, her immediate family in America, and her church home in Philadelphia, as well as the entire Brotherhood, were shocked over the sad news by cablegram announcing her death on the 15th.

The First Church held Memorial Services, Sunday, June 29th. A fine tribute was shown by the many in attendance. Sister Esther Swigart, a classmate of Ruth's spoke in an impressive manner of her deeply religious life. Dr. C. C. Ellis, who was so closely associated with Ruth and Stover, delivered a touching eulogy on her Christian life. At the close of the service a gold cross was placed on the Christian flag by Ruth Replogle while the choir sang "Must Jesus Bear the Cross Alone."



H. STOVER KULP
African Missionary. Assistant Pastor 1919-1921. Pastor 1921-1922.



RUTH ROYER KULP
Born Jan. 10, 1896
Died June 15, 1924
African Missionary. A Challenge to the call to service.



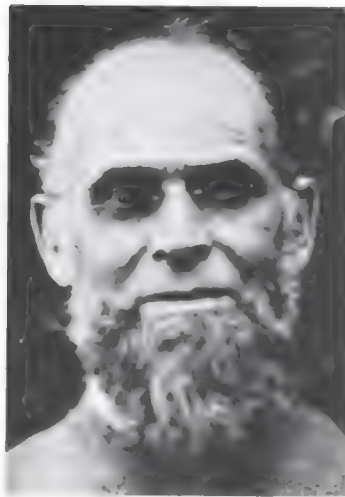
FLORENCE F. MURPHY
First Woman Preacher installed in the Ministry in the Philadelphia Congregation.



ROSS D. MURPHY
In charge of the Pastoral Work Oct. 22, 1923-Feb. 1, 1924. Pastor since Feb. 1, 1924.



JOSEPH W. CLINE
Organized the Lehigh Ave. Mission
(Geiger Memorial).



WM. F. DAVIS
Deacon
Born May 26, 1854
Died Mar. 24, 1926



SAMUEL B. and JULIA A. CROFT
Organized the Kensington Mission (Bethany), also Calvary.
Samuel B. born June 10, 1857
Julia A. born Aug. 29, 1863
Julia A. called to the Christian Ministry at Calvary September 19,
1925.

Her call to the home beyond, in the full bloom of womanhood, dutifully and affectionately about her "Father's business," in a far-off land of Christless millions, is a great mystery. But "some day we'll understand." The fact that Stover held fast, and kept faithfully on in the midst of his deep sorrow and loss, is perhaps as much a mystery. It is no less than evidence of what can be done under full surrender. These human crises call back to us from over the sea, and unless our ears are open to the message the voice is lost in the static of personal interest. God evidently takes home one of the faithful now and then to quicken the less faithful and thus gain more for the kingdom.

"Life evermore is fed by death
In earth, and sea, and sky;
That but a rose may bloom,
Something must die."

May the voice from her lonely grave challenge us to greater deeds!

* * * * *

From the church bulletin December, 1926:

"We have had no direct communication from Brother Kulp, announcing his marriage, but this week we received a communication from Mrs. Homer Burke, home on furlough from Africa with Dr. Burke:

'Brother Kulp was to have been on his way to Africa, as you know, but instead he is still in England. He is married to a fine little Scotch girl who was in North Rhodesia in the Livingston Mission for three years, and we met her while in England. She was on furlough and studying languages in the same school with Stover. She is a mighty fine girl. They will sail from Liverpool December 22nd on the Elder Dempster Lines for Africa.'

* * * * *

From January, 1927, church bulletin:

"The following announcement was received from Scotland:
'Mr. and Mrs. Philip Masterton announce the marriage of their daughter Christina to Rev. H. Stover Kulp, M.A., on

Wednesday the eighth of December, 1926, United Free Church, Cockenzie, Scotland. At home, Garkida, via Jos and Numan, Nigeria, West Africa.' "

ROSS D. MURPHY

Born near Salix, Cambria Co., Pa., September 6, 1882.

In his educational pursuits, he received the following degrees: Juniata College, Normal, 1902-06, B.E.; Juniata College, 1907-12, A.B.; University of Pennsylvania, 1917, and summer of 1921; graduate student in Psychology and Assistant in Psychology, 1922-24.

He was united in marriage with Sara Florence Fogelsanger, of Shippensburg, Pa., December 22, 1918. She united with the First Church of Philadelphia March 31, 1907. From Juniata College she received B.S.L., 1911; A.B. 1912; from the University of Pennsylvania, A.M. in 1916; Ph.D., 1917. She has held professorship in English in La Verne (Calif.) College, Cumberland Valley State Normal School, Pa., and Blue Ridge College, Md.

He united with the Church of the Brethren in the Rumel congregation, August 13, 1900. The Shade Creek church (W. Pa.) called him to the ministry, November 24, 1904. The Pipe Creek congregation (M. Md.) advanced him to the eldership November 4, 1921.

He was pastor at Roaring Spring, Pa., 1912; Sunday School Secretary for Western Pennsylvania District, 1913; Field Secretary for the General Mission Board, 1914-15; pastor at Shippensburg (S. Pa.) 1916-19; Acting President of the Blue Ridge College, Md. 1920-22; in charge of pastoral work First Church of Philadelphia from October 22, 1923, to February 1, 1924; and pastor since the latter date.

At the Commencement, June 6, 1938, Juniata College conferred on him the honorary degree of Doctor of Divinity.

In May, 1941, he was elected President of The Philadelphia Federation of Churches, and re-elected in 1942 for the ensuing year.

He was abroad for six weeks in 1913, attending the World's Sunday School Convention at Zurich, representing the Sunday Schools of Western Pennsylvania; and to the Convention in Glasgow in 1924, representing the Church of the Brethren at large.

On both these trips he made extensive tours of the Continent, Mrs. Murphy accompanying him on the second trip.

He also attended the World's S. S. Convention in Washington, D. C., in 1910; and Los Angeles in 1928.

He is presiding elder (1942) not only of the First Church, but is chosen to officiate in that capacity at Geiger Memorial and Bethany, in Philadelphia; and Brooklyn, N. Y., and Wilmington, Del.

INFANT CONSECRATIONS

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|-----------|---|
| June | 3, 1923—Children's Day. A special feature of the program was the consecration of Frank Earl, son of Mr. and Mrs. Raymond B. Weber. The pastor conducted this impressive service, the first of its kind in our church. |
| April | 12, 1925—Easter Sunday.
Minnie Christine
Daughter of Mr. and Mrs. C. W. Miller. |
| September | 27, 1925—Ruth Irene
Daughter of Mr. and Mrs. J. D. Reber. |
| February | 6, 1927—Earle Diehl, Jr.
Son of Mr. and Mrs. Earle Diehl. |
| March | 1927—Elizabeth Marie
Daughter of Mr. and Mrs. Herbert G. Moyer. |
| February | 26, 1928—Tom William
Son of Mr. and Mrs. T. W. Bull. |
| April | 8, 1928—Jane Margaret
Daughter of Mr. and Mrs. Raymond B. Weber. |
| November | 24, 1928—Richard Louis
Son of Mr. and Mrs. Louis Miller. |

- December 2, 1928—Erdman,
Pearl, and
Charles
Three children of Mr. and Mrs. Erd-
man Hoffman.
- June 9, 1929—Winifred Arleen
Daughter of Mr. and Mrs. H. P. La
Fontaine.
Barbara A.
Daughter of Mr. and Mrs. David
Jones.
Robert
Son of Mr. and Mrs. J. C. MacElroy.
- December 22, 1929—Mary Elizabeth
Daughter of Mr. and Mrs. Russell F.
Esray.
- February 23, 1930—Eleanor Blanche
Daughter of Mr. and Mrs. Raymond
B. Weber.
- April 13, 1930—Ida May
Daughter of Mr. and Mrs. J. L. Stayer.
- April 6, 1930—Robert Cameron
Son of Mr. and Mrs. John Beiler.
- April 20, 1930—Bobbie
Son of Mr. and Mrs. Youngblood.
- June 1, 1930—Earl V. Comfort
Son of Mr. and Mrs. Earl Comfort.
- October 12, 1930—Martha Laura
Daughter of Mr. and Mrs. MacElroy.
- December 21, 1930—Alice
Daughter of Mr. and Mrs. Samuel
McAllister.
- October 16, 1932—Wellington Clemens
Son of Mr. and Mrs. Lester M.
Rosenberger.
- May 14, 1933—Eleanor Antoinette
Daughter of Mr. and Mrs. H. T.
Hallman.
Ruth Naomi
Daughter of Mr. and Mrs. Earle Diehl.
- June 14, 1933—Helen Ann
Daughter of Mr. and Mrs. G. Harold
Rosengren.
- June 10, 1934—Leland Schick Clark,
Son of Mr. and Mrs. Virgil B. Clark.

- June 10, 1934—Donald G.
Son of Mr. and Mrs. Frank Wise.
- September 16, 1934—Henry Theodore
Son of Mr. and Mrs. H. T. Hallman.
- October 21, 1934—Nancy Elizabeth
Daughter of Mr. and Mrs. Lester M.
Rosenberger.
- October 27, 1935—John William, Jr.
Son of Mrs. John W. Rockenstein.
- December 1, 1935—William Robert, Jr.
Son of Mr. and Mrs. William R.
Wilson.
- September 19, 1937—Patricia Ann
Daughter of Mr. and Mrs. John B.
Buffet.
- November 7, 1937—Anna Marie
Daughter of Mr. and Mrs. Norman
Mowrer.
- June 26, 1938—Barbara Ruth
Daughter of Mr. and Mrs. Cyrus O.
Caulton
- June 4, 1939—Lois Virginia
Daughter of Mr. and Mrs. Earle Diehl.
- June 18, 1939—Alton Herbert
Son of Mr. and Mrs. Herbert A.
Stratton.
- October 22, 1939—William, Jr.
Son of Mr. and Mrs. William A.
Widmer.
- April 14, 1940—Helen, and John Jr.
Daughter and son of Mr. and Mrs.
John Herr.
- September 20, 1940—Sara May
Daughter of Mr. and Mrs. John
Volker.
- October 13, 1940—John Roy
Son of Mr. and Mrs. Earl Comfort.
Geoffrey Walker
Son of Mr. and Mrs. John William
Funk.
- April 20, 1941—Doris Deborah
Daughter of Mr. and Mrs. William R.
Wilson

- June 8, 1941—Nancy Lea
Daughter of Mr. and Mrs. Cyrus O.
Caulton
- June 20, 1941—William Joseph
Son of Mr. and Mrs. H. P.
LaFontaine.
- December 7, 1941—John Hughes
Son of Mr. and Mrs. John H.
Gottshalk, Jr.
- January 25, 1942—Jane Edna
Daughter of Mr. and Mrs. Edward A.
Heun.
- March 22, 1942—William C., Jr.
Son of Mr. and Mrs. William C.
Lawhead.
- May 3, 1942—Thomas G., Jr.
Son of Mr. and Mrs. Thomas G.
Delahunty.
- November 1, 1942—Suzanne Hummel
Daughter of Mr. and Mrs. William A.
Widmer.
- January 3, 1943—Wayne Edward
Son of Mr. and Mrs. Luverne Keim.
- March 21, 1943—Sandra Holly
Daughter of Mr. and Mrs. Enzer D.
Boerner.
- April 25, 1943—Edward James, Dorothy Mae, and James
Lawrence
Children of Mr. and Mrs. Edward H.
Haslett.
(Service Sunday afternoon in the home
of Mr. Haslett's parents.)
- May 9, 1943—John Henry
Son of Mr. and Mrs. John Wm. Funk.

Marriage ceremonies performed at Philadelphia by Ross
D. Murphy.

- August 6, 1923—Jay H. Hay and Salome S. Ginrich.
- August 14, 1923—Cyrus B. Zimmerman and Mary E.
Bollinger.
- February 1, 1924—Paul R. Martin and Amanda S. Minnich.
- May 24, 1924—Harold M. Lund and Elizabeth C.
Sherrer.

- April 11, 1925—Isaac Z. Hackman and Mary M. Steffy.
June 20, 1925—Louis M. Miller and Edith P.
Counselman.
1925—Roy H. Maurer and Josephine De Fonso.
September 5, 1925—Harry Vernon Haas and Ethel B. Barber.
1925—Charles W. Beyerle and Kathryn
Schofield.
November 7, 1925—Earle M. Diehl and Cora A. Hummel.
1926—Carroll H. May and Fannie B. Fockler.
January 23, 1926—Clifford Shoemaker and Lillian Creamer.
June 24, 1926—William G. Cole and Ruth E. Moyer.
September 18, 1926—Frederick Wetter, Sr., and Mrs. Bessie
Weiss.
September 18, 1926—Alfred C. Tierney and Mildred C.
Murray.
September 23, 1926—William Fegan and Mary R. Miller.
October 20, 1926—Thomas W. Bull and Anna M. Hughes.
November 24, 1926—George W. Boyland and Rebecca K.
Ratcliff.
December 29, 1926—Preston H. Stuckey and Catherine M.
Schrager.
June 1, 1927—Edward A. Heun and Jennie E. Dorsey.
June 11, 1927—Harry T. Rainier and Minervia R.
Hopely.
August 20, 1927—G. Edwin Shubrooks and Stella K.
Shenk.
October 1, 1927—Robert J. Broderick and Lena Macklin.
November 20, 1927—William B. Stow and Edith C. Stetser.
December 8, 1927—William Z. Porter and Mary A. Brown.
1927—Morris Clemens and Aleda V. Pfeiffer.
1927—Harry Vernon Haas and Kate W. Hays.
1927—John W. Longh and Amy E. Taylor.
April 24, 1928—Kasper Golling and Pauline Hutterer.
June 18, 1928—Thomas W. Alport and Mae M. Martin.
June 23, 1928—Jesse L. Stayer and Edith T. Oberholtzer.
February 8, 1929—Romaine Althouse and Elizabeth
Hoffman.
June 25, 1929—George T. Clemens and Charlotte E.
Park.
September 14, 1929—Stanley Z. Marter and Iva May Snyder.
April 5, 1930—Frank S. Wise and Lois M. Herr.
September 15, 1930—Theodore C. Sippel and Frances E.
Townsend.

- October 4, 1930—Melvine Weiss and Dorothy Soloman.
 October 27, 1930—Sanford W. Souders and Mrs. Julia A. Hunter.
 February 6, 1931—Carl S. Herr and Frances E. Eason.
 June 20, 1931—Clarence Victor Daub and Edna Mary Maguigan.
 July 25, 1931—Albert C. Trenkle and Kathryne N. Hemmingway.
 November 12, 1931—John A. Kline and Mary E. Eshelman.
 March 12, 1932—E. Luverne Keim and Anna M. Quenzer.
 June 3, 1932—Ivan Loos and Helen M. Beesley.
 September 19, 1932—George Anderson and Dorothy Cuscadden.
 January 28, 1933—Virgil B. Clark and Evelyn K. Schick.
 1933—Roland Cole and Miriam Dugan.
 1933—Jacob J. Knapp and Mary L. Schofield.
 September 8, 1934—Robert K. Merton and Suzanne M. Carhart.
 September 20, 1934—Philip R. Markley and Helen M. West.
 June 18, 1935—Harvey J. Hayes and E. Grace Hollinger.
 June 29, 1935—W. Mervin Fogelsanger and Mildred I. Allen.
 July 20, 1935—Mahlon Fulton, Jr. and Katherine McCoy.
 April 8, 1936—Charles S. Bohle and Margaret Street.
 January 20, 1937—Joseph Clancy and Margaret Robinson.
 July 17, 1937—Edward Haslett and Dorothy Hartzell.
 August 7, 1937—Robert J. Davidson and Anna McNeill.
 November 19, 1937—William A. Widmer and Evelyn Mae Hummel.
 November 25, 1937—Alfred A. Doran, Jr. and Esther M. Hickes.
 June 17, 1938—James H. Breitigan and Luella G. Fogelsanger.
 September 3, 1938—William G. Lindsey and Lillian Mae Reeves.
 October 15, 1938—John H. Gottshalk, Jr. and Ruth P. Hughes.
 November 15, 1938—Lynwood Brown and Nellie Rodgers.
 November 19, 1938—Murray H. Roach and Mary K. Pitzer.
 January 23, 1939—Harold Trout and Rose Ward.

- March 11, 1939—Sylvester Sievers and Margaret Burns Bidwell.
- June 17, 1939—Leo C. R. Sheppard and Leona L. Bryne.
- October 21, 1939—Roy L. Bridge and Elizabeth Anderson.
- June 15, 1940—Henry F. Kulp and Irma E. Duff.
- August 11, 1940—Kenneth Wray Conners and Christine Rosenberger.
- August 24, 1940—John E. Underwood, Jr. and Dorothy E. Larkey.
- August 24, 1940—John Frederick Kricher and Florence Mildred Ackerman.
- August 31, 1940—William Clair Lawhead and Bertha Marjorie Taylor.
- April 30, 1941—Thomas Granville Delahunty and Helen Doris Spahr.
- June 17, 1941—Charles C. Eberly, Jr. and Charlotte M. Delahunty.
- July 12, 1941—Wm. S. Freisleben and M. Loraine Clayton.
- October 18, 1941—J. Kenneth Compton and Eleanor Mae Lauer.
- April 11, 1942—Lewis S. Hunter and Anna E. Sprenkel.
- April 11, 1942—Walter H. Horner and Edith M. Crawford.
- August 12, 1942—Frank T. Sandstrom to Mary Doris Rhan.

J. HARRY HARTMANN

Born April 23, 1854. Died September 29, 1926.

It would be difficult to find among Christian men a more patient and consistent follower of his Master than J. Harry Hartmann.

He was born and reared in the Lutheran faith with his brother Charles.

He joined the Brethren by baptism October 11, 1874, and at once became a member of the Bible class taught by Harrison Walton. He had joined with others in the Sabbath School to do local missionary work, and as additional classes were formed, he was appointed to teach.

He relinquished membership with a number of others and associated himself with the Northern Church (Dover Hall) March 8, 1888, where he was called to the deaconship.

He returned to the First Church by letter April 6, 1896, and was accepted as a deacon.

Despite his age of nearly 73, and his physical infirmities in latter years, he was one of our most active advisers, faithful to the last, and always ready with mature counsel and willing help.

His Will disclosed the fact that he wanted the Poor Fund remembered after he was gone, having it very much at heart during life. He left the Fund better off by almost twelve hundred dollars!

ISAAC NEWTON BUCKWALTER

Born March 17, 1850. Died January 25, 1921.

Isaac Newton Buckwalter joined the First Church April 29, 1894.

October 7, 1895, he willingly and efficiently took over the duties of Charles C. Hartmann, Jr., Church Treasurer, who was failing in health; and assumed full responsibility in that office April 6, 1896. This position he held until succeeded by Frank N. Johnson, April 1, 1907.

He was elected a trustee September 10, 1895.

On June 11, 1896, he married Lydia Krupp, widow of Daniel Krupp.

He was called to the deaconship April 5, 1897.

A letter was granted them July 6, 1908. They moved to Fox Chase, and placed their membership with the German-town Church. They returned to the First Church January 22, 1917.

Isaac N. Buckwalter was an able business man, for many years with the wholesale clothing firm of Derr, Haney & Co. He was well liked in the community. He was deeply religious and devoted to the church, at the same time seeing

the wisdom of more business in religion. He liked to see things done right. He was not noted for much talking—a virtue in itself. He worked in a quiet way, and accomplished things. When he spoke, he said something; and his opinions were well-founded and seriously considered. Through him others were led to realize a greater degree of responsibility of membership on the Board of Trustees, and perhaps for that reason were moved to become more active. He not only expressed the burden of his theme in frequent conversations, but he also put it in writing.

The following is quoted from a letter by him under date of August 26, 1907, as a member of the board was about to close his first year as a trustee:

"I desire to meet you as Secretary of the Board of Trustees, A. Curtis Schofield, Chairman of the Finance Committee, and F. L. Johnson, Treasurer of the church, at an informal meeting to discuss a few questions relative to our duties as trustees, to devise plans by which to correct some careless or indifferent business methods that are of vital importance and for which we all as a body of trustees are morally and legally responsible. Although the matter does not present itself as alarming yet it might become so if we do not zealously guard the indifference that we seem to be lapsing into. My reasons for wanting to see you three especially is first because of your official positions; second, because of your reliability and stability, coupled with experience along financial lines; and lastly, that I desire counsel and advice each of the other."

Good, plain, strong language that, is it not; and it bore fruit. It pays to write, granting a subject, and care in handling it.

This letter was the key that opened the door that led to the extensive energizing and stabilizing that steadily followed. The meeting for counsel, which he so much desired, took place, and things happened! After going beneath the surface, which in itself was not alarming, the depth of investigation disclosed matters that seemed to require prompt

action. It took not only whole-hearted interest to proceed, but much labor and patience over a number of years to finally bring about a satisfactory degree of order and system.

LYDIA KRUPP BUCKWALTER

Born November 17, 1857. Died November 20, 1928.

Lydia Krupp Buckwalter, nee Moyer, was received by certificate January 13, 1882.

She was an active woman in many branches of church work.

Her talent and training contributed greatly to worship in sacred music, and this opportunity for service helped to attract the young people through the years of her untiring energy.

For a long time she had charge of the singing in the Sunday School, and also served as a teacher. She took early lead in organizing and conducting an efficient choir which rendered the regular and special music in the church.

Her residence on Camac St., near the church, was for years a welcome retreat to many a visiting member, strange in the city; and especially young men, with a view to locating permanently, found a cordial reception in her home until other plans matured.

On June 11, 1896, she married Isaac Newton Buckwalter.

Some time after the death of her second husband, she made her home at Neffsville.

JAMES A. HARLEY

Born July 2, 1854. Died December 16, 1927.

James A. Harley passed away unexpectedly. He attended church services the Sunday before, apparently in usual health. He was the son of Jacob and Sarah (Stover) Harley, born in Montgomery County. He was united in marriage with Kate Landis May 10, 1876, at Collegeville.

He later moved to Philadelphia and became affiliated with the church at Marshall Street, and was baptized February 19, 1882.

He was called to the office of deacon April 6, 1903, and served as president of the board a number of years until February 13, 1918. He was familiarly known as "Deacon Harley." He was a member of the board of trustees from January 30, 1885 until January 27, 1919.

He took a great interest in church work, willingly and cheerfully consenting to do anything he was asked to do, and was therefore often sought.

He was for many years a member of the old firm of Kennedy, Willing & Co., saddlers, Arch St. near 5th.

He always brought a ray of sunshine and good humor. He served on many important committees; was favorably known throughout the country among his business associates, and highly esteemed by his many friends.

His widow, Kate Landis Harley, survived him ten years, passing away October 21, 1933, at the age of 87.

* * * * *

On January 8, 1928, memorial services were held for five deacons and one deaconess who passed away during the two years preceding: James A. Harley, J. Harry Hartmann, William F. Davis, Jacob L. Markley, Wellington C. Rosenberger, and Mrs. William S. Groff.

GEORGE WASHINGTON MORRISON

Born February 6, 1866, at Peach Bottom, on the border line of Pennsylvania and Maryland; died in Philadelphia May 20, 1920.

He was the son of Hannah and Ambrose Morrison. The family moved to Strafford, Pa., where the boy grew up on the farm, meanwhile attending the Old Eagle School. At seventeen he came to Philadelphia and entered upon an electrical machinist apprenticeship, and followed the trade

through life, supplementing his day work with evening courses at Central High School, Spring Garden Institute, Drexel Institute, and the Scranton Correspondence Schools.

At twenty-one he joined the Southwark Presbyterian Church.

June 11, 1889, he was united in marriage with Lidie F. Robertson. The ceremony was performed by her pastor, Rev. George K. Morris, of St. Paul's M. E. Church, of which she was a member. Their new up-town home presented the problem of finding a new church home. The pastor of the First Church, T. T. Myers, and his friend and brother, the waiting missionary, Wilbur B. Stover, were canvassing the neighborhood for recruits. Grandmother Morrison had difficulty in hearing and she liked to attend "that little church" as she called it, because a gentleman always took her up front where she could hear at least part of the sermon. That gentleman was Adie H. Ressler. Thus the entire family became endeared to "that little church." "Behold, how great a matter a little fire kindleth!"

He was faithful in many activities. He served as trustee from November 4, 1908 until January 24, 1916. His unfailing willingness resulted in exceptional service to the Infant and Primary Departments of the Sunday School; and invariably took the lead for many years in decorating and preparing the church auditorium and Sunday School room for special occasions.

LIDIE F. MORRISON

Born in Philadelphia December 11, 1865, daughter of Horatio W. and Mary C. Robertson.

The father, mother, and only child, Anna C., accepted membership in the First Church, and were baptized March 5, 1903. The combined devotion to duty of these three in the Infant and Primary Departments of the Sunday School, out-reaches in point of years and variety of service, any other family in the history of the church.

Sister Morrison was a willing helper to Mother Thomas for some years before uniting with the church, and her faithfulness to "her children" never ceased until her passing away. Save for one year, she had the entire responsibility as Superintendent from December 1922. Her daughter Anna began her work with the children when she herself was a child. Rather than promote her to the "Main School," when the time came, Mother Thomas kept Anna to assist with the younger children. This was before the Beginners' Department was organized December 10, 1905. She now heads the department made vacant by the going of her mother.

Mrs. Morrison was a sympathetic woman, and led a busy life, oft times when her physical strength was much impaired. She was closely associated with Sister Geiger, and no doubt caught much of the spirit of this benefactress. She did not have abundance in material things, but she used well what she had, and many a dollar of Sister Geiger's found its way through her hands in ministering to the needy whom she visited and served so willingly. She also rendered efficient service on the Board of Managers of the Home for the Aged since 1911 and was Chairlady of the House Management Committee most of that time until she went away September 9, 1941. Anna is now carrying on the work there too, which her mother had so much at heart. (This is not a Home of the Brethren.)

JACOB LANDIS MARKLEY

Born August 11, 1870. Died February 17, 1926.

Jacob Landis Markley passed away very suddenly of heart trouble while on duty at his office desk in the city. Memorial services were held February 28, 1926.

He was received into membership of the church by letter May 22, 1898. He was one of the most active members of the church, filling many positions of trust; serving on num-

erous committees; and as a trustee from January 26, 1914, to January 28, 1918. He was called to the office of deacon January 9, 1912, and installed February 28, 1912, and was Secretary of the Board at the time of his death.

He was elected church treasurer January 25, 1926, less than a month before his death. He willingly assumed this additional burden in view of the continued illness of the then treasurer, Wellington C. Rosenberger.

He was also a faithful member of the choir for several years. While he lived a long distance from the church (Cheltenham), he could always be depended upon to make a quorum in the meetings of the deacons and of the Sunday School board. He never shirked any duty, and often rendered more than reasonable service. His was a splendid record.

WILLIAM F. DAVIS

Born May 26, 1854. Died March 24, 1926.

William F. Davis was baptized in the Skippack Creek in 1879, and was received by certificate in the Philadelphia Church November 7, 1886.

In 1891 he affiliated with what was then known as the Northern Church, worshipping at Dover Hall, where the plain Brethren had opened a separate place of meeting. He returned to the First Church by certificate October 4, 1897; elected to the deaconship October 18, 1906, and served faithfully in that capacity.

He was conservative, and loved the doctrines and the plain dress of the Brethren.

He was reserved by nature, constant in the faith, and wise in counsel. He lived a generous and noble life, always caring for others and laboring for the church and Brotherhood. He had strong and definite convictions, and had the courage to practice them, even if he stood alone which he often did.

He served the church at District and Annual Conferences, and on many important committees, where he was always ready to assist, but never to compromise his high ideals.

MARTIN GROVE BRUMBAUGH

M. G. Brumbaugh presented his certificate of membership to the church in Philadelphia May 5, 1912, and remained identified with the congregation until the time of his death. He was never pastor of the church, nor a member of any official board, but he occupied the pulpit on many occasions, and was frequently outstanding in an advisory capacity.

He was the third of five children of the family of George Boyer and Martha (nee Peightal) Brumbaugh, members of the Church of the Brethren. He was born on a farm near Grafton, Huntingdon Co., Pa., April 14, 1862. Early in life he chose the profession of teacher and prepared as follows:

Juniata College, B.E., 1881; M.E., 1883; B.S., 1885; M.S., 1887; University of Pennsylvania, A.M., 1894; Ph.D., 1895. Besides, he received honorary degrees as follows: LL.D., Mt. Morris College, Ill., 1901; Franklin and Marshall, Pa., 1902; Pennsylvania, 1911; Pittsburgh, 1916; Maine, 1919; Litt.D., Lafayette, 1915; L.H.D., Susquehanna, 1917.

He served as Superintendent of Schools, Huntingdon County, 1884-90; president of Juniata College, 1895-06; Superintendent of Schools in Philadelphia, 1906-15; State Conductor of Teachers' Institute in Louisiana, 1886-91; first commissioner of education, Porto Rico, 1900-02; professor of pedagogy, University of Pennsylvania, 1895-1900 and 1902-06; Governor of Pennsylvania, January, 1915, to 1919. In addition he was a member of a number of historical societies and the author of the following:

History of the Brethren, Juniata Bible Lectures, Standard Readers (five vols.), The Making of a Teacher, Life

and Works of Christopher Dock, Story of Roosevelt, Editor of Lippincott Educational Series, Member of Pennsylvania State Board of Education.

He was united in marriage, in 1884, with Annie, daughter of Edwin Konigmacher, of Ephrata, Pa., and to them were born one son and one daughter. His wife died in June, 1914. His second marriage was with Flora, daughter of George Parks.

While attending Brethren's Normal in Huntingdon, on the evening of the day (May 11, 1879) that Jacob M. Zuck died, he was received into the Church of the Brethren by baptism, administered by Henry B. Brumbaugh. The Huntingdon congregation called him to the ministry, November 14, 1891, and advanced him to the second degree in 1893, James A. Sell officiating. He was a member of the Conference committee that planned and carried out the Memorial Exercises of the Bicentennial of the Church in 1908; was called upon a number of times to address the General Conference and was always greeted with overflowing audiences. Perhaps his largest service to the church was his History of the Brethren, often quoted and highly prized by the church, and his articles which appeared in the Gospel Messenger.

After his service as Governor he gave his time to the platform, delivering educational and historical addresses to interested audiences.

On commencement day, 1924, the trustees of Juniata College announced that he had unanimously been elected President of the College. President I. Harvey Brumbaugh had voluntarily resigned in his favor. He not only accepted the invitation of his Alma Mater, but with his wealth of experience and the deep set religious ideals set in his soul by Juniata, he took charge of his new duties, December 1, 1924. The inaugural on January 29, 1925, with its large concourse of his friends, also friends of Juniata, was a splendid token

of the esteem with which he was received back into the Juniata family.

He died suddenly March 14, 1930, at Pinehurst, S. C., where he had gone for a brief rest and recreation.

SALLIE BRIGHT SCHNELL

The following is quoted in part from the pen of her daughter, Sadie I. Schnell—taken from the Messenger of June 18, 1938:

Sister Sallie Bright Schnell was born February 3, 1865, in Bethlehem, Pa., and passed on to glory January 5, 1938.

At a very early age she accepted the Lord as her personal Savior and lived a consistent Christian life until the end.

When she was very young many ministers visited the home to discuss spiritual things. At such times she would slip into a corner somewhere and drink in all they said, as it was meat and drink to her.

June 13, 1885, she married William H. B. Schnell of Philadelphia, and came to the city to make her home. To this union were born four children, Alvin W., who passed on to be with the Lord at the age of 33, William who died at five months, Mrs. Edward J. Schwass of the Ambler Church of the Brethren, and the writer at home in Philadelphia.

She was a devoted wife and mother. But her whole burden and concern were to see her children safe in the fold. The Lord appeared and assured her she would have her wish. He saved not only her children but also her husband for whom she prayed twenty-five years. God truly hears and answers the prayers of a burdened mother's heart. What a comfort her testimony of faith was to many burdened souls.

She had great faith in anointing for the healing of the body according to James 5: 13-16. Her witness and testimony has helped many to look to the Lord for deliverance and comfort in time of need. She did much visiting among the sick and shut-ins, also in the hospitals.

The Lord laid it upon her heart to start a Week Day Bible School each Wednesday afternoon from 4 to 5. She asked me to help her and after praying about it I consented. Five children came out the first week. Through much prayer God has wonderfully blessed his work. The year before her death the average attendance was 100 with eleven classes. It is a community work for all children, Jew, Catholic, and Protestant. Many souls have been saved and strengthened in the faith.

Her whole life and joy was in serving the Master and she has been used of him in many fields. She was always contending for the faith once delivered unto the saints. She lived a deep spiritual life separated from the world and filled with the Holy Spirit. Her heart ached to see the church which she loved so much getting so modern.

She missed very few annual and district meetings.

For many years she was a trustee of the Neffsville Orphanage, and correspondent to the Gospel Messenger for the First Church. She took into her home and mothered Helen Myers from the Neffsville Orphanage until she became the wife of William D. Tomlin.

William H. B. Schnell followed his wife just nine months later: October 5, 1938. He was born in Philadelphia March 28, 1862, and spent his entire life in the city. He joined the First Church February 19, 1911; elected deacon January 9, 1922; Church Solicitor May 12, 1915, and Assistant Treasurer September 1, 1935.

ELDER JACOB A. BRICKER

The following, in part, is by the pastor Ross D. Murphy, appearing in the *Messenger* June 4, 1938:

Elder Jacob A. Bricker was born in Franklin County, Pa., October 18, 1855, and passed to the world beyond in Philadelphia, Dec. 31, 1937, at the age of 82. Until a few weeks before his death he followed his daily tasks as carpenter for six days of the week and the other day found him



EVA MYER GROFF
The Friend of the Little Ones
Born Jan. 24, 1872
Died June 17, 1926



W. C. ROSENBERGER
Sunday School Superintendent, Trustee and Deacon.
Born Apr. 18, 1877
Died Jan. 10, 1927



GEO. W. MORRISON
Trustee
Born Feb. 6, 1866
Died May 20, 1920



LIDIE F. MORRISON
Upon her fell the mantle of "Mother" Thomas.
Born Dec. 11, 1865
Died Sep. 9, 1941



A. C. ALDERFER
Trustee and Sunday School Teacher
Born Apr. 23, 1881
Died Sep. 20, 1932



JOHN M. FOGELSANGER
Trustee
Born Sep. 29, 1871
Died Mar. 12, 1936



HIRAM S. DELP
Trustee
Born Feb. 18, 1873
Died Apr. 28, 1938



A. C. SCHOFIELD
Trustee and Sunday School Teacher
Born Feb. 23, 1861
Died May 3, 1938

at the church services either as a member in the congregation, or in the pulpit assisting. When not present he could be found preaching somewhere. Church going was his custom from youth.

He belonged to the old school, of whom too few remain in our midst. They were pioneers, and though without educational advantages, preached the Word with power and effectiveness, not out of books as a tale that is told, but out of the fullness of an abiding experience. They did not prepare their sermons in a pastor's study surrounded with books and commentaries of every description. They had to support the family as well as fill the appointments at the scattered preaching places. Only men of master minds and unlimited physical resources could do both. They preached the Word with power. Bro. Bricker was just this type of man for the fifty-four years in which he served in the ministry.

Just a week before his death, he and Sister Bricker celebrated their fifty-ninth wedding anniversary, of course in a quiet way because he was not so well. Sister Bricker before her marriage was Margaret Isabel Utz.

His family presented their certificates and became active members of the First Church in Philadelphia October 22, 1917, after their removal here from Baltimore, Md. He always took an active part in the affairs of the local congregation and frequently represented the church as delegate to district meeting where he was a wise leader in the business of the churches comprising it. He represented the Southeastern District of Pennsylvania on the Standing Committee of Annual Conference in 1932.

He was advanced to the eldership May 28, 1924, M. C. Swigart and Ross D. Murphy, officiating. He was elected Associate Presiding Elder of the First Church January 26, 1925, and continued as such until his death.

Funeral services were held in his late home by Elder M. C. Swigart, pastor of the Germantown church, assisted by

the writer. The body was removed to Hagerstown, Md., where a further service was held and where many of his former acquaintances gathered to pay the last tribute of respect to one of wide influence. Interment was made on the family lot in the Broadfording cemetery.

JOHN M. FOGELSANGER

John M. Fogelsanger was born near Shippensburg, Pa., September 29, 1871, and died in Philadelphia, March 12, 1936.

He was not blessed with children of his own, but he loved children, and was deeply concerned over their spiritual welfare. It was quite fitting, therefore, that the Junior Choir, which he largely sponsored from its inception, should have a part independent of the Senior Choir, in contributing their share in sacred song at his funeral.

Prominent members of both our Hebrew and Catholic brethren, who knew him and loved him, were present at this last service of tribute.

His early education was by way of the community school near his home, supplemented in due course by graduation from Shippensburg State Normal with the Class of 1890. He then followed the profession of teaching for a time, and eventually made his home in Philadelphia. Here he conducted a successful publishing and advertising business until the on-coming of World War I, took a heavy toll of patronage from such enterprises. After disposing of these interests, he devoted his attention to the conservation of his resources, and gave much time and wise counsel to the church at home and abroad.

He was elected to the Board of Trustees January 24, 1916, and became its chairman March 7, 1928, which he held until the end.

These positions of honor and responsibility, so ably filled, did not measure by any means the extent of his interest.

He was deeply immersed in every phase and activity of the church. His contributions in material gifts and personal service were more than liberal. When our saintly benefactor in the person of Sister Mary S. Geiger passed away, many questioned the secular power of the church to carry on in the usual tenor of its way. It was just at this time that Brother Fogelsanger became active, and assumed the burden and initiative in many a worthy undertaking that might have been left by the wayside but for him. Thus does our Heavenly Father graciously overcome our anxieties and doubts.

He carried no substance from home when he left it, but he took much back, and he returned frequently. An exceptional touch of filial love is borne out by the fact that on one of these occasions, as fortune smiled upon him in the course of time, he paid off the heavy mortgage on the old homestead, which had rested heavily on the shoulders of his father for so many years. What comfort in such a son!

One has yet to meet another whose joy was quite so expressive on love feast and communion occasions. He entered into that part of the fitting service of humility as though it were a distinct privilege, which it should be, and invariably encircled his brother with a great strong arm and a "God bless you" that touched the heart, and must have carried to the farther reaches beyond.

He was a benefactor, a sympathizer, a wise counsellor, and an exceptional leader. He was all of these. He was also a brother, and more than a brother—he was a friend! The community, and the church, and all who knew him, are better off because he passed this way.

It is appropriate to mention here that two of the outstanding financial and advisory supports of Juniata College were no other than John M. Fogelsanger, and his very close personal friend and brother, J. J. Oller, of Waynesboro, both trustees of the little college we love. The superior counsel and liberal gifts of these two God-fearing men be-

come all the more impressive when we face the fact that neither one was at any time a student there!

He was joined in marriage with Nora Booye, November 27, 1901, by Rev. Edward E. Tyson, Pastor of the Linwood, N. J., Baptist Church, where the ceremony was performed. They both became members of the First Church February 28, 1915.

The following was found among his personal effects, and space is given it in full as a challenge to all who read:

The substance of this review was spoken on the occasion of the fortieth anniversary of the First Church at its present site, May, 1931.

"WHEN THE CHURCH HAS A SOUL"

"If a text were chosen for the little talk I am asked to give, I think it would be Mark 8: 36: 'For what shall it profit a man if he gain the whole world, and lose his own soul?'

"This text applies as well to the collective body as to the individual, and I wish to use it in the collective sense.

"We often hear the expression that this bank or corporation has no soul. What we mean to say is this, the bank or corporation in the process of functioning stresses the gain side, overlooking the means by which gain is attained and ignoring entirely the finer humane sensibilities—such as human interest, kindness, love and charity, which are as essential to the spiritual welfare and growth as is food to the physical development of the body.

"While this application is usually made to the soulless corporation or the heartless business, may it not apply with equal force to the church which has lost itself unto itself. Too often, we fear, the church becomes merely a meeting place of a social group. The hungry soul comes in longing for soul-contact and goes away discouraged—without the kind word of greeting and the spiritual uplift he has every reason to expect from a contact with God's people. We venture to say that as many souls are reached by a kindly spoken word, a cheerful handshake, a loving smile, or a soul reaching welcome as are reached by all the sermons preached from the pulpit.

"Then, too, there is the great joy of individual Christian growth in the development of spiritual contact of this kind.

The church lacking this soul-winning quality, though it gain all else, we fear, comes near losing its own soul. Hence we should be careful to guard against a probable modern tendency to use the church as a social organization for the entertainment and spiritual benefit of a privileged group, wherein the hungry soul may come and go unnoticed and unreached and perhaps lost.

"Upon such an occasion as this, which we celebrate here to-day, words of eulogy alone are expected and I would be ungrateful indeed, if I were not mindful of the great spiritual blessings I have received through my contacts within the First Church, but is it not also well to be cognizant of the weak spots as well as the strong ones? May I be permitted, as an illustration of this subject, to call back in memory to the fall of the year 1895, just four years after the church was built on this corner.

"At that time a rough, uncouth country boy came to Philadelphia. He knew no person in the city. He found lodging and board with a family of strangers who lived on Third Street, just above Dauphin. There he got an attic room without heat, and he procured employment in a publishing plant, with work hours from 7 a.m., to 6 p.m., including Saturdays. Sunday alone was his day. All the other days had been sold to his employer at \$12.00 a week.

"Remembering a mother's prayer and a written urge to her boy to find her church, he wandered out Dauphin Street to Carlisle Street that Sunday morning and into the church of his mother. He listened attentively to a sermon and at the end of the service he put on his coat and walked to the door and out without a word spoken to him. This was repeated a half dozen times, but at no time did he receive any other greeting than that from the pastor. The boy's name or his address was not asked—so quite naturally the boy drifted. He found he could get in and out of other churches in the same way, but at length a church was visited which attracted him more by the force and character of the pastor than by the kindly greetings of the membership, although nothing was lacking there in that respect and so the boy fellowshiped with the congregation for several years—the pastor becoming a powerful influence and inspiration in his life.

"But the boy's ancestry was Dunker for many generations. He believed in the old-time Dunker religion—minus a few of its appendages. It was good enough for his fathers and it was

good enough for him. Deep down in his soul he found that comfort in the simplicity of faith of the Dunker he could find nowhere else. So after twenty years of hither and yon among churches the boy, then a matured business man, could no longer resist the call of the Master, and found himself coming back again to the church of his mother and to a glorious experience when a good old saintly mother of the church gave him the invitation to unite with her church. The faith of his fathers had brought him home at last.

"Now to the question: Was the church or the boy responsible for the twenty years of wasteful drifting? Probably both were equally responsible. But let us be more kindly disposed toward the stranger and especially our boys and girls. We should learn to know them better for the modern boy and girl is burdened with more complex living conditions than was the boy of our story, chiefly as a result of fewer hours of toil and more hours of leisure, added to which we have developed today a confusing multiplicity of facilities to attract during these leisure hours of our boys and girls. So the leisure hour, we believe, is a very real problem of the church, for how the boy or girl uses it will determine their usefulness to the world and perhaps the very sanctity of their souls."

HARRY C. ALDERFER

Born April 23, 1881. Died September 20, 1932.

Harry Alderfer and Sallie Moyer were students together at West Chester State Normal. He graduated with the Class of 1902. Both attended the Perkiomen Seminary, of which the Rev. Oscar Kriebel, a minister of the Schwenkfelder denomination was Principal. They chose him to perform the ceremony, joining them in marriage June 30, 1906.

He followed the profession of teaching for a number of years; was Principal of the Hatfield Borough School, Assistant Principal of the Lansdale Schools, and taught in the night school of Brown Preparatory, and Strayers Business College.

A nervous breakdown caused him to give up teaching. After various positions with banks and industrial organiza-

tions, he opened an office in West Philadelphia in 1924 for the transaction of a general real estate and insurance business which he conducted with eminent success. Since his death, Mrs. Alderfer has continued the business.

They became members of the First Church July 14, 1907, and at once took prominent places in the work. He taught the Ladies Bible Class for twenty-four years, and served as Assistant Superintendent of the Sunday School for six consecutive years, 1908-1913.

He was elected to the Board of Trustees January 27, 1913, and Secretary of that body February 1, 1922, being active there until the end.

He also rendered efficient service for a short time as Church Treasurer, and for more extended periods as a member of important committees, prominent among which were finance and auditing.

He had not been at par physically for several weeks, but continued at his office until September 12, 1932. He was confined at home until the 19th when he was removed to Temple University Hospital where he passed away the following day, September 20, 1932.

The call to the Home beyond was a shock not only to his immediate family, but to his many friends in the church and business world. The unexpected interruption of a uniform friendliness, and faithful service in the church he loved, was a great loss to those he left to continue on.

WELLINGTON C. ROSENBERGER

Born April 18, 1877. Died January 10, 1927.

Wellington C. Rosenberger passed to his eternal reward after an illness of over two years. He was a faithful and consistent member with us for a little over twenty-five years.

He rendered outstanding service as a trustee from January 28, 1918, until called to the deaconship January 9, 1922,

because of a ruling of the church that a deacon could not hold membership on both boards.

He was an efficient superintendent of the Sunday School, serving in that capacity from 1918 to 1924. He was elected church treasurer April 26, 1920, succeeding A. Rhan who moved from the city; and was compelled to relinquish the work on January 25, 1926, on account of ill-health.

From grade school he entered Brunners Academy, North Wales, for two years, followed by a year at Lehigh University. He was also a student at West Chester State Normal for two and a half years, and later completed a two year night course at Peirce Business College.

He was joined in matrimony with Christine Moyer Markley, whose birthplace was Mainland, Montgomery Co., Pa., where the ceremony was performed October 3, 1900, Rev. Jonas Price, officiating. On December 22, 1901, they both accepted baptism and at once became faithful workers in the church of their choice. She survives him, with three sons and a daughter, all active members.

He was deeply concerned in the work of the church, and was always associated with various community interests where he resided. He was among the foremost in business circles in fostering movements that offered improvement in both method and practice. He did things and did them well. This won for him the admiration and respect of his fellow workers, both in the church and in the industrial world. His going was a distinct loss to all the activities in which he was engaged.

EVA MYER GROFF

Eva Myer Groff was born at Bareville, Lancaster Co., Pa., January 24, 1872; came to the City of Brotherly Love in 1897; united with the church March 5, 1899; and united in marriage May 10, 1899, with William S. Groff, who was born at Groffsdale, Lancaster Co., October 23, 1866, and came to the city in 1898.

Sister Groff was installed deaconess July 8, 1907, following the call as deacon of her husband. He was installed the evening elected, October 8, 1906, and was chairman of the Board from February 13, 1918, until his withdrawal to Neffsville, December 10, 1939.

In 1907 she was chosen Superintendent of the Beginners' Department in the Sunday School, and rendered devoted and efficient service there until her death. The little children, to whom she was greatly attached, (she had none of her own), could not realize that "Aunty Groff" would be no more with them.

She attended Sunday School conventions and availed herself of every opportunity to become better equipped for the work to which she was so much devoted. She served on many committees and represented our church at Annual and District Meetings at numerous times.

She had great strength of character, was always steadfast in her convictions; loyal to the church and Sunday School; and a constant and consistent friend and helper to all pastors. She was seldom absent from business meetings of either church or Sunday School, and was ever ready to do her constructive part. She was blessed with a wonderful memory which many times proved helpful. She took a leading part in our lovefeast preparations. She lived for others, and many sought her when in trouble, and went to her for counsel. She died June 17, 1926.

Another of our saints called home, leaving a void keenly felt.

HIRAM S. DELP

Hiram S. Delp was born February 18, 1873, at Lower Salford, Pa., the son of William G. and Sara Ann Shutt Delp.

His early days were spent on the farm, meanwhile attending the public schools, and Perkiomen Seminary.

He ventured to the city in the late eighties, while a very young man, and secured employment in a grocery store. It was not long until he entered into the business himself, and was successful for many years in serving a select clientele at 40th and Irving, and 40th and Locust Sts.

January 21, 1909, he was united in marriage with Martha Patton. The ceremony was performed in a Presbyterian church by the pastor, Dr. Jones.

Brother Delp became a member of the Church of the Brethren April 15, 1896, and his wife Martha, in October 1913. He passed away April 28, 1938, his wife having preceded him December 21, 1936. One child survives them: Doris Delp Buffet.

Hiram S. Delp was elected a member of the board of trustees January 27, 1919, and served as chairman of that body from March, 1926, until his installation as a deacon November 2, 1927.

DR. ALLEN CURTIS SCHOFIELD

A. Curtis Schofield was born in Franklin County, Ohio, February 23, 1861, the son of Jesse and Mary Schofield; and passed away at his home 2200 North 15th St., Philadelphia, May 3, 1938, in the seventy-eighth year of his age. His parents were members of the Church of the Brethren, his father a minister.

He spent his boy-hood days on the farm, and moved to Covington with the family in 1876.

His early bent was pharmacy, and he came to Philadelphia in 1880 for the purpose of fitting himself for that profession. Entering the College of Pharmacy, he graduated from there in 1883. He then accepted employment with Dr. Conrad, Pharmacist, 13th & Jefferson Sts., where he remained until 1888, meanwhile acquiring valuable training and experience in his chosen field. Soon thereafter he launched out for himself, taking title to the property and

business at 2200 North 15th St., where he made his home the rest of his life. Here he was eminently successful, building up the most prominent and popular corner of its kind in the community.

He was consistently rigid and exacting with his assistants and clerks, which was in keeping with the nature of his profession, and always expected from them cordial treatment of the public and uniform courtesy, which form the forerunner of any thriving business. In these virtues he, himself, religiously set the example.

On November 7, 1888, he was united in marriage with Sarah Ann Christman, the ceremony being performed at the Lutheran Church, 7th & Montgomery Avenue, by Rev. Seybold, the minister.

Dr. Schofield frequently testified in personal conversation and in church meetings that the influence in a Brethren home and community, never forsook him; although it did not manifest its full weight until middle age. Many were the pleasant pastoral visits and spiritual conversations, in which the personal ministry of T. T. Myers took a leading part, until, on July 8, 1903, he accepted baptism and at once became a live member of the church.

During the years that followed he served on many important church committees.

He was elected a member of the Board of Trustees September 22, 1906, and presided over that board from February, 1915 to March, 1926.

He taught the "A C S" Ladies Bible Class for many years, and rendered valuable service in the Sunday School board meetings.

An outstanding service of quality which will always be remembered by those who knew him, was the unbroken regularity with which Dr. Schofield attended the mid-week prayer meeting, and the deep personal interest which he invariably took in it.

His going deprived the little church of many spiritual

and secular contributions which he liberally and cheerfully made.

FRANK H. CREUTZ

Frank H. Creutz was born in Philadelphia July 5th, 1885, the son of Frank and Emma Harriet Richards Creutz. He passed away after a brief illness, January 15, 1940.

His education was limited to the public schools of his native city. In early life he joined his father in the storage and hauling business, which he took over and continued after the death of the elder Creutz.

Deprived of extended educational advantages, he supplemented his public school training with correspondence courses offered by the International Schools. By means of these after-hour efforts he acquired a degree of proficiency in real estate and building and loan associations.

He became a member of the church April 27, 1902. He served on the board of Trustees from February 7, 1912, to January 25, 1915, and from January 22, 1917, until his death. He set a high standard as member of the house committee, of which he was chairman for many years.

In matters concerning his own business, or that of the church, he spent little time in debate. He did his thinking and weighing of words beforehand, and when he spoke it was final so far as he was concerned; and his judgment and decisions were generally accepted.

He was consistently faithful through life, and when he passed on to the eternal home, the church and community lost a good brother, and a man of recognized service.

CHAPTER 31

THE EDUCATIONAL TREND

Perhaps few people deserve more credit than Peter Keyser, Jr. for his untiring efforts, under restricted opportunities, to acquire an education. He was largely self-trained. He was fittingly recognized as a leader of his day by appointment as Director and Controller of the Public Schools of Philadelphia when the system was first adopted.

And let us not forget that a school-house furnished the first public place of worship for the Philadelphia Church!

Dr. M. G. Brumbaugh was pre-eminent in service as Superintendent of Public Instruction of our City for nine years a century later. In this respect he followed closely in the foot-steps of the father of our congregation in uniting the two in the common cause of developing the City Schools. He was prominently associated with the church here for forty years, and held his membership with us for nearly half that time. His first wife, Annie Konigmocher, was a graduate of Juniata; and his second wife, Flora Parks Brumbaugh, who survives him, took special work there.

It may be of more than passing interest to many who are not familiar with the attitude of the church fathers with respect to higher education, to note some typical queries of individual churches direct, and later through their district meetings when they became definitely organized in the early sixties. These numerous queries were conscientiously considered by the outstanding leaders of the Brotherhood, and their decisions rendered by Conference at its yearly meetings.

A few are quoted as follows:

1831—Art. 1

Whether it was considered advisable for a member to have his son educated in a college?

Considered not advisable, inasmuch as experience has taught that such will very seldom come back afterward to the humble ways of the Lord.

1852—Art. 12

How is it considered by the brethren, if brethren aid and assist in building great houses for high schools, and send their children to the same?

Considered, that brethren should be very cautious and not mind high things, but condescend to men of low estate. Rom. xii. 16.

1853—Art. 28

Is it right for a brother to go to college, or teach the same?

Considered, that we would deem colleges a very unsafe place for a simple follower of Christ, inasmuch as they are calculated to lead us astray from the faith and obedience to the Gospel.

1857—Art. 19.

What are the views of the present Annual Council in regard to the contemplated school, that was alluded to, some time since, in the "Gospel Visitor"?

Answer: It is conforming to the world. The Apostle Paul says: "Knowledge puffeth up, but charity edifieth."

1858—Art. 51

We desire to know whether the Lord has commanded us to have a school besides our common schools, such as the one contemplated in the "Gospel Visitor?" If we are, ought we not to have it soon? And if it is not commanded of the Lord, ought we to have one? And is it right to contend for or against such an institution publicly through the press, since our different views may become a stumbling-block before the world? And if it is once decided, ought we not to keep forever silent about it?

Answer: Concerning the school proposed in the "Gospel Visitor," we think we have no right to interfere with an individual enterprise as long as there is no departure from gospel principles.

1874—Art. 10

Inasmuch as the brethren, when assembled in Annual Council in the year 1831, decided it not to be advisable for a brother to have his son educated in a college; "inasmuch," they say, "as

experience has taught us that such very seldom will come back afterward to the humble ways of the Lord," what will this District Meeting and our Annual Meeting say when a combination of brethren are trying to get up a high school for the more thorough education of the Brethren's children, and term it the "Brethren's School?"

Answer: Referred to the Minutes of the Annual Meeting of 1858, Art. 51. But the brethren shall not call the school the "Brethren's School," or by any other name that would involve the general brotherhood.

1875—Art. 31

The Southern District of Missouri petitions and entreats the Annual Meeting to restrict our editors in publication of matter derogatory to or militating against the advice, counsel, and decision, as given by our beloved brethren, at our Annual Meetings, from time to time, such as advocating high schools, salaried preachers, musical instruments, etc.

Answer: We caution our editors, and all our brethren, from writing or publishing anything against the acknowledged doctrines of the church.

1881—Art. 26

Inasmuch as the high schools are causing trouble and confusion by their being called "Brethren's Schools," we ask Annual Meeting to decide that they shall not be called by that name.

Answer: Whereas the name "Brethren's Schools" has given offense to some, we decide that the name be avoided as much as expedient, and that they be called after the names of the places in which they are located.

1882—Art. 10.

We also declare distinctly that our loyal and faithful Brotherhood should neither fellowship, countenance nor tolerate those who would undertake to establish, under any pretense or color whatever, theological schools, or theological departments of schools or colleges, having in contemplation or purpose the training or graduation of any youth specially for the ministry of the Brotherhood or elsewhere, but we should faithfully adhere to our long established practice in calling brethren to the ministry.

(The Annual Meeting passed this paper as it came from the District Meeting.)

* * * * *

Let us attempt a brief survey:

1st—Of the positive cultural position which was characteristic of the Brethren two and a quarter centuries ago;

2d—The decline in sentiment through the years that followed in opposition to higher education; and

3d—The gradual change back again in favor of systematic training of preachers and missionaries in our colleges and seminaries.

At the very outset the Macks and the Sowers, and many of their Brethren associates throughout the infancy of the church were highly intellectual men and measured up as equals with others in their educational day.

The members of the church were German speaking. The current literature of Colonial Germantown and vicinity was largely in English, and our people were handicapped because the language they could not read deprived them of current news, and offered no means of expression in their own defense.

Christopher Sower was deeply conscious of this need of his countrymen, and courageously set about to meet it. His early establishment of the Printing Press in Germantown, and his prolific circulation of pamphlets, leaflets, and regularly issued publications, together with the editions of the Bible in a language which our people could read and understand, proved a boon and blessing to an otherwise isolated God-fearing people. This welcome informant and educational bureau was active throughout the lives of both father and son over a period of forty years—1738–1779. In the meanwhile our people were scattering in their pioneering movement, reaching west and north and south in varying and ever increasing distances from the Mother Church at Germantown. The product of the Sower press was their only contact with the outside world.

When the City of Brotherly Love was invaded by the British, in the throes of the Revolutionary War, the Sower Press was silenced. The Senior Sower meanwhile had passed away. Christopher junior was subject to official defamation and persecution beyond the power of pen to adequately describe. His business was confiscated and all his property both real and personal was seized, appraised, and sold, and he was left destitute. This was not only a personal irrevocable loss, but the Mother Church and her children were left without the means of fellowship and unity which the Sower publications so abundantly provided. They had now no direct contact with each other; no way of unifying their ideas and beliefs; and no channel of communication save by slow and infrequent means of travel, and the rare privilege of correspondence. The annual conference which instituted regular sessions about this time brought together a representative few. But once a year was a long interval of waiting, and it was the only opportunity afforded the individual churches to bring their problems to a central point for discussion and clearance. By far the greater number of church members were located throughout country districts, principally as agriculturists. Their way of life was simple; their wants few. Their days of toil were long amid hardships and limitations. What naturally followed in the next three quarters of a century was a decided lapse in any effort to maintain or revive educational training.

This would seem to throw some light on the general tenor of the annual meeting minutes which were outstanding in opposition to high schools and colleges—an opposition that reached well beyond the middle of the last century when Henry Kurtz essayed to link the churches and their problems more closely together through the columns of his *Monthly Gospel Visitor* which he finally launched with marked success in 1851. This was the fore-runner of other publications and religious literature which quickly followed.

It should be borne in mind, however, that this momentous step was not the *beginning* of an effort to interest the church of the Brethren in education, and all that it implies. It was rather the opening wedge towards the REVIVAL of a uniform sentiment which had already so manifestly existed at the very inception of the church. The authorship and circulation once more of its own literature, and the centralization of thought and friendly debate through accepted channels, brought about a gradual revival of advanced education—Christian education, which is nurtured and sponsored as a recognized and growing essential throughout the Brotherhood. It prepared the way for the renaissance of literature and culture in the Church of the Brethren, in so far as it was a *revival* of what *was*, and not a new birth!

When we contemplate the range of culture and educational attainments of the leaders of our church to-day, awarded and honored with degrees from colleges and universities, both here and abroad, we are amazed at the ocean of differences which the church has adjusted during the past century! The perils of the deep, in escaping the intolerance and unbearable restrictions of worship in the fatherland, were no more than overcome when other dangers seemed to face it in the "promised land" of Colonial America.

Our preparatory schools, colleges and universities, and the theological and Biblical seminaries sponsored by the Brotherhood, form a striking commentary on the stand that was taken in all good conscience by our early brethren. The stretch of time from the simple life they led among the almost negligible facilities and outlook of their day, to the vast opportunities and necessities of our complex present, covers a series of accepted changes so pronounced as to almost challenge the powers of reconciliation.

Can one imagine what these fathers would say, could they speak, knowing that our church is now replete with "Reverends," and "Doctors" of Law, Divinity, Philosophy, "and the like"! And that our denominational colleges, with

an eye single to mutual advancement, confer honorariums designating titles which are held without rendering service, ostensibly in recognition of outstanding accomplishments in some definite field; but sometimes conferred, it is suspected, as an undercover offset to direct or indirect financial influence, regardless of earned degrees or distinguished attainments. Thus, while an education cannot be bought, it is just possible to buy the reputation for having one.

CHAPTER 32

CO-OPERATION IN HARNESS

Two cars came near colliding. One driver rebuked the other: "Don't you know this is a one-way street?" Came the retort: "Vell, ain't I goin' von vay!" "No," replied the first, "you're not going; you're coming!" A disregard of direction by the difference between right and wrong.

If we unharness co-operation, so to speak, by withdrawing its "ration," we mutilate this well-meaning word and leave it destitute of both sustenance and action. It is so commonly used, misused and abused as to be stripped of much of its birthright. It is more preached than practiced. A popular definition is pulling together. Under the plea of trying to show that it ought to mean something more, perhaps personal reference may be overlooked.

We lived on a central Pennsylvania farm, and worked! Father secured the land eighty-odd years ago. Visiting Illinois observers were heard to say they would not have had it as a gift, but that was perhaps a little overdrawn. It had three stones to one dirt, not by actual count—just a rough guess. That was the suspicious visible ratio of my stone-picking generation. What was more deceiving, however, and far more troublesome, was underneath the surface! It generally is.

Father turned me loose to plow at the tender age of thirteen. This has no meaning to-day to those who ride a sulky or drive a tractor through smooth soil. That's easy. But walking behind a horse-drawn plow on a farm like ours, or one like it, if one could be found, handicapped by light weight and short reach—there it meant a man's job. Father was trying to make a man of me by a liberal anticipation of years.

He applied the usual urge of the times, and an encore was never necessary. Father was easy to understand.

The incident occurred on the uppermost part of the farm lying along the mountainside. I had finished plowing one field after much labor during the week. It was Saturday evening—time to relax. The horses seemed to sense the quitting hour, and were a bit uneasy. Anxious to make a good report to father, who was indisposed, I decided to open up the adjoining field by going once around “geeing it off,” if you know what that means. All at once the horses stopped with a sickening thud—the plow stuck! (Observe with suitable sympathy the meaning of “stuck”, and stress it.) The point of the share had nosed underneath a corner of a hidden boulder. All the weight and muscle I could muster failed to budge it. It was like a heavy long-term mortgage—fixed! I meditated out loud, using some language not intended for prayer, and not explained in Cruden’s. This did not bring the answer. I sat on the beam trying to penetrate the gloom. An X-ray of my inward feelings would have presented a unique spectacle of utter dejection. Presently I detected a sign of intelligence. (Do you believe in signs?) This one took possession and prompted quick action. The off horse was spirited. Old Frank, in the lead, was the one to be trusted. I unhitched him and brought him around to the handle end of the plow, and made the single-tree fast. My bright idea was to let Frank pull the plow loose. When secure and all set, I gave the signal, “Ged-ep.” Things moved—more things than planned, and in directions not calculated. I had not figured on both horses obeying my command. The spirited animal, left standing alone hitched to the front, was the first to respond. He not only quickly took up the slack, but unwittingly matched himself against the dead weight of his slower mate, who was becoming set for unexpected resistance, preparatory to the co-operative move. Something had to give. The spirited horse broke his gearing

and was off on a gallop to the barn, his week's work completed, plus a major part in the wreck. Faithful old Frank stood by in mute sympathy. Again I meditated profoundly, surveyed and took stock. The plow was badly dismembered—I mean busted!

Where similar conditions obtain, in whatever field the plowman plods, things break, time is lost, and value destroyed. Here I had splendid co-operation in the sense of pulling together, but the pull was in opposite directions. We should be very careful how we are headed before getting under way.

Hidden boulders that obstruct the ministerial plow and retard congregational progress, with the disturbances of spiritual and material values, are not unknown. Conservative action can usually remove an obstacle or surmount a difficulty when they appear in the open, but the concealed menace that brings up with a cold sudden shock, tries the patience of Job and all his God-fearing relatives. The erosion of time, with its alternating freeze and thaw, may bring impending perils to the surface eventually, even as the boulders of the field. Then and only then can they be handled with merited consideration. They may receive burial under the rites of a fuller understanding and forgiveness, or become subject to disintegration as soil fit for fruit for the Master.

We have a number of good pullers in our church—willing and consistent. Without them, we would lack the fruit of constructive progress. But the ever present problem is to get *all* to *pull*, and to pull one way. Taut traces, either in double or single harness, mean uninterrupted service.

Slackness involves serious consequences. It often tangles things up in a hopeless mess like a spool of thread in the playful paws of a kitten, or the back-lash on a reel. Give a game fish slack line, and he's gone. Give one's self slack line, and power is wasted or lost entirely to the work in hand. Teamwork is also broken where the "singletree" clatters at

the heels. A steady forward pull with one's mind on the load, is the better way.

There was also a part of the gear we used to call the "tie-back" strap. This was considered necessary to equalize the pull by restraining an over-willing animal from taking more than his share. Doubtless the average church finds some of its members overloaded because of laxity in others and reluctance to see the work lag. Tie-back straps might not be out of place even in a church if consistently applied. But they are generally anticipated and appropriated by a class of members who have given up pulling, or have never gotten under way. They misuse them as holding back straps or halters. If we could only promote the "halters" by stepping them up to pullers, how much better and greater service the church could render, and speedier too, with never a fear of collusion or collision.

There was still another part of the harness indirectly related to the traces. They served as collateral aids for strengthening concentration. They re-inforced forward vision. We called them "blinkers." They were used on the headgear of horses that had a chronic habit of shying at every passing object. It might ease the pilgrim's progress in many places if it were possible to create an effective "blinker" device to shut out the fears of those who shy and tremble at every turn from the beaten paths of tradition and custom!

The First Church of Philadelphia has passed through a series of experiences not intended as a part of its program. It has always emerged measurably triumphant, although invariably at some cost. The fact that a remnant always stood firm, is the answer. When one analyzes the events of the past, it may be said that the strength of the movement today, although by no means what it should be, is the natural outgrowth of adjoined differences. Both the pulpit and the pew among our own number, and those of unsympathetic sister churches as well, gave prolonged life to our local prob-

lems—many of minor moment. What we might be, if these retarding factors had not been revived from time to time, is problematical. It might have been worse; it ought to have been better. But there can be no real, live, progressive movement of any kind without some differences. This is human. The real virtue is being able to keep going in the right direction, meanwhile overcoming or minimizing negative effects by patience, judgment and wise counsel. Though sometimes at the expense of many tears and misgivings, they invariably win in the end. This course is not always taken; consequently the breach widens and gets beyond the range of profitable reaction. Then things break.

Let us be reasonably rational and recognize the “one-way” street. Let us keep our co-operation in harness, and be sure that it works.

Because of the unusual length of time and membership involved, we present the following picture, abridged but little:

CHAPTER 33

SHADOWS IN THE SIXTIES

Some shadows that cast widespread disaffection throughout the years 1861, 1865, 1866, and 1867.

When John Righter and Thomas Major were called to the ministry November 18, 1841, the church met for the purpose of electing two. Likewise, when David Harley and Henry Geiger were elected May 4, 1854, two were announced to be called.

On the other hand, when John Fox was elected September 28, 1845, only one was to be called. A total of twenty votes were cast, twelve for John Fox, and eight for Peter Gorgas. Notwithstanding the closeness of the vote, only one was taken—not both.

However, with respect to another incident, subsequent reactions follow under the caption of

CHRISTIAN CUSTER

He was accepted in the church by certificate in the "Spring of 1856." He was called to the deaconship February 23, 1858.

On December 24, 1861, the church met in special council to elect "an elder"; that is to say, one only. The total vote cast was 74. Christian Custer received 36. The next highest was Jonothan Eisenhower with 33. The five remaining votes were scattered. If there was a "custom," as intimated by one of our church histories, of receiving also "the one with the next highest number of votes, when nearly equalling the highest," the church did not adhere to it. Christian Custer only was declared elected; Jonothan Eisenhower was not accepted.

Here the minority forsook the opportunity to secure and maintain harmony. It failed to subject itself to the majority voice. Note that it was the day before Christmas! Subsequent attitude on the part of some of the members proved that the choice of Christian Custer was not unanimously popular; perhaps not because they loved him less, but they esteemed another more. He was not wholly to blame, by any means, for what followed. One wonders that he controlled himself as well as he did under the circumstances. In spite of it all, he did much good, and doubtless would have done more with sympathetic responses on the part of the minority. So the clouds of disaffection began to gather, and a storm was brewing.

The members met in special council in the meeting house in Crown Street November 13, 1865. Elder John H. Umstad, of the Green Tree church, opened the meeting. Jacob Spanogle was called to the chair, whose painful duty it was to state the object.

There was a feeling that Christian Custer was jealous of the ministering brethren and especially of Emanuel Heyser, who came to the Philadelphia church by certificate as a minister in 1865. Elder Umstad represented Emanuel Heyser and brought the statement that Christian Custer had said to Emanuel Heyser:

"You are in my way; I do not like this open partiality."

Christian Custer replied to this that he did not understand, adding:

"I love Brother Emanuel, and I thought we parted with good feeling. I asked him what he had against me, and he said that when we were together in the pulpit, I would not do my part, that I put all the labor on him. I then explained to him the reason, and asked him if that was all he had against me, and he said it was. I think Brother Heyser should have told me if he had anything against me."

At this point John L. Fry, one of the deacons, pleaded that no blame be attached to him for calling the meeting,

explaining that the church demanded it, that he had been urged day after day to do so, and that the difficulty could not be settled without it.

Isaac Hunsberger thought the conduct of Christian Custer towards Emanuel Heyser and others was such that he should be set aside from preaching.

John L. Fry then requested that a letter be read from Emanuel Heyser which was in possession of Dr. Henry Geiger. On coming to the stand, the doctor explained the cause of his presence, that one of the deacons had requested it. (It will be recalled that Doctor Geiger had resigned from the ministry, and was no longer a member.) The substance of the letter was:

"I have lost all confidence in Brother Christian; I feel a deep interest in the Crown Street Church, but cannot preach again until this matter is investigated."

Catharine Supplee stated that she had seen Elder Isaac Price, and asked him why he was not at our lovefeast, and his answer was that Brother Custer had not invited him. Christian Custer gave as a reason that he must have forgotten it.

Elder John Fox then went as far as to express his willingness to resign the Eldership, adding:

"and let Brother Christian Custer do the same; Brother Christian and I have not been working together as harmoniously as we should; I have thought that Brother Christian sometimes runs a little too fast."

Isaac Hunsberger then made a motion to suspend Christian Custer from preaching. This did not reach a vote. The wise counsel of Elder Umstad prevailed. He advised the church to write a letter to Emanuel Heyser requesting him to return and preach, and that every member sign it; he thought that would reconcile Brother Emanuel. The church acted favorably on this, and after an impressive

prayer by Brother Umstad for the welfare, peace, and prosperity of the church, the meeting adjourned.

The result of this was the voluntary resignation of Christian Custer, of which the following is a copy:

"Philadelphia, Nov. 18, 1865

Jacob Spanogle,

Dear Brother in the Lord:

It is with deep felt sorrow that I drop you these lines. My long connection with our little church has endeared the members to me, so that it is most painful to think of any separation between me, the church or the Sunday School. But since some think it for the good of the church, I cheerfully accept Brother John H. Umstad's recommendation at the church meeting, and I further pledge myself not to preach or take any part in the proceedings of this church contrary to the wishes of the church.

Yours in love,

To the German Baptist
Church of Philadelphia.

C. Custer."

A MEETING HELD TO CALL THE BISHOPS

A special council meeting was called for January 8, 1866. The meeting was opened with prayer by John Fox; Jacob Spanogle was called to the chair. He recited the trouble, and stated that every one present desired to see it settled in such manner as would bring lasting Peace and Union. He proposed that—

"the church send for a committee of three Bishops—good men and full of the Holy Ghost; let them hear from each member what he or she has to say; let them decide in the matter and then let their decision be final."

The church accepted this suggestion by an almost unanimous vote. The following committee of Bishops was agreed upon: Christian Long, John L. Glick, and Samuel Harley. The meeting was set for Thursday, the 18th of January, 1866. Andrew M. Dierdorff was later added to the committee, making four.

The following is a copy of the proceedings of the Bishops, and it will be noted that Jacob Spanogle is the only minister who does not come under their gentle rebuke :

"We the committee in investigating the causes of trouble in the Church in Philadelphia, found the following testimony :

"Found the Church wrong because of the church being divided into factions and a strong spirit of electioneering was manifest on both parties, consequently the election of Brother C. Custer was not according to the order of the 'Gospel and the Brethren'; but as the church did elect, and receive him into the ministry, we think there was not sufficient evidence against him to depose him from the ministry entirely; but think it best for Brother C. Custer not to occupy the pulpit as a minister in the Church in Philadelphia until confidence can be restored in him by the church, but when calls are made outside the church in Philadelphia, Brother C. Custer is at liberty to preach.

"And according to testimony we think Elder John Fox showed a disposition of unkindness toward Brother C. Custer after he was elected, by not inviting him on the pulpit for a considerable length of time.

"And according to testimony we found Brother C. Custer in fault by assuming too much authority to himself in the church in various ways; also in showing a disposition of jealousy against Brother Emanuel Heyser in various ways.

"Also, that Brother C. Custer in several instances was not quite careful enough in representing things in their true light.

"And according to testimony we think Brother Emanuel Heyser showed an unkindly disposition toward Brother C. Custer by using the expression 'Hypocrite,' which we think should not be used by the people of God one towards another, without positive evidence.

"Also in that Brother E. Heyser, often strictly charging the members in the morning service not to go to the house of worship of any other denomination when the Brethren have worship near the same place, and in the evening went himself and several others with him, and opened the meeting in the Baptist House for Dr. Henry Geiger, while the Brethren held meeting in the Crown Street Church.

"And also according to a letter given into our hands from Brother Isaac Hunsberger to Brother C. Custer, we think it

was unkind of Brother Hunsberger, and all concerned in composing the letter toward Brother C. Custer.

Signed—Samuel Harley
Andrew M. Dierdorff
John L. Glick
Christian Long.”

MEETING HELD TO CALL THE BISHOPS

A meeting was held in Crown Street September 11, 1867, for the settlement of difficulties and charges against some of the members, and to call the Bishops in Brother Christian Custer's case. After prayer by Brother Jacob Spanogle, Brother John Fox was appointed chairman.

The settlement of the difficulties and charges against some of the members, being disposed of, Brother Christian Custer's case was brought up.

Brother John Fox stated that Brother Christian Custer wanted the injunction removed which the Bishops had laid upon him.

Brother Spanogle said he wanted this thing settled one way or the other; that it was eating out the very vitals of the church; we cannot prosper so long as we are so divided. He asked that it be settled to-night if it could be.

Brother Custer then stated that he had no personal feeling against any one. He said he loved his brethren and that if he had done wrong, he asked to be forgiven. He pleaded for the removal of the injunction as it interfered with his labors at other places. He said he did not ask to be placed back in the pulpit here.

At this point Elder John Fox quietly withdrew from the meeting and went home, requesting Brother Spanogle to take his place as chairman, which he did.

Brother Spanogle, on taking the chair, said we must proceed in this matter very carefully. He suggested that the church take a vote, but first proposed to the members that if there were but a few opposed to Brother Custer being restored to his place in the pulpit, that they should yield and be

satisfied to have him restored; and if on the other side there were but a few in favor of his being restored, that they also should be satisfied; but that if the vote was nearly equally divided, we would have to call a committee of Bishops to settle it for us. A vote was then taken resulting in seventeen in favor of Brother Christian Custer, and fourteen opposed—not all the members present voting.

A motion was then made to call another committee of three Bishops.

Brother Spanogle then asked if all the members would be satisfied with the decision of the committee, which ever way it went, and on taking a vote it was agreed to almost unanimously.

Jacob K. Reiner, John Zug, and Graybill Myers, were thereupon named as the committee, to which John Wise and Daniel M. Holsinger were afterwards added, making five. Fifty-four sisters and twenty-six brethren, a total of eighty, placed their signature to the following covenant in anticipation of the "findings" of the Committee in the Christian Custer case:

"I am willing to abide the decision of this Committee, and never oppose it unless it can be shown that it is contrary to Scripture."

Not a single member expressed unwillingness.

Copy of the Decision of the Committee in Christian Custer's case:

"Philadelphia, Crown Street Church,
November 14, 1867.

The following brethren met as a Committee to settle grievances, and organized as follows:

John Zug, Graybill Myers, John Wise, Jacob K. Reiner, and Daniel M. Holsinger. John Wise was appointed Foreman, and Daniel M. Holsinger, Clerk.

First: Consideration with regard to length of sessions; agreed to be left to the discretion of the Committee.

After patiently hearing all the testimony offered, the following are our

UNANIMOUS CONCLUSIONS

Whereas, we having examined the writing and verbal declarations made before us; after mature deliberation, found that many members have done wrong.

THEREFORE RESOLVED. That after hearing the acknowledgments made by brethren in public council, we do not require any further acknowledgments from any; but that all the members shall humble themselves before God, confess their sins to Him, and turn from them.

Also RESOLVED, that we set the Ministers in order according to the general order of the Brethren by promoting Brother John Fox to the office of Bishop or ordained Elder; and Brother Christian Custer be continued in the ministry in the first degree of the ministry.

And the members shall submit unto this decision and whoever shall stir up anything that has occurred before this time shall fall into the Judgment of the Church.

Signed, Philadelphia, Nov. 16th, 1867.

John Wise, Moderator

Daniel M. Holsinger, Clerk

Graybill Myers
Jacob K. Reiner
John Zug

DISSATISFACTION WITH ORDER OF SERVICE

The following is quoted from the minutes of the quarterly church meeting of October 1, 1874:

"The Secretary said that the reading of the chapter in order in the New Testament by one of the deacons, on Sunday morning was not approved of by many of the members. Several have spoken about it, thought it would be much better if one of the ministers would read, we would now like to know what the members think about it, would like to hear from any one for or against the change, before taking a vote.

"Brother Goodyear said he was willing for one of the ministers to read, it made no difference to him who read the chapter.

"Brother Spanogle said that the reading of the New Testament in order was not general in the churches of the Brethren.

"Brother John Fox said that the reading of the chapter in order by one of the deacons has been done here and at German-

town, as long as he can remember, but if the members think best to change it, he was willing. A Psalm was also read at the opening of the morning service, by the minister, but he was not in favor of too much reading, he thought those long chapters should be divided.

On motion, a vote was taken which was unanimous in favor of the change."

DISSATISFACTION WITH CERTAIN CHURCH PROCEEDINGS

Quoted from the minutes of the quarterly church meeting of January 7, 1875.

"Prayer was offered by Brother Hetric who also after prayer briefly addressed the members in regard to how and when we should speak, and conduct ourselves as members, that all things might be done decently and in order. Owing to the inclemency of the weather, only twenty-two members were present.

"The meeting was then organized by appointing Brother J. T. Myers Chairman, who on taking the Chair said we are now ready to proceed with any and all business that is proper for this council meeting.

"Brother Spanogle said he understood from some of the members that a paper has been prepared to be read this evening, the contents of which he has not seen, and knows nothing about.

"Brother Hetric said the order among the Brethren is, when business is to come before the church of which the church is not fully informed of its nature, it is submitted to a special council of the official members, who approve or disapprove as they think proper, and thus occupy the relation to the council meeting as the Standing Committee does to General Annual Council, after which our church meetings are modelled, and if this church desires to transact its business after the order of the Brethren, this is the way they should proceed.

"Brother Pfoutz said that some of the members were dissatisfied with the church, and its proceedings, he had therefore with the assistance of others, prepared a paper to be read at this meeting, but would now hand it over to the official members of the church.

"The official members then retired to the audience room, and after hearing the paper read and a consultation held, it was

agreed not to allow this paper to be read this evening and bring the matter before the members, as too few were present, but lay it over to our next meeting, when the church may be better represented.

Brother Hetric then stated to the members the decision of the official members and requested the chairman to lay it before the church for their approval.

"Brother Pfoutz asked for a special meeting to be held for this matter.

Brother J. S. Thomas said he was opposed to any special meeting to accommodate a few, he had the greatest distance to come, and he was here tonight and it was the place for every member who was able to come, to have been here too.

"It was then on motion put before the church and agreed to lay the whole matter over until our next quarterly meeting."

Excerpt from minutes of church meeting of April 1, 1875:

"The meeting organized by appointing Brother J. P. Hetric Chairman, who after briefly stating the object of the meeting, and his position as Chairman to call any one to order that might get out of order, proceeded to business.

* * * * *

"Fourth: Unfinished Business of last quarterly meeting then came up in which a paper handed in by Brother Pfoutz was laid over until our next quarterly meeting.

"Brother Jacob Spanogle thought the paper was not in a proper shape to bring before the meeting, and on that ground objected.

Brother Eisenhower moved that the paper he handed back unread.

"Brother Kolb said as the paper had been examined by the official members and considered by them best not to read it, he was willing to abide by their decision, believing them to be the best judges.

"Brother Walton moved that the paper be read, stating that he did so to test whether the church was satisfied with the action of the official members as he was. In any difficulty, if the majority is not to rule, when there is a difference of opinion, when and how could any difficulties be satisfactorily settled, for if three will not be ruled by six, it is very certain that six will

not be ruled by three. For my own part when a majority decides against me, I pledge my christian honor that I will peaceably abide the result. It is the principle laid down in the Scriptures from beginning to end.

"After some further discussion in which Brethren Kolb, Eisenhower, and J. S. Thomas took part, in regard to the reading of the paper, and past troubles in the church, Brother Pfoutz said that if it was not read here, it would be carried farther.

"Brother Hetric then asked Brother Pfoutz if he with others who are dissatisfied, would be satisfied after the paper was read, and the church take action upon it, to abide the decision of the church, to which Brother Pfoutz would not consent.

"Brother Hetric then said we had better burn it.

"A vote of the church being called for, the chairman ordered the vote to be taken by the members rising to their feet, and remain standing until counted. The result being 31 in favor of not reading the paper. Contrary none."

At this same meeting (April 1, 1875) is shown the fine spirit of Jacob Spanogle toward his Brother Christian Custer, in the following minute:

"Brother Spanogle said he had one thing more to bring before the church and that was the advancement of Brother Custer to the second degree in the ministry. He said it is the order of the Brethren to advance their ministers to the second degree, sometimes in a year or two after their election. This gives them power to appoint meetings, baptize and to marry. Brother Custer has been in the ministry some 13 or 14 years, and has not been advanced. He thought the church should now do it.

"Brother Custor then asked Brother Spanogle if he intended to take the vote tonight, to which Brother Spanogle said 'Yes.'

"Brother Custer then objected on the ground that some remarks had been made this evening, in which he could not consent to accept anything from his brethren at present, for judging from the sentiments, and action taken here tonight, he would not feel justified to accept if the church would advance him. For one brother having said if three will not be ruled by six, it is very certain six will not be ruled by three, and another made the remark that twenty should not be ruled by three, and that the majority should rule, and he supposed that he was one of the three.

"Brother Hetric said he would explain that—He understood these remarks were made merely as an illustration and were not personal.

"Brother Kolb said his remarks were not personal, only as an illustration, and if there is one brother in the house tonight that he loved more than another, it was Brother Custer.

"Brother Walton also said his remarks were not personal, he was only drawing an illustration.

"Brother Spanogle then withdrew his motion, and the matter was dropped."

Christian Custer died September 22nd, 1879; buried at Germantown.

ABSENCE OF MEMBERS FROM CHURCH SERVICES

The following is also a part of the minutes of April 1, 1875:

"Brother Spanogle said in order to keep house properly, we should have order, and without order we cannot get along peaceably, and he would propose that this church adopt a Resolution for members who absent themselves from church service for some time.

"Brother Hetric said that this was no new thing in the Brotherhood.

"The motion was presented, a vote was taken, and agreed to; no one voting to the contrary.

The Resolution was brought up at the quarterly meeting July 1st, 1875, read again, fully considered, passed, and ordered to be placed upon the minutes, as follows:

"RESOLVED That members of the German Baptist or Brethren Church on Marshall Street, absenting themselves from regular services during four Sundays in succession, shall be immediately visited by one or two of the official members of the church, and earnestly admonished against such neglect, and if they still continue to neglect attendance during four weeks longer, they are again to be visited, and again faithfully admonished and warned, and if after being thus visited they still neglect assembling with the church for worship, during the entire time intervening between the quarterly church meetings,

they shall no longer be considered, or held as members, until they make acknowledgment to the church, and promise to be more faithful—Provided, however, that sickness, old age, absence from home, or any other reasonable excuse shall be freely admitted in all cases.'

"Brother Spanogle then instructed the deacons to visit those members and inform them of the action of the church, and to admonish them."

From the minutes of the quarterly church meeting of October 7, 1875:

"Brother Spanogle said he had been censured by some of the dissatisfied members for this Resolution, but he thought it was just what the church needed. A similar one had been passed by the church years ago, but had not been carried out, he could not see how any member of a church could retain their membership by attending church services two or three times a year. The church has in good faith passed this Resolution, and we intend to carry it out. It has only been through the leniency on the part of the church that it has not so far been carried into effect, owing to the committee from annual meeting coming this fall."

CHAPTER 34

DEACONS

The following is taken from Annual Meeting Minutes of over a century ago, and it closely approximates the present day interpretation of the duties of a deacon. There are other responsibilities, however, since those far off times, that have become a part of the deacons' program. The most important service which the deaconship has allowed to lapse is the old-time unbroken custom of visiting every member just prior to the love feast and communion to learn whether they were still "in the faith and in Christian love and harmony with the brethren and sisters, and at peace with the world." This is perhaps still the noble practice throughout some country districts, but, unfortunately, it has been altogether or largely discontinued in city and urban centers. The slow but fundamental change from a non-support to a salaried ministry, has been largely responsible for this lapse. The assumption no doubt is that the pastor can very well accept the additional duty, or rather consider the semi-annual visitation adequately covered by his pastoral calls.

"1835. Art. 15. What is the duty of a visiting brother? First, as visiting brethren and overseers of the poor in the church, they have to assist and attend to the yearly general visit from house to house; and it is necessary, and their duty, when the church is divided into different visit districts, to take the lead in the visit as well as that of the ministers; and in case the ministers could not assist on account of sickness, it is the duty of the deacons to carry out the visit with other brethren, and to bring before the minister and the church what they have found. Further, when anything of importance is to be investigated in the church, the ministers have the right to request them (the deacons) to accompany them, or if the case is not of special importance, to send them (the deacons) to investigate the matter

and bring it before the ministry. Further it is their duty, inasmuch as they have been elected overseers of the poor, to visit the sick, especially if they are poor, who may be in distress by reason of sickness or other causes, to examine their case, and to report to the ministry, and, if necessary, the ministers to hold a council with the church what is further to be done. When money or grain is contributed in the church for the poor in the church, it is their duty to keep a regular book account of what they receive and what they lay out for the poor or otherwise for the church, so that they are able at all times to render an account with and to the church. Upon the whole, all that may occur in the church and is to be investigated, is committed to their care, and if they hear of anything, to bring it before the ministers, to counsel whether it is to be examined, and to see it done if found necessary.

"Further, it is their calling to assist the ministers at meeting, by reading the Scriptures, by using freedom in prayer, and to bear testimony to what was spoken; and if it should happen that no minister (of the Word) could come to meeting, it is their duty to lead the worship by singing, prayer, and reading the Scriptures, and if they feel so, to exhort to the edification of the congregation; yet it was the counsel of the old brethren that it is not their calling to rise on their feet in order to exhort; and thus to conclude the meeting in the usual order, and to make the ordinary appointments for meeting. Again, when a minister is called to hold meetings in another district, and he requests the visiting brethren to give him company and assistance, it is their duty to assist, and one or the other to go with him.

"Further, it is their duty to serve at tables; when a love feast is held, to make the necessary preparations, to call as many other brethren as they need to assist, and at the time of the love-feast to see to it that the sisters can get all things ready at the proper time, and themselves setting the tables, and so in all things see to it that everything is done decently and in order."

"1847. Art. 5. Would it be expedient for a church to elect a brother for the office of deacon, whose wife is not a member? Considered, that if he be a brother of good report, and one in whom the church may have confidence, this circumstance ought not to hinder the church from electing him to the office of deacon, provided there be no other objections. I. Tim. 3: 12."

"1850. Art. 27. About the laying on of hands, on deacons, when installed into office? Considered, that the brethren, after

a long continued and attentive investigation of the word of God, on this agitating subject in question, have come to the following conclusion:

"Whereas, it is plain, from the acts and proceedings of the apostles, that there must have been deacons in those days, and that these deacons must have been active in their office, before the seven teachers or evangelists were chosen and installed into their office (See Acts 2: 45, and 4: 35): 'Distribution was made unto every man, according as he had need,' from which we conclude, if distributions were made to every man, there must, of course, have been those that made them; hence, it is the opinion of the brethren, in this council assembled, that these seven chosen and set before the apostles (Acts 6: 6) were selected from among, as we might say, the first class of teachers (See Acts 6: 3, 8; 8: 6, 7, 36-38; 21: 8), and hands laid on them by the apostles, to establish them, to settle the difficulty that had arisen among the deacons about the daily ministrations, and that the seven were not deacons in the restricted sense of the word, and were never called such—the word deacon never once occurring in the whole book of Acts. The word deacon (Greek diakonos) occurs about thirty times in the New Testament, and is rendered in the common English version twenty times minister, seven times servant, and only three times deacon. See following:

Minister				Servant		Deacon	
Math.	20:26	Eph.	3:7	Math.	22:13	1 Tim	3:8
Mark	10:43		6:21		23:11		3:12
Romans	13:4	Col.	1:7	Mark	9:35		3:13
	15:8		1:23	John	2:5-9		
1 Cor.	3:5		1:25		12:26		
2 "	3:6		4:7	Romans	16:1		
	6:4	1 Thess	3:2	Phil.	1:1		
	11:15	1 Tim.	4:6				
	11:23						
Gal.	2:17						

"Minister" twice in Romans 13:4 and 2 Cor. 11:15.

"Therefore the laying on of hands ought to be practiced on such old teachers that are set apart, and deacons ought to be received into their office by hand and kiss, as the practice has been hitherto with the brethren. The English version contains the word deacon twice more (1 Tim. 3: 10-13), but the Greek original has not the same word, and the German translation is more correct in these two instances, saying, literally (verse 10), 'Then let them *serve*, being found faithful;' (verse

13), 'For they that *serve* well, purchase to themselves a good degree,' etc."

An ideal personnel of the Deacon Board would seem to comprehend the enrollment of the leaders in harmony, sympathy, and spiritual temperament. Manifestly, it aims to keep in touch with the helpless and worthy poor that their needs may be supplied. And more. It seeks to know the needs of the congregation with a view to its progressive spiritual and numerical development.

How vitally important that every member commands utmost judgment and discretion in the exercise of duty when the selection of a deacon is made. Many will interpret this as presupposing fervent prayer for guidance when the ballot is cast. Let it be so. But what is to be said of results fathered by those who are not in the habit of seeking guidance when they attempt to fit burdens on the shoulders of others?

Is the church to be led by the Holy Spirit in its choosing? If so, such leadership can mean nothing less than the voice of God. To decline, in the light of such knowledge, is to question Him. But what must one look for to determine the source of the motive at such a time—whether it be the Holy Spirit that leads, or merely a corporate act that decides? Should one credit the church with unfailing spiritual leadership, and always accept without question the voice of the majority? What a serious summons to him who lends voice to the vote that calls, and none the less to him upon whom the vote falls!

Since our organization, the church has been served by thirty-eight deacons. Ten came to us from other churches, and twenty-eight were chosen here. Two were elected to the ministry: John Fox and Christian Custer. We have at present a Board of eleven. Two are widowers and nine are married. Two of the eleven are at a prohibitive distance from the church to be active. The names of the eleven follow:

J. H. Compton	George S. Hummel
Russell F. Esray	H. B. Kulp
H. H. Funk	P. R. Markley
W. S. Groff	Harold L. Newcomer
Roland L. Howe	John S. Sippel, Sr.
J. Albert Wolfe	

We are favored with twelve deaconesses, four of whom are widows of faithful brethren who were active in the ministrations of their office until the end:

Mrs. J. H. Compton	Mrs. P. R. Markley
Mrs. Russell F. Esray	Mrs. Harold L. Newcomer
Mrs. H. H. Funk	Mrs. M. S. Reiman
Mrs. George S. Hummel	Mrs. Christine Rosenberger
Mrs. H. B. Kulp	Mrs. John S. Sippel, Sr.
Mrs. Laura Markley	Mrs. Loretta V. Trout

One deacon was deposed. There seems to be no record of any deacon-elect declining installation until our church had well passed the century mark. Within recent years, four brethren, in the exercise of their preference and judgment, have not accepted the call. The door is not closed to them, nor will it be. If they continue their unwillingness to serve, the church will remain under-officered in the stress of present day conditions, or endeavors must be made to call others until the Board is filled to the quota of fifteen approved by the church. There are eligibles to draw from, but the pronounced feeling against pledging a stated service for life, narrows the field of willingness. No other position in the church, not excepting the ministry, arbitrarily imposes a tenure of office beyond the reach of personal judgment.

Our constitution and by-laws provide that deacons shall be chosen for life service, at the same time it is left to them the alternate acceptance of a stated period of time. So far our entire personnel is installed for life membership.

Some of our brethren of "vision" who drew up the by-laws in 1862 prepared Article 3 to read "The officers of this

church, with the exception of Elders, shall be elected by ballot in each and every year." (Keep in mind that "Elders" then meant ministers). When these by-laws were up for consideration and adoption by council, a brother not of the same vision, sensed the intent at once, and objected to the election of deacons every year because "it was not in the order of the church." More than one business meeting was necessary to provide for the debate that followed. The document was finally adopted by inserting the words "and deacons" after Elders.

It is therefore quite safe to say that had it not been for the decided objection of one brother, the Philadelphia church would have pioneered the way in the election of deacons over eighty years ago, unmindful of the reaction of Annual Conference or the Visiting Committees that likely would have followed.

The subject received more or less attention both in and out of Council through the years that followed. Finally a committee of five was appointed to make a study of this much agitated question. The result was that the church on April 25, 1927, accepted the recommendations of the committee that "no change be made at present from former custom." This was far from uniformly satisfactory, and in the face of the growing trend of opinion, the Philadelphia Church kept patiently biding its time.

Meanwhile, Annual Conference, under pressure from many directions, undertook to unify the custom and to this end appointed a committee to make a thorough study of the subject. This committee was busy during the thirties, and reported its progress from year to year, finding it increasingly difficult to agree on a uniform practice that would be consistent with all sectional interpretations throughout the Brotherhood.

After repeated attempts at previous yearly meetings the committee presented the following:

"To the Annual Conference of the Church of the Brethren in session at Winona Lake, Ind., June 1935, Greetings in the name of the Lord:

"We, your committee, after prayerfully and carefully studying the New Testament Scriptures; making a survey of the history of the Christian church from the apostolic age to the present; the reactions of the ministers and the deacons by means of the facts brought together through three hundred questionnaires received from all parts of the brotherhood; and considering the sentiment evidenced on the Conference floor submit the following report:

"The office of the deacon has a vital place in the official work of the church and has a scriptural background. The word deacon appears in the following New Testament scriptures: 1 Tim. 3: 10, 13. The plural deacons is found in three scriptures: 1 Tim. 3: 8, 12 and Phil. 1: 1.

"Qualifications and Duties: Fully stated in the report of 1919, Revised Minutes, pages 87, 88 and the Pastor's Manual, pages 101, 102.

"Installation: The order of service as given in the report of 1919, Revised Minutes, pages 88, 89, and Pastor's Manual, pages 102-104, is accepted as adequate.

"Election and Term of Office: That we practice the same manner of electing deacons and their wives as prescribed in our present Minutes, see Revised Minutes, article 7, 1919, page 70:

"We decide that the ballot system be allowed, provided that the ballots be prepared in private and counted in private by brethren in charge of the election only.'

"That the term of office of a deacon be for life or until such time as he disqualifies himself by lack of diligence, faithfulness, loyalty, morality, or efficiency.

"Where action is necessary see Revised Minutes, article 1, 1894, page 90.

"Any congregation, if it so desires, may elect an executive committee of deacons of not more than five, which shall plan and direct the work of the board of deacons. Such executive committee shall be elected by the church in keeping with the manner of election provided by the local church.

"Where it is desirable one or more sisters may be selected by the local church to serve as parish helpers (Phil. 4: 3, Rom. 16: 1-3)."

As unfinished business, the foregoing report had priority consideration, and upon presentation this time it bid fair of immediate acceptance. But some one threw on the brakes by way of an amendment providing for the installation of deacons by the laying on of hands. This provoked some lively discussion, and the report was returned to the committee with the privilege of presenting it again later in the session.

Points involved were the old question whether the seven named in Acts 6 were really deacons or not, the apparent inconsistency between laying hands on deacons and not on ministers, and what to do about the wives of deacons.

Later in the week at the same Conference:

"As the final item of business the committee to which the deaconship question had been recommitted announced that it was ready to report. Evidently it had succeeded in meeting a difficult situation. The report as revised met with the favor of the delegates and without discussion was adopted unanimously.

"The chief difference between the report as first submitted to this Conference and as finally adopted is that the action taken provides for a period of trial before deacons are regularly installed into office, and that when the installation does take place it shall be accompanied by the laying on of hands."

A further report of the committee on a Study of the Deaconship was presented, amended and adopted at the Annual Conference June 10-16, 1942, annulling only such portions of previous decisions as were found in conflict. The Office of Deacon, the Duties of a Deacon, and the Perpetuation of the Board, are briefly set forth. Those interested are looking forward with expectancy to the early preparation and publication of a Manual on the subject, which the Minutes intimate the Annual Meeting will arrange.

The latest word on the general subject of Deaconship is embodied in the

FORMS FOR INSTALLATION

presented to Annual Conference at its June 2-6, 1943, session at McPherson, Kansas, as follows:

"Whereas the form for the installation of deacons which was adopted in 1919 (see Revised Minutes, page 88, 89) does not seem fully suitable in the light of the decisions of 1935 and 1942, seeing that the Conference of 1942 authorized that a form of installation for deacons be provided (see Minutes of 1942, page 5 (8), c), and inasmuch as such revision should be made before the publication of another manual,

"We, the General Ministerial Board, hereby submit the following forms for the two degrees in the deaconship, subject to the advice of this Conference:

[After slight revision, the report was adopted as follows:]

"A. For the Office on Trial. (Page 86, and the first two lines on page 87 of the Pastor's Manual without change.)

"Dear Brother: You have been called to the office of deacon for a probationary period (1 Tim. 3: 10). Your status is somewhat comparable to the licentiate in the ministry. Your office is a worthy one and demands your most conscientious service. You are called to special work in the church, and as such you will have a larger influence among the members and in the sight of the world than otherwise. We trust that you will, by your sincere and faithful life and your loyalty to the teachings and practices of the church, reflect credit on the body of Christ. You are called upon to co-operate with the older officials of the church in looking after the material arrangements for the ordinances, providing for the poor, visiting the sick and delinquent, and in promoting the general welfare of the congregation.

"Dear Sister: You likewise are called into a very definite service in the church. You are called to assist in the material arrangements for the ordinances, and should be willing to labor for the spiritual interests of the church.

(Questions middle of page 88, as now.)

(The brother and sister shall then kneel in a prayer of mutual consecration, led by the officiating elder, or elders.)

B. For the Permanent Office. (Page 86, first paragraph, in the Pastor's Manual.)

This, the (name of church) having called (names of brother and sister) to the office of

deacon for a probationary period (1 Tim. 3: 10), has after 'proving' them, full confidence in their faithfulness, loyalty, wisdom, and spirituality, and has therefore called them to the permanent office and work of the deacon. They will therefore rise to receive their charge:

"Dear Brother: The church having called you to serve as deacon for a probationary period, has found you faithful and efficient in your calling, and now, in confidence in your fidelity and integrity, proposes to advance you to the full deaconship, to serve as long as you prove useful to the church in your official capacity, as defined by General Conference.

"While the apostolic injunction, Ye younger submit yourselves to the elder (1 Peter 5: 5), still applies to you, suggesting deference to those duly called to leadership among the officials, yet you should now assume the duties of your office in full, as the Lord may give you grace and wisdom.

"You should be diligent and skillful in preparing the material setting for baptisms and communion services, being zealous that 'everything be done decently, and in order' (1 Cor. 14: 40) and the sacraments made real means of grace to the believers.

"You are charged to administer wisely other temporal interests committed to your care, such as the needs of the poor and unfortunate, and the work outlined as 'Brethren Service' by the General Conference, so that the 'increase of the Word of God, and of the number of disciples' shall follow as it did in the days of the apostles (Acts 6: 7). You should also be willing to assume any other duties of trusteeship or obligation which the church may deem wise to place upon you.

"You should be diligent in visiting the members, especially the sick, needy, and delinquent, as directed by the ministers and other officials, or in your own right according to the usage of the church. You are authorized to assist in the anointing service, or do the anointing in your own right when no ministers are available and the case is urgent. You may also assist the minister at baptismal and communion services when requested by him, and are authorized to take charge of the regular appointments of the church 'at the request of the minister, in his absence.'

"Finally, your counsel and co-operation should be given generously and discreetly to the official board of the church in its supervising ministry to the body of Christ, 'for the perfect-

ing of the saints, and the building up of the body in the unity of the faith' (Eph. 4: 12, 13).

"Dear Sister: You have shared in the confidence the church now expresses, as the result of your service during the probationary period. While not called to be a deaconess in your own right, as Phoebe was (Rom. 16: 1), yet your office as your husband's helper is a very important one as defined by this permanent charge. The church authorizes and expects you to assist in the material preparations for love feasts and baptisms, and all other duties of your position. You should be willing to labor for the spiritual interests of the church, in visiting the sick and giving comfort and help wherever needed. You should use your special opportunity to be an example to the other sisters of the church, and to lead them to the higher spiritual life of the church (1 Tim. 3: 11). Your attitude in general will determine much as to whether your husband will 'serve well as a deacon, and purchase to himself a good degree and great boldness in the faith' (1 Tim. 3: 13).

(Take reaffirmation of faith on basis of questions bottom of page 86.)

(Take reaffirmation of consecration vows on basis of questions page 88.)

"Pursuant to your call by the church, and your acceptance of this charge, you are now directed to the throne of grace for the enduement of power from on high through the laying on of hands.

(Brother and Sister kneel, while elders lay hands on him and pray.)

At the conclusion of the prayer, and after the brother and sister have risen, the officiating elder may say, 'I now declare you duly set apart in your sacred office and extend the right hand of fellowship and co-operation.'"

Locally speaking, many of our well-thinking members feel that the call to the deaconship should be for a term of years rather than for life, and the membership is continually discussing the merits of the following and similar questions:

1. Should an otherwise dutiful brother be put to the embarrassment of declining the call, who is willing to serve for a term, but who does not approve of pledging himself for life service?

2. Should the church deprive itself of the services of a willing and eminently efficient sister, as a deaconess in her own right, merely because she is not married, or because her husband may not be qualified?

3. Should a brother of like fitness be overlooked because his wife, who would be automatically drafted, is either unqualified or unwilling to go with him?

4. Either the husband or the wife might not object to the other being called, but might decline if taken together, resulting in the possible elimination of both. What then?

* * * * *

Therefore, election on the basis of respective fitness, independent of the marriage relation, seems both reasonable and seasonable. It would harness latent energy and create a wider spread of deserving talent.

And there may be other reasons besides tenure of office and the marriage relation that contribute to hesitancy. Is not the individual desire "to be or not to be," largely the reflection of the prevailing attitude of the membership en masse? May it be possible that some congregations appraise this calling too lightly? Do they indeed, take time to appraise it at all? What percentage of the average church membership realizes what it all means? To view it merely as customary additions to the official roll, without continuous serious thought to the service involved, is unfair. It precludes a standard befitting the office. This standard cannot be attained without the employment of spiritually intelligent electors. Moreover, the church should maintain this standard by a dignified attitude towards its elect, and recognize their positions with the honor and respect they merit.

Would it not be profitable to provide a way of educating or charging our people from time to time as to the duties and responsibilities of the various offices so that elections may be conducted knowingly and the church better served?

All christian service should be made attractive by grow-

ing popular sentiment so that talent may be receptive and declinations reduced to a minimum.

Let us hope for an open door to those opportunities, and for an attitude that friendly beckons.

* * * * *

Following is a list of the deacons of the Philadelphia Church dating back as far as the records show :

There appears nothing on this subject prior to January 1842. An asterisk to the left of the name indicates the current Board of Deacons.

<i>Name</i>	<i>Elected here or Received by Certificate</i>	<i>Withdrew or Certificate Granted</i>	<i>Died</i>
Gorgas, Peter K.	Jan. 13, 1842		
Fox, John	Jan. 13, 1842		July 9, 1880
Goodyear, John	Feb. 23, 1858		June 15, 1884
Custer, Christian	Feb. 23, 1858		Sep. 22, 1879

(The minutes recording the election of Brethren Goodyear and Custer are signed by John Fox, Treasurer, and Henry Geiger, Secretary—both ministers. There is no mention in these minutes of the installation. John Fox had not yet been advanced to the office of Bishop).

Fry, John L.	Jan. 31, 1864		Mar. 12, 1899
Harley, Isaiah G.	Jan. 31, 1864		May 18, 1902

(An interesting minute shows the election of Brethren Fry and Harley at a meeting at half past two o'clock Sunday afternoon Jan. 31, 1864—

"Bro. Fox not being present, the propriety of proceeding in his absence and in the absence of a Bishop, was considered, and it was decided that as Bro. Fox had given orders to proceed in his absence, to do so, looking to the Lord for his blessing".

Bro. Custer opened with an impressive prayer. Bro. Studebaker from Ohio being present was chosen Chairman, and A. B. Brumbaugh, Clerk. The duties of the office were laid before the brethren by Bro. Studebaker, after which the choice was made known. Bro. Custer followed with impressive remarks.

"It was decided to leave the full instalment into office until next Sunday morning").

Thomas, Silas	c-June 11, 1867	April 26, 1882	Dec. 28, 1885
Croft, Samuel B.	Apr. 21, 1892	c.g. Apr. 7, 1902	
	c-Oct. 23, 1907	c.g. Jan. 4, 1911	
Hartmann, Chas. C.	Apr. 21, 1892		Aug. 28, 1896
(Brethren Croft and Hartmann were installed the evening elected. Elders S. R. Zug and Jacob F. Oller officiated. Bro. Royer of Mt. Morris, Illinois, was also present).			
Brownback, S. S.	c-Apr. 2, 1894	c.g. Apr. 6, 1908	
Hartmann, J. Harry	c-Apr. 6, 1896		Sept. 29, 1926
Buckwalter, Isaac N.	Apr. 5, 1897	c.g. July 6, 1908	
	c-Jan. 22, 1917		Jan. 25, 1921
Knox, G. H.	about 1897	July 11, 1898 (relieved)	

(April 5, 1897, the Church decided "to elect another deacon". The minutes do not appear to show when this election was held, but we assume from collateral data, although not conclusive, that Isaac N. Buckwalter was duly elected at this or an early subsequent meeting. G. H. Knox also became a deacon about this time, of which there appears no record, and it is probable that these two brethren were elected at the same time).

<i>Name</i>	<i>Elected here or Received by Certificate</i>	<i>Withdrew or Certificate Granted</i>	<i>Died</i>
Martin, Edward W.	c-July 3, 1899		
Harley, James A.	Apr. 6, 1903		Dec. 16, 1927
Ressler, Adie H.	Apr. 6, 1903	c.g. July 8, 1907	
(Brethren Harley & Ressler were installed the evening elected; Elders S. R. Zug and A. L. Grater, officiating).			
*Groff, William S.	Oct. 18, 1906		
Davis, William F.	Oct. 18, 1906	c.g. Jan. 25, 1915	
	c-Apr. 22, 1917	c.g. Oct. 25, 1920	
	c-Nov. 25, 1923		Mar. 24, 1926
(Brethren Groff and Davis were installed the evening elected; Elders J. T. Myers, S. R. Zug, and A. L. Grater, officiating).			
(Sister Groff was installed deaconess July 8, 1907, Elders J. P. Hetric, A. L. Grater, and F. P. Cassel, officiating).			
Jones, Robert G.	c-July 8, 1907	c.g. Jan. 4, 1911	June 17, 1926
	c-Jan. 30, 1913	c.g. Jan. 6, 1919	
Kinsey, L. E.	c-Feb. 16, 1910	c.g. Jan. 4, 1911	
*Funk, Henry H.	Jan. 9, 1912		
Markley, Jacob L.	Jan. 9, 1912		Feb. 17, 1926
(Brethren Funk and Markley were installed Wednesday evening February 28, 1912; Elder J. T. Myers officiated).			
Hedrick, Bayard M.	c-Oct. 11, 1910	Jan. 12, 1920	
Hooker, J. A.	c-Nov. 30, 1913	c.g. July 8, 1917	

<i>Name</i>	<i>Elected here or Received by Certificate</i>	<i>Remarks</i>	<i>Died</i>
Schnell, Wm. H. B.	Jany. 9, 1922		October 5, 1938
Rosenberger, Wellington C.	" " "		January 10, 1927
(These two were installed the evening elected: January 9, 1922, Elders M. C. Swigart and Henry K. Garman, officiating. Sister Rosenberger was installed January 23, 1922).			
*Kulp, Henry B.	May 27, 1925		
*Compton, J. H.	May 27, 1925		
(Brethren Kulp and Compton were installed October 26, 1925; Elders Ross D. Murphy, M. C. Swigart, and Jacob A. Bricker, officiating).			
Delp, Hiram S.	June 8, 1927		April 28, 1938
Trout, Earl E.	June 8, 1927		Nov. 30, 1933
*Hummel, George S.	June 8, 1927		
*Sippel, Sr., John S.	Oct. 24, 1927		
(Brethren Delp, Trout, and Sippel, with their wives, were installed November 2nd, 1927; Elders Ross D. Murphy and Jacob A. Bricker, officiating).			

<i>Name</i>	<i>Elected here or Received by Certificate</i>	<i>Remarks</i>	<i>Died</i>
Hoar, Harry K.	Oct. 24, 1927		
Moyer, Granville	Oct. 24, 1927		
Alderfer, Harry C.	June 22, 1931		
Rosenberger, Lester M.	June 22, 1931		
*Howe, Roland L.	June 22, 1931		

Forty years to the day from the date of presentation of his certificate of church membership from the Huntingdon Church to the First Church in Philadelphia, Roland L. Howe was installed at the morning service Sunday, October 16, 1932. The pastor, Ross D. Murphy, officiated; Associate Elder Jacob A. Bricker, and Dr. William I. Book, minister, assisting.

Co-incident as memorable events of this same Sunday morning service, and not intentionally so arranged, was the transfer by letter from the Tioga (Philadelphia) Presbyterian Church, and acceptance of the rite of triune immersion of his daughter, Mrs. Lester M. Rosenberger (Pauline Elizabeth Howe); and the consecration at the altar of her six-months old son, Wellington Clemens Rosenberger!

Brother George S. Hummel, and Sister Hummel, were installed January 6th, 1935; Elder Ross D. Murphy, officiating.

<i>Name</i>	<i>Elected or received by Certificate</i>	<i>Remarks</i>	<i>Died</i>
Reimer, M. S.	c-Sept. 1, 1935		February 17, 1938
*Markley, P. R.	c-Apr. 26, 1936		
*Newcomer, Harold L.	Jan. 19, 1938		
(Brother and Sister Newcomer were installed February 6, 1938; Elder Ross D. Murphy, officiating).			
*Wolfe, J. Albert	Oct. 19, 1938		
(Installed at the morning service, Nov. 6, 1938; Elder Ross D. Murphy, officiating).			
*Ersay, Russell F.	Jun. 17, 1940		
(Installed at the evening service Sept. 29th, 1940, with Sister Ersay and Bessie Wetter Sipple; Elder Ross D. Murphy, officiating. Deacons Markley, Compton, and Howe spoke on various phases of the deaconship prior to the installation).			
Hottel, Jr., Abraham S.	Jun. 17, 1940		

At the annual business meeting of the church, June 16, 1943, brethren I. Z. Hackman and Walter Eckenrode were called to the office of deacon. Date of installation is not yet announced.

It was not customary for the Board in years past to hold their meetings with much formality. If they kept their proceedings in writing, there is scant record available prior to a half century ago. In recent years, however, they have conducted their business as an organized body, preserving minutes of the sessions held.

James A. Harley served a long time as President of the Board, and gave way February 13, 1918 to Wm. S. Groff, who was active in that capacity until he moved from the City December 10, 1939. Roland L. Howe succeeded him as Acting President until formally elected. October 7, 1942 he presented a letter to the Board and Pastor, setting forth his reasons for declining re-election. A ballot was taken and J. H. Compton was chosen. He also declined. On the second ballot, P. R. Markley was called to the chair and accepted.

As to the Secretaryship, Jacob L. Markley acted in that capacity from the time of his installation in 1912 until his death February 17, 1926. On May 10th of that year Henry B. Kulp took over the duties and has served since.

* * * * *

1934—At the September meeting of the Board, the following resolution was adopted:

“That full religious activity be heartily endorsed, and promptly encouraged; and that any organized group of the church or its affiliations that desires to participate in or assume the responsibility of any Sunday evening service, shall first consult with the Board of Deacons before any obligations whatever are incurred, and shall confer with it fully as to the nature and extent of the program to be offered, before permission may be granted to proceed.”

CHAPTER 35

THE LOVE FEAST AND COMMUNION SERVICE

The Lord's Supper in some of our churches has receded dangerously near a visionary point in the provisional sense. The complex, impetuous life that we lead, with its innumerable short-cuts, brings us often to do no more than is just necessary to get by and keep within, so to speak. It is something more than a short-cut; something more than a supper too. It is to be observed as an occasion where Love is supreme, and where Christian fellowship is more than bread and meat. However, giving each its proper place, a meal scarcely can be said to appropriate the dual role of fellowship and feasting unless preparation is made consistent with the recognition of *both*.

I regret to record the fact that our Philadelphia church serves nothing more than unbuttered rolls, bits of diced cheese, and water. That "the table groans under the weight of good things" is a misnomer. The menu would doubtless embarrass many devout elderly brethren and sisters, and others not so devout and elderly, who are accustomed to a "full supper," to say nothing of our youth whose stomach is the prominent seat of hope and attention if not always of doctrinal precept and example.

If my memory serves me, it was the custom in many churches, and it still may be, to serve large tureens of delicious soup and great platters of juicy boiled beef, with bread, butter, apple-butter, and coffee—not forgetting the sugar and cream. And water! Good water, too—better than our thick Schuylkill.

We are told that the Greek word for this meal is "deip-

non," meaning the full or principal meal of the day, and the evening meal at that!

Suppose we strip the subject of technicalities as far as possible, expressing ourselves on the basis of a layman's common sense interpretation of the several Scriptures involved, and see how it sounds:

If we interpret this meal literally, as the Agape, as Jude puts it, a feast of charity, the Love Feast, why should we not eliminate eating entirely and confine ourselves wholly to a feast of love, of Christian fellowship? In short, why not put the imagination to the supreme test, and merely make believe? But I am persuaded that Jesus and Jude and all the others had a different idea of this meal, *as a meal*, than many of our churches entertain to-day. And as much may be said of our brethren of old: They did not introduce the full meal into the Love Feast; they merely aimed to keep what was already there, and it wasn't tradition either.

When I invite friends to dine with me, what would be my embarrassment, and their reaction, if I were to seat them to a scant fare of bread and water, and try to persuade them that it was the principal meal of the day! Could I expect the fellowship to rise above the quantity and quality of my meal? My guests would surely have to dine somewhere else to break the fast after fulfilling their obligations to my invitation. So must our people on the eve of Communion Service: Either eat before they go, or after their return. Under such circumstances, were Paul present, he would have no occasion to raise the question: "What? have ye not houses to eat and drink in?" We sure have, and we use them, but not to escape the kind of admonition that Paul addressed to the Corinthian Church.

These sentiments of course do not apply to those churches that still follow the good old custom of serving a meal that squares with the definition.

True, "it is not *what* we eat"; that is clear, but for the sake of consistency, let it be something!

There is more than one reason why we have broken away, and now steer our thoughts into a magic realm where we humor ourselves in trying to believe something that is not real.

We are much on the run, but after all, we relax a lot and wonder why we have hurried. We revel in short-cuts, and make poor use of the saving. We have chiseled our sermons and our prayers, and find delight in it. Our Love Feast and Communion service has been hewn fore and aft until the solid security of well planned preparation, and the unhurried aftermath of informal benedictions, are no more. Nothing is left (and yet it is counted everything) but a scant hour for spiritual obedience to the sacred ordinances.

Our Host is not here in person. He cannot see personally to the details. In these matters we represent Him, but because they carry deep spiritual implications, we decide that anything will do in the way of material things. The employment of our time in personal service, and the stern reality of what a full meal would entail by way of expense, are too much to face, and conscience is quickly put to rest by the expedient that such elaborate approach is just not necessary! Plainly, it is too much trouble. Yet our Ladies Aid go to great pains in the preparation of teas, luncheons, and full-course dinners for occasions that are not fundamentally spiritual. However, such expenditure of time and money is primarily for our material comfort. That is different. But it seems that the spiritual aspect may be imitated or short-changed without serious compunction.

Let there be no reflection, however, on the good graces and efficient services of our women, either in the church kitchen or at home. The shoe of allurements in this respect is largely found on the foot of Adam.

Let us glance at the itemized expense of the second communion in the Philadelphia Church held "3 mo. 27, 1828"

THE LOVE FEAST AND COMMUNION SERVICE 453

To cash for candels to Isaiah Turner	.75	
24 lb. butter at 12½	3.00	
20 lb. sugar for cake at 10	2.00	
18 lb. sugar at 10	1.80	
10 lbs. Java Coffee at 20	2.00	
100 lbs. flower	3.08	
2 dozen eggs at 10	.20	
3 qts cream at 25	.75	
15 qts milk at 5	.75	
1 mug broak 21 cracked	.16	
7 lbs. flower & baking & yeast	2.75	
Portridge of pints to and from meeting house	.62½	
Printed cards for admittance	1.25	
To a Man to Watch Crown Street door	.75	\$19.86½

Against this outlay \$33.25 was subscribed, \$6.50 coming from members of the Germantown Church, leaving a balance of \$13.38½.

This is the recorded cost of provisions purchased in the market. Any one is free to speculate on the nature and extent of other miscellaneous edibles considered at the time appropriate for the occasion that were no doubt donated and brought to the church at the time of the service.

Surely there must have been meat, either mutton or beef. The early church had a way of providing those staples, like many other items, without cluttering up the pages of a journal!

If our near vanishing feast of today were still further cut down to items actually purchased, we would limit ourselves to rolls and water! Our Brother Fred Zimmerman, who passed away December 7, 1941, took pleasure in contributing the cheese for many years prior to his death.

No mention is made of wine in the list, but a little further on we note the following additional items:

Wine for communion	.75	
Unleavened bread	.50	
1 Barl Charcoal	.31	
To Susan Douglas sending down table cloths	.25	
Washing table cloths	.50	\$2.31

It was custom to receive the public by card. A policeman was stationed at the door to properly discriminate and see that "good order prevailed."

Some fifty years ago, visitors at the love feast were extended the courtesy of something to eat during the evening or to take home with them after the service. On June 8, 1891, a resolution was adopted discontinuing this practice. Almost immediately, however, the church recalled it, and resumed the custom. It grew to the extent that non-communicants were served with rolls and cheese of which they partook while the supper among the members was in progress. The Board of Deacons at a special meeting October 18, 1933, passed a firm resolution abandoning this practice. This same resolve aims to discontinue the indiscriminate distribution of the remnants after the service.

The long established routine of clearing the tables immediately following dismissal always introduced an aftermath of clatter and confusion altogether in negative contrast to the peaceful quietude of the service just concluded. To conserve the spirit of the evening, and to further promote orderliness, the tables with their contents are now left undisturbed until the audience has well withdrawn. Thus quiet retreat from the solemnity of the occasion carries outside the door a benediction in keeping with the observance within.

The entire service consumes not to exceed an hour and a quarter, when the members are quickly lost from each other again in the whirl of busy life. What another contrast to childhood days when the "Big Meetin'" spring and fall stood high in hope as "big things in little lives" and more than passing events in older ones: Dinner at the church for those from a distance; the gradual approach through the examination sermon in the afternoon; a pre-service supper for non-members and those who sought to dull the edge of appetite preparatory to less unworthiness at the Lord's table; sleeping in the barn to provide room at home for the guests from a distance; and preaching the next day while the maximum

number of members were "of one accord in one place." Breakfast at the church too, for any one so minded. A two-day "Feast," definitely disproving on those occasions at least that "Time goes on crutches." It was all too quickly here and gone.

It is not the purpose of the Master to assemble the church as a worthy guest at His table, nor limit the privilege to a degree of fitness, but rather to welcome into spiritual union a body of believers who are conscious of their unworthiness and who entertain a sincere desire to grow in grace. He invites participation not only to bring to the surface the weak under-current of human love, but to develop a touch of the Divine. In the light of this, a deep concern is entertained for those who hold themselves aloof at times from these holy ordinances. Deliberate absence only accelerates spiritual weakness, and retards the Christian growth. There is no gainsaying the sacredness of this hour of service. But if we fully acknowledge our debt to faith and constancy, we will experience a growing belief in the seriousness of time itself, whatever the hour or the day, or the service that fills them.

The little group of brethren who unthinkingly met the Servant in the person of the Master on that holy evening which marks the first service of the kind, were far removed from spiritual perfection. Had their love been manifest as true and constant, and their faith well established, the foot-washing scene might have quickly passed as a mere oriental incident; and the supper too. But they were human. They were striving for prominence without observing the virtues that distinguish it. They were making themselves comfortable outside the realm of personal service, while vying with each other for a front seat inside the Kingdom. They were a self-elevated group where none volunteered to serve. It was because they could not see beyond themselves that the Great Teacher assembled them "in class" for a lesson that lives through the ages. He reversed human precedent by

effacing all conflicting lines. He glorified the incident. He standardized a simple, homely, eastern custom. He spiritualized that custom and set it up as a religious ceremony for the occident as well as the orient. Wherever intelligently observed throughout the wide world, it symbolizes a desire for spiritual cleanliness and a willingness to live for others.

Assuredly it becomes your duty and mine, and our sacred privilege, to meet regularly with this same unseen but ever-present Host, that we too may be taught to forget self and learn to serve more and more. But it means far more than the mere breaking of bread with our brother, or the formality of kneeling to wash his feet. We must carry this lesson above and beyond the bare symbol to catch the meaning of the Teacher. It confronts us morning, noon, and evening in our relations with one another in every phase of life.

It becomes my privilege to pass on to you a touching incident related by Catharine A. Hartmann (she who took me under her motherly wing in the early nineties when I was new in the city), the daughter of Isaiah G. Harley and the widow of Charles C. Hartmann, Jr., two of our stalwart supports in the days gone by.

The scene is laid in the Marshall Street Church sixty or more years ago. The time was evening; the occasion, love feast. The service had progressed to the ordinance of foot-washing. A half dozen or more colored sisters had withdrawn from the table and were grouped together, apart, prepared for the observance. It would have been appropriate for one of their number to have taken the initiative. But it did not so happen; they sat and waited. Whether they were not disposed to proceed independently among themselves, or whether they had not been previously informed or instructed, if that were necessary, will probably never be known. It took but a few seconds to develop the tense situation that prevailed. It also took as little or less for willing hands to act. Meanwhile the other sisters were "busy" with their own. Some would call it "marking time," by way of

escaping a duty they might wish to avoid! The suspense grew embarrassing and threatened confusion. Quickly sensing the danger, Sister Geiger—the wealthiest woman in the congregation, and shall we say the most humble—brought relief in willing service and “redeemed the time.” Unusual? Yes. But she was an unusual woman. She knew no conflicting lines. She was strikingly modest, devoutly serene, and always unassuming in her every move of service. And she served much. Had she failed to respond to the urge of the instant—but why speculate—she meekly assumed the self-assignment, reverently knelt at the sisters’ feet, and quietly gave her best. The lesson that followed made a lasting impression on those who merely stood by to choose the easy way.

How much it parallels the scene in the “upper room” where the Lord and Master became the Servant, you may picture as you will!

* * * * *

Go back with me 129 years, three years before the church building was dedicated, and note that

“1814 April 3rd We had Love Feast at Germantown.”

This brief record appears in a book of original entry, and mutely affirms that “we” has unmistakable reference to an already organized group of Brethren worshipping in Philadelphia, regardless of published statements questioning the claim of the late Martin G. Brumbaugh, and that “It does not appear that Philadelphia . . . was anything more than a mission of the Germantown Church.”

Note this insertion in the record:

“1826

Nov. 16—Love Feast & Communion for the first time in Philada., H. Livermore communed.”

Harriet Livermore, of high birth; of unusual intellectual attainments; her whims and wishes in the many diversions of a young life unstintingly gratified by an indulgent father.

From a letter dated September 22, 1902, on file at the Germantown Historical Society, Abram H. Cassel to Edwin C. Jellett, the following is taken :

"She was disowned and disinherited because of her religious zeal, so that she became in the fullest sense a pilgrim and a stranger. She had no property and no home. As long as she was well she had her temporary abode with friends among whom were Mrs. Margaret Worrell, the Lehmans in Germantown, and others. But when sickness came upon her she had no other refuge than the alms house. Mrs. Worrell, a childless widow, who had her home with her married sister, Mrs. Jacob Reiff, No. 317 Franklin Street, Philadelphia, often went to see her and minister to her comforts. March 30, 1868, she died at the Blockley Almshouse, Philadelphia. Her faithful, constant friend, Margaret Worrell, had the body taken to the Franklin Street address, and from there, Mrs. Worrell and other friends accompanied the remains to Germantown where they were interred in Mrs. Worrell's lot in the Dunkard Grave Yard in the rear of the Mother Church at 6611 Germantown Ave. Mrs. Worrell followed eight years later, and there these two friends sleep side by side awaiting the coming of their Lord."

Harriet Livermore wrote: "All I crave is the pearly drop from charity's meek eye to dim a little my numerous follies as I journey to the grave. And when laid there, let silence with my quiet dust reside, nor marble tell the passing traveler where the wandering pilgrim sleeps."

From an abstract of her pen written at the age of 37, we learn:

"It was in September A.D. 1811, tired of the vain thoughtless life I had led, sick of the world, disappointed in all my hopes of sublunary bliss, I drew up a resolution in my mind to become a religious person. Neither fear of hell, nor desire of heaven, influenced the motive."

What a creed! Heaven no doubt comes to earth to such a person. We wonder how many "religious" people have set aside both hope of reward and fear of punishment to live the christian life with love as the prime motive, and because

God is God. Harriet Livermore, the "Guest" in Whittier's "Snow Bound"; self-styled "The Pilgrim Stranger"; sprinkled in infancy; confirmed an Episcopalian at fourteen; joined the Congregationalists; became attached to the Quakers; baptized a Baptist; eminently successful as an Evangelist here and abroad; and communed with the Brethren (Dunkers) in the old Crown Street Church!

Col. T. E. Major, the son of Sarah Righter Major, our sister preacher, writes at length to Rev. S. T. Livermore under date of October 25, 1884, describing the activities of Miss Livermore, her coming to Philadelphia August 24, 1826, of her welcome to the Brethren pulpit by Elder Peter Keyser, and

"here it was that my mother heard The Pilgrim Stranger and as the first fruits of her labors in Philadelphia was the conversion of my mother whom Harriet Livermore ever afterwards called 'My daughter.'"

This brief entry in the church records further tells the story (four days before the Love Feast)

"1826

Nov. 12 Miss Righter, John Righter's daughter
Baptized by Peter Keyser."

The example of her spiritual mother moved Sarah Righter also to tell the story of Redemption, and under her faithful ministration many were brought to the Saviour, among whom no less a person than young Abram Harley Cassel, who became one of the greatest men of the church, and perhaps the most widely known member of his time outside the church.

Thus from small beginnings, on a Firm Foundation, the Gospel pyramid has kept ever rising from generation to generation.

* * * * *

On November 4, 1868, the members met at 10 a.m. to confer with an Annual Meeting Committee composed of

Bishops Daniel P. Sayler, H. D. Davy, B. F. Moomaw, Moses Miller, and James Quinter.

The church practiced the single mode of feet-washing, and the committee aimed to introduce the double mode.

What constituted a "full supper" was another subject for adjustment. The meal in the Philadelphia Church had lapsed into gradual decline until it became noticeable for its near absence.

The order of the regular Lord's Day service had also slightly strayed from custom.

The following is quoted from the Philadelphia minutes:

"Brother Moomaw then arose to make a statement, why they were sent here by the Yearly Meeting to confer with the Philadelphia and Germantown churches, that it was in regard to feet-washing, and read a query in the minutes of the last Yearly Meeting in regard to feet-washing, and then went on to explain why that query was brought up: That certain men had went out from this church, of which Brother Thurman was one, and had agitated the question of feet-washing.

"To which this church would not accept of any blame from any one, outside of this church, and ruled Thurman out of the case, as he was never a member of this church.

"Brother Moomaw then continued his statement, and when done Brother Sayler insinuated that Brother Fox had said certain things, and wrote a piece that was published in the Visitor and that evil disposed persons had published those things abroad, and brought about contention in the churches which they wanted stopped, and unless this agitation was stopped, he feared it would cause a division.

"And when Brother Sayler was asked to state what Brother Fox had said, he could not remember what it was!

"To which Brother Fox replied, that Brother Sayler was the 'Man' that was to blame, that he had caused him to write that piece; that he (Brother Sayler) had written a piece on feet-washing, advocating the 'double mode' which was published in the Visitor, that called for this reply.

"The church then refused to hear those accusations against any one, contending that the church has not nor never did agitate the subject of feet-washing.

"After discussing the matter a while, the meeting adjourned at 12 o'clock M to 2 p.m., Brother Sayler stating that they would then present their proposition."

The opposing parties swayed to and fro through three long sessions: morning, afternoon, and evening—replete with discussions under varying degrees of temper and temperature.

John Price was present to represent the Germantown Church.

When the question of mode was definitely submitted to the church, it firmly declined to make any change.

The Committee then conceded the right to hold to the single mode, but that if we "went out to organize any church," we must introduce the other. The church "strenuously and unanimously" objected to this. Failing again at the point under consideration, the Committee proceeded to devote its time to the adjustment of other matters.

Two propositions were presented, each of which the church declined in turn.

In summing up its third written decision, the committee stated:

"If you will do this, we will bear with you."

The church strongly objected to the word "bear."

Before a compromise was reached, the text was finally changed in the fourth re-drafted signed Committee decision, to read

"We find it necessary to bear with one another."

The results of the prolonged conference are summed up in Art. 2 of the minutes of Annual Meeting of 1869, from which we quote as follows:

"The Committee appointed to visit the Philadelphia and Germantown churches, reported, and the following is the part . . . judged necessary to be entered upon the minutes, it being the result of the conference between the committee and said churches:

'Whereas, the brethren of the Philadelphia and Germantown churches seem to feel assured that the practice of foot-washing in said churches has always been in the single mode, we find it necessary to bear with one another, and will do so, provided you restore the old order of the brethren, in having a full supper at communion service, the salutation of the kiss at the same time, and the practice of the two brethren praying at the commencement and close of our general meetings of worship, where there are two brethren present, concluding each prayer with the Lord's prayer. If you will agree to this, we will report to the Annual Meeting accordingly.' "

to which a majority of the members voted (this from the Philadelphia minutes) "We will agree to this as far as practicable";

Art. 2, as above, then continues :

"This was the last proposition submitted by the Committee to said churches, and was accepted, with the qualification, 'as far as practicable.' We are happy to believe its acceptance will be a step toward a more complete union between the churches we met in conference and the general brotherhood. The foregoing report is respectfully submitted to the Annual Meeting, with the hope that it will take such action upon the subject as will further the blessed cause of truth and righteousness." (Signed by the Committee.)

Then follows the decision :

"This Annual Meeting accepts, for the present, the foregoing report, with the clause, 'as far as practicable,' stricken out."

As subsequent events disclose, Annual Meeting contributed little constructive discipline in deliberately striking out the qualification. It practically set aside the findings of its own committee and the covenant of the churches it endeavored to reconcile. The spirit of the clause removed, was the real basis of compromise and acceptance, and its removal without acquiescence of the churches involved, automatically voided the entire labor and expense of every one concerned, and broke the spirit of many who felt they had gone more than half way.

On October 5, 1869, in keeping with its promise to have a full supper, "A proposition was made that we have at our next Love Feast and Communion: Beef, Bread, Rusk, and Coffee."

INDISCRIMINATE COMMUNION AND FELLOWSHIP

Excerpt from the minutes of a Special Church meeting held November 10, 1869—

"The members of this church being requested to meet at the church in Crown Street on the evening of November 10, 1869, in counsel, Brother Graybill Myers being present, a proposition was made, and a resolution read before the church which was as follows:

'Whereas a few of our members have sometimes communed with other denominations, and others have fellowshipped Wm. C. Thurman, an excluded member of the Brotherhood; and whereas these things are contrary to the order of the Brethren, and thereby have brought trouble and contentions into our congregation—

Therefore, Resolved, That, forgiving one another all that is past, we will hence forth by the help of the Lord, avoid giving offense in the particulars named above, and furthermore that we will enforce discipline upon all those members who hereafter thus offend.' "

"After some little consultation, the above proposition and Resolution was unanimously accepted and agreed to by the consent of each member present.

"Brother Myers then gave a word of exhortation, and the meeting was closed by singing a hymn and prayer."

With reference to Bro. Thurman, who had "agitated the question of feet-washing," we refer to the minutes of Annual Meeting of 1865:

"Whereas, it has been plainly proved to the Brethren assembled at this Annual Meeting, that William C. Thurman did, on different occasions, say things publicly in his preaching against the practice of the brethren, and has done the same in his writings, and by the course he has pursued he has given offense to the brethren; it is, therefore, the decision of this

meeting that we can not recognize him as a minister of the gospel among us until he gives satisfaction to the church”;

and 1866:

“Bro. William C. Thurman appearing at the meeting, and giving satisfaction to the brethren, was restored to his office as a minister. The following was submitted to him, and he accepted it by signing it:

‘He shall consent to give and take counsel, and to teach and obey the gospel, omitting to mention, in preaching on the doctrine of feet-washing among the brethren, and everywhere else, that the one who washes should wipe. His course shall be referred to the Annual Council, if any objections whatever are urged against him. He shall go to Virginia, where he was chosen to the ministry, and be installed in his office, according to the order of the church, and be subject to the church.’”

On May 18, 1891, three weeks after the arrival of T. T. Myers as pastor, the church on motion of C. C. Hartmann, decided to hold a Love Feast June 11th, and instructions given that the Northern Brethren Church (Old Order) worshipping at Dover Hall, and the Mother Church at Germantown, be invited.

November 2, 1914, four silver communion plates were presented to the church by the Ladies Aid Society.

May 6, 1915, witnessed the largest communion of record in the Philadelphia church, when the communicants were well over four hundred in number.

December 12, 1916, the church took favorable action on the adoption of individual communion cups. On April 23, 1917, the service was reported purchased and presented by an unnamed doner, to whom the church extended a vote of thanks to be conveyed by J. M. Fogelsanger.

January 22, 1923, the church approved a recommendation of the Deacon Board for the purchase of a Pastor's Communion set.

October 28, 1929, the time of the Love Feast was changed from Thursday to Sunday.

What a change in the liberality of our communion today, and the unrestricted freedom of christian fellowship.

April 28, 1930, the church decided that the Pastor should extend an invitation to any Christian present at our Love Feast who was willing to participate in the full service. Prior thereto, "close communion" was rigidly upheld. There was one recorded exception when Harriet Livermore, the "Pilgrim Stranger," communed at the Crown Street Church on November 16, 1826.

We should not overlook the fact that our early church fathers practiced the single mode of feet-washing. Their reasoning, as perhaps every one sees it now, was sound and destined for eventual predominance. Each church member in the observance of this mode became both active and passive; each in his turn performed the dual part of servant and host; all were brothers and all were equals.

However, outside influence was at work, and in time was responsible for an interruption in the accepted form. This caused much confusion for the next hundred years.

On or about 1762, as noted in Brumbaugh's History of the Brethren (which he quotes from the lips of Abram Cassel), Martin Urner introduced an innovation in the Coventry Church which took the form of the double mode. It is noteworthy that the Mother Church at Germantown did not fall in line. On the contrary, Germantown did not fail to preach against it. The First Church of Philadelphia, following a half century later, kept faith with parental teaching, as well as her own convictions, and stood firm for the single mode. Her constancy brought forth the unmeritted rebuke of Annual Meeting, as already seen.

The double mode, which spread rapidly and established itself with more or less variation in different churches, may be simply defined as follows:

One brother washes the feet of two or more of his brethren, while another brother follows with a towel and wipes the feet of the same brethren; or, one person both washes and wipes

the feet of a number of his brethren; or, any other form that permits a brother to minister in the ordinance partly or wholly to more than one of his brethren.

Perhaps no other question appeared so consistently and persistently on the calendar when the Yearly Meeting came into being and established itself as spokesman for the Brotherhood. Individual churches made repeated inquiry as to the correct practice, sometimes to reconcile a difference of local opinion, and often to recommend a change. All of which showed that the teaching varied and the form differed in many localities. As a side-light on the subject, we give the following quotations from the Minutes of Annual Meeting:

"1856. Art. 3rd. On the subject of feet-washing, Bro. George Wolfe, of Illinois, is firm in the opinion that one person should both wash and wipe the feet of a number of brethren, and then another, and so on, until all are washed; but he is willing to conform to the practice of the brethren in general, when in communion-meeting with them, and begs for forbearance on the part of the brethren in general, until they shall all come to see alike.

"1867. Art. 27. Inasmuch as there are some members who are dissatisfied with the present manner of washing feet, and think that the one that washes should also wipe, can not the Annual Meeting grant a change, and bear with those that wish to practice as they understand it? Answer: We consider it not advisable to make any change in the practice of feet-washing as heretofore practiced by the brethren.

"1871. Art. 37. Whereas, this Annual Meeting finds, to its great regret, that the subject of feet-washing, in its single and double mode, as the difference is called, has produced serious difficulties already among us, and threatens still greater difficulties in the future. Questions relating to this subject have come from different localities in the brotherhood and it has assumed such a degree of importance as to commend it to the serious and prayerful attention of the brotherhood. Under these considerations, with much prayerful reflection, the propriety has suggested itself to us of calling the elders of the brotherhood together to consider this matter, as the apostles and

elders did to consider the case of circumcision. Acts xv. 6. We have therefore concluded to request all the ordained elders of the brotherhood to meet in the fear of the Lord, and under a due sense of their responsibility, in solemn assembly, on Whit Monday, 1872, at the place of our next Annual Meeting, to dispose of this subject as the peace and prosperity of the fraternity require.

"In the meanwhile, no church should be organized under the single mode, neither should any church change from the double to the single mode. And in order to obtain all the information possible to present unto the council of elders above alluded to, we appoint the following brethren as a committee to ascertain, as far as possible, which was the first mode practiced by our brethren in America: D. P. Sayler, Jacob Reiner, and J. Quinter."

From Classified Minutes of Annual Meeting of 1877, Art. 24:

"As many Brethren desire to wash feet by the single mode, will not District Meeting earnestly petition the Annual Meeting of 1877 to grant to any church of the Brethren full liberty to wash by each member girding him or herself and both wash and wipe the feet of another when it can be done in peace and harmony? Ans.—Inasmuch as the so-called double mode of feet-washing is the order of the General Brotherhood, this Annual Meeting cannot sanction the practice of different modes; but those churches which wish to observe the single mode we will bear with, when it can be done unanimously and without giving any trouble or offense to the church. And as there are different views on this matter among our Brethren, we would caution both members and ministers, in going from one church to another that they do not agitate and stir up the minds of the Brethren on this subject."

Annual Meeting held tenaciously to the double mode because representative churches predominated in the practice, and dominated the situation. She repeatedly admonished those that practiced it, to continue to do so; and those that did not, were firmly urged to enforce the change. Failure to comply brought a Conference Committee to more than

one congregation, often with indifferent success as to the outcome.

Some churches continued the double mode as a matter of custom brought down through the years. As their fathers did, so did they. Other churches made changes and observed their adopted form as a matter of conviction. They gave expression to their local current interpretation. Still others, having made no change, held to the single mode originally in vogue. But the brotherhood lacked a unified observance, and many years of cross-purpose agitation elapsed before Annual Meeting set its seal on the practice most universally appealing. In this respect it completely reversed its former decisions. Conference reference to this, and perhaps the last, is a notable one—quoting from the “Revised Minutes of the Annual Meeting,” published in 1922:

“Report, 1919. We believe that feet-washing is a symbol of humility and service, and that every member of the church should participate in it, that they may follow the example and teaching of our Lord (John 13 :14, 15); that they may enter into the spirit and blessing of the service (John 13: 17); and that they may be more fully prepared for the supper and communion service to follow. We therefore, recommend that the brethren and sisters separately wash and wipe one another’s feet, following each other in order, the last one in any group washing the feet of the first, in harmony with our present practice, as the best method of observing the teaching of our Lord (John 13: 1–17).”

It is perhaps not strange that this question should have caused differences. It is less strange, when we entertain a free reading of the Master’s command to “wash one another’s feet,” that the double was finally set aside and a uniform modification of the single mode recommended and adopted.

In the practice of the double mode, only a small minority were active participants, while the majority of the members became mere passive subjects in the observance at any one

service. Even in the practice of the single mode, one or more members in a group may be deprived of an active part unless an orderly system and sequence of rotation are carefully followed.

* * * * *

The dates of the semi-annual love-feast and communion services are carefully set forth in one of the oldest books of record, the fly-leaf of which bears the notation "This is the property of Mrs. Clementine K. Lynd." No doubt she sensed the hazards that meet up with historical documents, and took this means of preserving and handing down to posterity one of the most interesting books of record to be found in the archives. Even so, it had some narrow escapes. About forty years ago this book was fortunately rescued from the box compartment of an old-fashioned hall hat-rack, which had been removed far from Philadelphia. It was likely placed there by some one who did not appreciate its value.

It tells us in detail and chronological order, which was the pride and practice of that early scribe, that

"We had love feast and communion at Germantown April 3, 1814; October 2nd, 1814; October 15, 1815; May 22, 1816; June 14, 1818; May 18, 1819; April 23, 1820; May 13, 1821; October 7, 1821; June 2, 1822; June 22, 1823; October 3, 1824; and September 25, 1825;

"1826 Nov. 16 love feast and communion for the first time in Philadelphia."

From 1826 to 1868, inclusive, a period of forty-three years, the Philadelphia church conducted thirty-four and the Germantown church forty of these services—the two congregations joining with each other and alternating spring and autumn, somewhat irregularly, with six services at Germantown in excess of the number held at Philadelphia in this period of time.

No love feast or communion service at either Philadelphia or Germantown is to be found of record for the years

1827, 1841, and 1845. There was one for each of the years 1829, 1830, 1832, 1833, 1835, 1838, 1839, and 1846; three in 1834, 1858, and 1866; and in all the other years, two in each year.

Under date of October 20, 1831, a note says that "Keturah Benson communed with us"; and May 3, 1849 "Brother Studebaker from Ohio preached."

The records would seem to indicate that since 1868, the Germantown and Philadelphia churches held these spring and autumn services independent of each other.

"1873 Oct. 9 love feast and communion in new church first time."

This was the second location of the church, namely: Marshall Street.

* * * * *

It is of course conceded, as a part of the duties of the deacons, that it devolves upon them and their wives to have charge of the preparatory work, such as procuring the wine, baking the communion bread, and purchasing the food for the Lord's Supper; also the arrangement of the tables, providing the necessary facilities for keeping the ordinance of feet-washing, and finally putting things in order after the service is over. Notwithstanding, the church minutes from 1888 to 1909 show the successive appointment for each service of several committees, with their respective duties defined, to see after the different phases of the work. As the minutes are lost or mislaid, covering several years prior thereto, the custom may have reached still farther back. The personnel of these committees was much the same during the years mentioned but a number were neither deacons nor wives of deacons. This practice was continued until October 4, 1909, when Presiding Elder J. T. Myers ruled that the deacons and deaconesses constituted the committee and that they should chose those they might need, if any, in the discharge of these duties.

For a long time after this ruling the Deacon Board was slow to rise to its duty, and as a consequence no consistent initiative followed in the proper regulation of these details. As a result there was some near friction involving those whose elective duties were threatened or abridged by others who found it difficult to withdraw gracefully from a loving service they had so long and faithfully rendered.

A similar situation prevailed as regards attendance upon candidates for baptism, and general oversight on such occasions.

The wine at the communion of the Philadelphia Church in the early days was invariably of the best old Maderia or Sherry. We now use only unfermented wine.

For many years the brotherhood had occasion to consider various views questioning the nature of the wine used at the communion service.

The following excerpts are taken from Annual Meeting Minutes:

"Art. 36, 1858—Is it right to use at our communion meetings the article of wine frequently used, and known by those who are judges of the article to be an adulterated article, and hence cannot properly be called the fruit of the vine? Considered, that it is advisable to procure the purest article.

"Art. 3, 1875. Is it considered according to the Gospel for a church, at communion, to use the unfermented juice of grapes instead of wine? Answer: We think it may be left optional to a church to do so, if the members are agreed."

The following from the Minutes of the Eastern District of Pennsylvania—1888:

"Inasmuch as so much evil results from the use of intoxicants, and as reformed members from the drink habit are known to have taken to drinking from the use of fermented wine at our communion tables, we therefore, ask this District Meeting to advise all the churches of the Eastern District of Pennsylvania to discontinue the use of fermented wine at our communion tables. Answer: Decided to make no change."

Again from The Annual Meeting Minutes :

"Art. 6, 1892. Inasmuch as we look upon the use of unfermented wine at the time of our communion services to be in harmony with our Gospel principles of temperance, therefore we, the Brethren of the Black River church, Mich., petition Annual Meeting through District Meeting that the Annual Meeting of 1892 recommend its use. Answer: The District Meeting of Michigan concurs with the above and asks Annual Meeting to so recommend. Answer by Annual Meeting: inas much as we use unleavened bread in the communion, we recommend our churches to use unfermented wine.

In the far off days the expenses of this semi-annual service were borne by private subscription. The itemized cost of the spring feast of 1831 was 79½¢ in excess of the subscriptions which are listed verbatim: (It is not shown how the shortage of 79½¢ was made up)—

"1831 4 mo 28th

Subscriptions to Communion

Timothy Banger	\$ 2.00
Sarah Gorgas	1.00
George Gorgas	1.00
Sarrah Rapp	1.00
Sybella Lehman	1.00
James Lynd	1.00
Catharine Langstroth	.50
Wm. Banger	.50
John Ritter	.50
Sarrah Ritter	.50
Joseph Slingluff	.50
Catharine Evins	.50
Christian Zook	.25
Mary Langstroth	.50
Elijah Mitchel	.50
P. K.	1.00
John Fox	.50
———forgot who	.50
——— Turner	.50
Chrisantin Lynd	.50
Mary McMinn	1.00

THE LOVE FEAST AND COMMUNION SERVICE 473

Elisab Rubicam	1.00
Sylvanis Lehman	.50
——— Stinrook	.50
Hannah Lehman	.50
Hannah Reihls	1.00
Sylvanis Lehman subscribed for mugs	1.00
Joseph Gorgas subscribed for mugs	.50
James Lynd subscribed for mugs	.50
Timothy Banger subscribed for mugs	.25
John Fox subscribed for mugs	.25
Elijah Mitchel subscribed for mugs	.25
J. Ritter subscribed for mugs	.12½
Elizabeth Rubicam subscribed for mugs	.50
Mrs. Marks pd	.50
Philip Leidy donation	2.00
	<hr/>
	\$24.62½"
	<hr/>

The subscription plan of taking care of this semi-annual expense may still be the custom among some churches where such method is preferred, and they are to be commended for it. We find some members in our church today who are anxious to contribute specially to this expense, and it might be well to let it be known that all have an equal opportunity. It could easily be accomplished through a special envelope included among the regular weekly contribution envelopes issued yearly, where this system is in use, and placed with the offering through the usual channels. Those members especially of our number who live at a distance and do not get to the regular services, could pass their envelope quietly to the church treasurer, or to any one of the deacons, on the evening of the communion, either before or after the service.

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From the same rare book, already referred to, we quote the following:

"Germantown, March 7, 1849. Julia Hammer and Clementine Lynd went to Shapnicks and obtained eleven table cloths,

ten aprons, six towels, all belonging to the meeting, and used on Love Feast occasions. They are now placed in the high chest of drawers left by Hannah Keyser for the use of the widows. They remain in Julia's charge for safe keeping."

* * * * *

"April 5, 1859, five baptizing gowns were made by Lydia Gorgas and C. Lynd. They are in C. Lynd's care—also three new linen aprons. These with the table cloths and napkins, belonging to the church, are in Mrs. Gorgas's hands for safe-keeping."

CHAPTER 36

NON-CONFORMITY FROM DIFFERENT ANGLES

As a passing side-light on the problems that confronted the church leaders years ago, and which are still more or less live issues, and always will be, let us scan a few typical quotations on the subject from Annual Meeting Minutes. These are given here in connection with local comments because the question was very prominently before our congregation as recent as 1909:

"Article 3 Minutes of 1861. Inasmuch as the brethren have decided, in conference, that members who would not conform to the order in dress as generally practiced by the old brethren and sisters, that they would not have the privilege to the communion. But, as this does not restrain them into the order, we wish to know whether the church has the right to deal with them as offenders when they will not conform in dress or to wearing caps, and leave off wearing hoops:

"Considered, that such members should be admonished, and that warmly, too, to lay aside all superfluities and conform to the order of the church. Otherwise they must and will be regarded as disobedient members. (See Romans 12.)

"Article 3 Minutes of 1863. How are we to deal with sisters who are wearing hoops? They should be admonished once and again; and if they will not heed the admonitions, they should be dealt with according to Matt. 18.

"Article 27 Minutes of 1866. Inasmuch as pride and an inclination to follow the fashions of the world are still increasing among us, in wearing fine apparel, frock and sack coats, dusters, shawls, etc., with the hair parted off to one side or shingled or roached, mustaches, etc.; the sisters also wearing fine apparel, going without caps, wearing hoops, hats, veils, overcoats, jewelry, etc.; and, as admonition, in some cases, has not effected anything, can not this Yearly Meeting propose some plan by which this growing evil may be arrested? Answer: We think members of the church, conforming to the fashions of the world

as above stated, should be admonished again and again, and if they will not hear the church, the Savior has given directions in Matt. 18 how to deal with them.

"Article 47 Minutes of 1866—The following resolution was proposed to the Annual Meeting, by a district meeting, with a request that it be adopted :

'Resolved, by this Annual Meeting, That the churches throughout the brotherhood enforce plainness of dress, and a plain manner of wearing the hair and beard, upon the preachers and officers of the churches. By plainness of dress, we mean the common order of giving shape to dress, as practiced by the older brethren and sisters generally, and by plainness of hair we mean the hair parted on the top of the head, or all combed back in a plain manner, or combed straight down all around the head, and not having the hair and beard trimmed according to the custom of the world.'

"Considered, that this Annual Meeting unanimously adopt the resolution, according to Rom. 12: 2; 1 Peter 1: 14; 1 John 2: 15, 16; and that all preachers and officers that follow the fashions of the world in the foregoing particulars, violate the order of the gospel by doing so, and render themselves liable to be brought under the counsel of the church."

* * * * *

The Church of the Brethren owes its numerical growth largely to its own offspring, but many Brethren children find permanent fellowship among other denominations. Comparatively few are taken in from these other sources as an equalizing offset. The brotherhood would be a much larger organization, and in many respects stronger, if it could count among its number all the descendants of its own members. There has been a predominating cause, and not defensible as many think. The cause has largely been removed, but its effects are still apparent.

One of the essentials of a covenant is the proper meeting of minds. It involves two or more. The larger the number, the more complex and difficult becomes the adjustment to terms. If the conditions are involved, or unreasonable, the terms are likely to be rejected or the covenant broken. In no consideration of human welfare is this more lament-

ably true than covenant relationship in a christian fraternity that maintains restrictions against the innermost desire of the soul.

One may make a covenant with God to live faithful until death, but one cannot with equal fidelity enter into an agreement with his church under terms that impose a rigid code for keeping that covenant. An understanding with God is infinitely more important than an unwilling submission to a form. And neither one proves the presence of the other.

Considering the variants of mental viewpoints, it is impossible to formally standardize, and at the same time uniformly harmonize and freely fraternize, a large and growing group. This is even true in the average family circle, and still more so in a number of families fellowshiping as one in a congregation. How then can we hope to extend this three-fold policy to a world-wide family, and expect that family to grow? And why defend a non-scriptural policy that retards it?

The dress question, as one phase of non-conformity, has caused many a head-ache among both preachers and the laity. It will never be a dead issue. It will continue to show life, and it always should within reason. What is reason?

Bobbed hair and bobbed skirts, witnessing from both ends, have created a peculiar paradox that aims to "put on" by a liberal application of taking off. But even bobbing, in its most aggravated stages, has lost its glamour among selective groups who isolate themselves in secluded colonies, and take a distinctive stand beyond the reach of church government, or any kind of conformity.

However, paradox aside, the brotherhood has been more concerned with what is actually *put on*. There is an extreme either way. But when one attempts to define "extreme," or aims to interpret reason and good sense, he undertakes an assignment that accepts of wide variations. To determine the bounds, beyond which no one should go, may be in keeping with the limited reach of the presuming drafts-

man who draws the line, but his design may be with small consideration for those who are supposed to conform themselves to it. Enforcement of a one-way conduct may displace virtue rather than display it.

Even among people most plainly attired are found dress variations of shape and trim that betray nothing less than the touch and taste of individuality. Training, environment, and personality are not easily shadowed by a system, however well meant, that assumes to earmark a code of the heart by a veneer of appearance.

Cut or form in dress cannot be successfully legislated any more than morals, whether in the church or out of it. An iron hand or a near-master mind may order it, but then it becomes a form of warfare which in itself is contrary to accepted church doctrine. Outward appearance may be susceptible to rebuke because it is open to view; morals may go unpunished because they are hidden.

The members of a congregation cannot be uniform in attire any more than standard in personal service or spirituality. We do not all have the same measure of grace; and grace, or the want of it, plays a prominent part in our appearance.

The greatest respect is due those who make themselves willing to humbly submit to local custom. The same degree of tolerance, however, cannot be expected to repose upon an inflexible decree that demands adherence to it; and universal sympathy is owing the large number who have been deprived of the benefits of fellowship because of it.

The Philadelphia Church has been by no means an exception in facing these matters. We believe it has been general. We are sure it is very human. We cite one instance only because it seems to have been the vanishing point here with respect to this much mooted question:

An Annual Meeting Committee composed of Elders J. T. Myers, P. S. Miller, and Joseph M. Hagey, met the mem-

bers in special council October 18, 1909, which resulted in the following covenant entered into by those present:

"Resolved, That we the members of The First Church of the Brethren, of Philadelphia, at a council meeting held October 18, 1909, agree to accept the forthcoming decision of General Conference on the dress question, and we promise to live it the best we can."

The last clause is self-explanatory. The members who voted it were very careful not to close the door. To have done so would have endangered the church and faced it with possible division and permanent disturbance of a continuing good work.

As noted elsewhere, a \$25,000.00 unrecorded mortgage was placed on the church building November 1, 1909. Although quietly executed at the time, it is no longer a secret. The reader will observe a close relation between the widespread disaffection which brought about the visit of the Committee, and the voluntary indebtedness held under cover of an innocent inter-membership mortgage which quickly followed.

The agitation of questions which threatened disruption throughout the brotherhood caused much uneasiness among some congregations. Especially concerned were those who worshipped in valuable church properties erected with money wholly or largely contributed by an individual or a small group. The Philadelphia church took the precaution it did in order to hedge against surrender of her physical properties in the event of any move on the part of unsympathetic influences to claim ownership or control.

Annual Meeting Decision of 1911
Reprinted in 1917

- "I. We examined prayerfully the scriptural grounds of Christian attire, and found that Jesus and the apostles taught honesty and simplicity of life and modesty in dress and manners.

The scriptures bearing on the subject of dress and adornment are of several classes:

First: Jesus condemned anxious thought for raiment (Matt. 6: 25-33; Luke 12: 22-31).

Second: The direct teachings, such as 1 Tim. 2: 9, 10; 1 Peter 3: 3-5.

Third: Teachings on non-conformity to the world in general, and that apply to dress on general principles, such as Rom. 12: 1, 2; 1 Cor. 10: 31; 1 Peter 1: 14, 15; 1 John 2: 15-17.

"II. Investigation shows that the early church fathers and our own church fathers taught strongly and uniformly against pride and superfluity in dress, and constantly in favor of gospel plainness.

"III. The Minutes of Conference show that the Church of the Brethren has, throughout her entire history, stood firmly against the fashions of the age, and extravagance in all manner of living, and on the other hand has taught faithfully the principles of simplicity of life and personal appearance. And, furthermore, the Conference has, from time to time, adopted means and methods with the view of maintaining gospel simplicity in dress in the church body.

Now, since the Gospel teaches plain and modest dress and since this is taught in the form of an obligation, without rules and methods of application further than to exclude plaiting of hair, the wearing of gold, pearls and costly raiment, and believing that a form that agrees with the spirit of the teaching is helpful in maintaining the principles of plainness and simplicity in dress and adornment in the general church body, 'it seemed good to us' to submit the following restatement:

"1. That the brethren wear plain clothing. That the coat with the standing collar be worn, especially by the ministers and deacons.

"2. That the brethren wear their hair and beard in a plain and sanitary manner. That the mustache alone is forbidden.

"3. That the sisters attire themselves in plainly-made garments, free from ornaments and unnecessary appendages. That plain bonnets and hoods be the headdress, and the hair be worn in a becoming Christian manner.

"4. That the veil be worn in time of prayer, and prophesying (1 Cor. 11: 1-16, R.V.). The plain cap is regarded as meeting the requirements of scriptural teaching on the subject.

"5. That gold for ornament and jewelry of all kinds, shall not be worn.

"6. That no brother be installed into office as minister or deacon who will not pledge himself to observe and teach the order of dress.

"7. That no brother or sister serve as delegate to District or Annual Meeting, nor be appointed on committees to enforce discipline, who does not observe the order of dress.

"8. That it be the duty of the official body of the church to teach faithfully and intelligently the simple, Christian life in dress; and bishops, who are the shepherds of the churches, are required to teach and to see that the simple life in general is taught and observed in their respective charges.

"9. That those who do not fully conform to the methods herein set forth, but who manifest no inclination to follow the unbecoming fashions, and whose life and conduct is becoming a follower of Christ, be dealt with in love and forbearance; and that every effort be made to save all to the church until they see the beauty of making a larger sacrifice for Christ and the church. But if, after every effort has been made, they, in an arbitrary spirit, refuse to conform to said methods, and follow the foolish fashions of the world, they shall be dealt with as disorderly members; and in dealing with such cases, both the salvation of souls and the purity of the church should be kept in view.

"10. That all are urged and implored, in the bonds of brotherly love and Christian fellowship, to teach and exemplify the order of the church in dress as a suitable expression of 'the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.'

"11. That upon the final adoption of this report it shall supersede all else in the Minutes on the subject of dress.

"Supplementary interpretation: The letter of the dress decision of 1911 does not forbid the wearing of the necktie, but we urgently advise our brethren to refrain from wearing neckties and other unnecessary articles of adornment."

* * * * *

Is it not comforting to know that our church leaders are exercising liberal tolerance? Is it not a hopeful sign of a

greater forward movement to know that Annual Conference has long since become more and more a time and place for bringing glad tidings and reporting good news, rather than legislating conclusions that are entirely out of sympathy with local conditions—a growing spirit that stresses the virtue of Love in “Live and do,” instead of enforcing the Law of “Do and live”!

* * * * *

Continuing the subject of Non-Conformity and collateral matters, a letter of inquiry was received in May 1933, from a good brother in the far-west, which is quoted as follows:

“Having read your two articles in the Messenger on ‘Love Feasts Here and There,’ I would like to have you answer certain questions which come to me:

“You say: ‘April 28, 1930, the church decided that the pastor should extend an invitation to any Christian present at our love feast who was willing to join in the full service. Prior thereto close communion was upheld.’

“1. Do you believe that we should teach to our children and others the doctrines and principles held or supposed to be held by the church? If you do, will they believe us consistent when we pretend to uphold such teachings, but show by our actions that we think it not necessary for others to believe in them?

“2. Can you tell me whether ‘open communion’ is becoming general in many of our congregations?

“3. Do you think that the silver communion plates have added to the spirituality or the value of the communion service? Also the communion cups. Have these things added to the true fellowship with our Lord and with one another? Did Christ give us an example for these things? Can you honestly say that you believe they are not the outcome of the whims of fastidious members who wish to move up a notch toward the world and the more worldly way of observing our Lord’s institutions? I am fearful of anything introduced into our worship services and especially the communion of which our Lord has not given us an example.

“Last: I plead ignorance, but I am willing to learn. I have been a minister in our church for near forty years. Tried to feed the lambs and the sheep. Will you tell me what a ‘pas-

tor's communion set' is, and how and when he uses it, and for what purpose?"

What would have been your reaction to such a searching, sincere letter? What would have been the nature of your reply from the viewpoints of christian courtesy, frank reasoning, and known facts? In any event, an answer seemed necessary, and the following in substance, was ventured:

June 16, 1933. At the outset, let me say that the church of my childhood was very plain in all that the word implies.

I have been residing in Philadelphia for the past forty years. On one of my return visits some thirty years ago, I expressed my feelings to one of the local ministers by saying that I longed to commune in the old home church and that I hoped to avail myself of that privilege some day. Much to my surprise and disappointment he gravely shook his head in solemn disapproval. My upper lip was unshaven, and I did not appear in the simplicity of dress stressed by the brotherhood. Such were the obstacles charged to outward appearance.

Strange to say, the mustache, once so popular, is now considered very much out of date from the so-called worldly viewpoint. Accordingly, our orderly brethren are innocently in "style," so to speak, from this angle of popular appearance. It would therefore seem reasonable that the mustache should be grown to be out of style!

The hats worn during the last decade by women not members of our church, have been so much like the headwear of many of our sisters that they too have conformed to the mode with startling similarity in spite of any attempt to be different. Besides, I have witnessed sisters, barely "within the law" on the shape and size of their bonnets, who were openly more proud of them than many women not members wearing a style of head drapery who would have been rejected by many of the churches of the brotherhood.

Like thousands in the church, I was led to become a member because of my parentage and childhood environment. Whatever the cause, I am satisfied. But frankly, I do not believe there is one Protestant in ten who can give clear, intelligent, basic reasons why he is a part of a particular denomination in conscientious preference to any other! To what extent is this true in the Church of the Brethren. Is it an exception? I

think not. We do many things worthy of recognition, even to joining churches, because our parents, or others whom we trust, have taken the lead. All this is by way of approach to answering your questions the best I can, conscientiously. My sincere hope is that you will not misunderstand me.

1. Yes, I firmly believe in the fundamental doctrines of the church, and feel we do well to teach them to our children and others. Certainly there should be no pretending—our upholding should square with our teaching. But as to stressing the ‘principles,’ that depends largely on what they comprehend. If you mean by ‘principles’ those ‘traditions of the Elders,’ that have needlessly kept many of our fine young people out of the church, then I believe we would do well to discriminate liberally. These man-made modes were fashioned to identify a separate people by outward appearance—sometimes at an appalling expense, and regardless of inward conditions. And who will attempt to estimate the cost?

I received the impression from a friendly source, after my father had passed away, that he was perhaps not quite so strict at heart as the forms and regulations of the church at large imposed upon the ministry in its leadership. His very plainness in appearance, however, and his consistently conservative conduct as an Elder, never disclosed it to my knowledge. This brings me to wonder whether it is possible that some of our leading brethren have been more consistent in practicing what they preached than they were in consistently believing all they practiced.

On the specific subjects you raise, I think I expressed no opinion in the articles referred to. Certain historical facts were stated. Those we cannot now change, no matter what our individual opinions may be. As for myself, I can find no fundamental reason to oppose them.

Is not the table the Lord’s? Is not man a guest, not the host? Would not any church leader be exceeding his authority in a very presumptuous way by attempting to deprive any one from communion at His table, if that is the time and place the communicant feels at heart he ought to be? On the other hand, I cannot bring myself to believe that the Lord would look with disfavor on an invitation to others to join in such a fellowship even though their christian faith and practice might not be in strict keeping with the forms of ours. Provided, however, that they enter into the service with conviction and faith, and

not in the spirit that "any way at all will do." The pedagogy of Jesus is not to be so construed.

I do not think it is the purpose of either our congregation or its pastor to extend this invitation indiscriminately. Let me explain! We have many problems in our city churches. We have in our congregation a number of brethren whose wives are members of other Protestant denominations, and vice versa. The invitation provides a way for mutual fellowship of a worshipping group closely knit by family ties—a fellowship in which we endanger full spiritual reaction among ourselves by self-appointed isolation. Jesus, the supreme authority, tried to make it clear to John that "he that is not against us is for us." Therefore, should we not fellowship with those who are 'on our part'? John, the beloved, could not grasp the significance of the Master's words, and there are those who have been unmindful of them since.

My daughter was an active member and diligent worker in the Presbyterian church. She married the Superintendent of our Sunday School in January 1931. She communed with us a year later by virtue of the invitation. In October 1932 she presented her letter from her Presbyterian pastor and accepted our form of immersion. She was baptized accordingly, not because of an inherent feeling of personal necessity, although that no doubt had its bearing, but primarily in full surrender to the requirements, and to join her husband in active work in the same denomination. Her action was a formal transfer of membership from one Protestant belief to another.

But there are many who would not yield to such a step. For example, her mother was a consistent member and active worker in the Presbyterian church, regardless of my membership or that of her daughter in the Church of the Brethren. Could any one go so far as to say that such a devoted Christian wife and mother was taking any chance or pursuing a doubtful course in the light of her personal conviction?

My father, and a sterner Christian father never lived, placed his stamp of approval on my prospective marriage thirty-five years ago in spite of the fact that church affiliations were not the same—no doubt deeply conscious of a grave mistake made in earlier years in effectively discouraging the marriage of my oldest brother, because of church differences!

The country church does not have the same variety and volume of problems as the city church, and yet many good people around our old home community had the door closed

against them because of denominational principles and tradition, and not for fundamental Biblical reasons. Three of the leading consistent members in one of the congregations (a near-by offspring of my home community church) were deprived of fellowship for many years. They were 'consistent' from the standpoint of devoted service even long before they became members. One of the three came to Philadelphia during the pastorate of the late T. T. Myers and requested baptism. She was accepted at once and taken into the church November 17, 1897. Her letter was withdrawn a month later, but it was many years before it was accepted by her home congregation. Even though deprived of normal fellowship, these sisters were patient through it all and worked faithfully in the Sunday School, and did far more for the cause than many others who were openly out of sympathy with them at the time. The marvel of it all is that they kept so well poised with christian fortitude through many trying times until active opposition had spent its force.

The Philadelphia Church has had on its roll from time to time a number of members who came from a distance for communion because they were not free to fellowship in their home congregation.

Do not mistake the Philadelphia Church. We would not want any one to think that it "pretends," or that it teaches one thing and consciously does another any more than such measure of weakness is to be found in any church. Its teachings and practices are open and above board.

2. I cannot answer your question whether open communion is becoming general. I do not know.

3. No, I do not think that silver communion plates, nor any other kind, have added to the spirituality or value of the service. Nor do I think that the kind of plate, whatever its appearance or commercial value, has the slightest bearing on the spirituality of the occasion, if the motive is in keeping with the service. As for individual communion cups—that is a sanitary measure required by law in many places; and if not universal, it ought to be. Christianity is thus obedient to the powers that be, and fellowship strengthened by taking sensible precaution on behalf of each one's welfare. It also contributes to a more orderly and united service.

It is my humble opinion that the "cup" to which Christ refers is wholly its content, and by no means does it carry any collateral weight to the single vessel or receptacle that holds the

content. Whether the disciples drank from one cup or many, it does not add to nor detract from the spiritual significance. If this statement does not seem to parse well, why *two* cups? Why not a single cup for the entire membership—one cup for both brethren and sisters? What is the real spiritual difference, therefor, if any, between one cup, two cups, or two hundred?

No, I do not think these things are the outcome of the whims of fastidious members any more than the change we have made from horse drawn vehicles to automobiles for our transportation to and from church. (There are sects, you know, that disapprove of this.) And the difference between the use of the humble Ford and the top-priced car is not so much a matter of fastidiousness as the wherewithal to buy and operate it. Either answers the purpose, perhaps equally well so far as moving from place to place is concerned. But the operator of the Ford is no less fastidious merely because of his inability to own a larger and handsomer car. Is it not true that brethren "in the order" are to be found in both groups! The factors of choice and necessity largely govern in both cases, and I would not care to reprove either class.

I could cite numerous instances of changes by way of moving "up a notch," both in our country church of boyhood days, and here in our own Philadelphia congregation, that might be interpreted in line with your query, but I shall mention only one:

When the brethren built the Crown Street meeting house in 1817, they provided sundry wooden cuspidors filled with sand as part of the furnishings. However, their artistic pride evidently overtook and outran tradition, because years later they discarded the unsightly wooden boxes and substituted stone spittoons! But the advancing strain did not end there. The race was on. After another lapse of years they threw the spit-boxes out altogether and covered the floor with carpet! Which may be considered the least fastidious: wooden cuspidors, stone spittoons, or carpet? In what light should these successive steps be taken? Where are we to start and finish in drawing a "consistent" line? One should bear in mind, too, that those of our staunch leaders of the past were either foremost or tolerant, or both, in the introduction and maintenance of such furniture, regardless of the better *taste* of the gentler ones who occupied the other side of the church. And regardless, too, of equally great inconsistencies in other directions.

4. The pastor's communion set is a 'kit' or box containing a half dozen glasses or cups, a small bottle of wine, and a small tray for bread. It is used by the pastor in giving communion in the homes of members who are sick or too infirm by age to attend the service in the church.

* * * * *

We are indebted to the minutes of Annual Meeting of 1876, held near De Graff, Logan Co., Ohio, for the following (our own minutes from 1875 to 1888 are lost or mislaid):

"Art. 27. The committee, namely, H. D. Davy, Moses Miller, Jos. R. Hanawalt, Christian Bucher, and James Quinter, appointed by the last Annual Meeting to visit the Philadelphia Church, to settle difficulties in said church, met in Philadelphia on the 27th of October, 1875, and organized by appointing H. D. Davy foreman, and J. Quinter clerk, and after devotional exercises proceeded to hear the grievances from the grieved brethren, which were the following:

"1. They (the majority) have a paid minister not elected from among the brethren in Philadelphia, but 'called' from a distance, and have given him pre-eminence over older ministers chosen by the church. Considered by the committee, that while it is contrary to the gospel, as understood by the brethren, to pay the minister any particular sum as a salary, and while we should guard with care against the practice, in the case under consideration, it does not appear that any particular amount was contracted for by the parties concerned, although money was made more prominent than is commendable in such cases. And in regard to the pre-eminence, we decide there was not the caution taken by the church to avoid offense that should have been taken, and that Bro. J. P. Hetric should not have pre-eminence over Bro. Custer, touching the liberty to preach the word.

"2. They (the majority) require this paid minister to do the principal part of the preaching, disregarding the order of the brethren that our ministers shall have the privilege to preach by turns. Considered, from the testimony that came before us, in the fact that the meetings were advertised in the papers for Bro. Hetric, and that, as pastor of the church, there was an error committed, and an admonition is necessary.

"3. They (the majority) set aside the reading of the Scripture in order by the deacons, a rule established when the church

was organized in Philadelphia. Considered, that as there is no general order among the brethren in regard to this usage, whatever the church decides upon should be acquiesced in by all the members.

"4. They (the majority) make basket collections of money on Sundays, during meetings for worship. Considered wrong, and contrary to the order of the gospel, as understood by the brethren, to make collections on the Lord's-day, save for the poor, and the brethren should cease to do so.

"5. They (the majority) have a wooden pool under the pulpit, in which they baptize in the meeting-house. Considered, that inasmuch as the Annual Meeting has decided that it is wrong to make use of a pool in a house, for the purpose of baptizing, the brethren have erred in using said pool since, and shall cease to do so until reconsidered by the Annual Meeting.

"6. They (the majority) make Sunday-school anniversaries, entertainments, excursions, etc. Considered, that inasmuch as the Annual Meeting has decided that it is wrong to have Sunday-school picnics, anniversaries, entertainments, etc., that the brethren erred in taking part as they did, and should abstain hereafter from doing so.

"7. They (the majority) have a Sunday-school library, consisting mostly of books of religious fiction. Considered, that inasmuch as the brethren in Annual Meeting have advised brethren, in conducting Sabbath-schools, to use such books as contain nothing that conflicts with the principles of the gospel, as held by the brethren, said counsel should be observed by the brethren in procuring books for Sabbath-schools.

"8. They (the majority) have instrumental music in the Sunday-school. Considered, that according to the understanding of the gospel by the brethren, and as given in councils of the Annual Meetings, it is considered wrong for members to have musical instruments, we therefore decide that the brethren should cease to use an instrument of music in the Sabbath-school.

"9. They (the majority) are, in all the above new things, in unison with the popular and fashionable religion, having abandoned the non-conformity testimonies and practice of the brotherhood. Considered, that from the foregoing grievances, and from the departure we see, we would most earnestly and affectionately urge the brethren and sisters of the Philadelphia Church to adhere to the doctrine of non-conformity to the world in dress, in spirit, and in every way that doctrine can be

applied, as this constitutes such a prominent doctrine of the gospel, and one of the peculiarities of our brotherhood. H. D. Davy, J. Quinter, J. R. Hanawalt, C. Bucher, M. Miller.

"In regard to the case of the Philadelphia Church, we accept of the report of the committee sent to said church, and reappoint the committee first appointed to have the said report carried out."

Quoted from District Meeting Minutes:

Mingo, Montgomery Co., May 17, 1876

Resolved, That the Eastern District of Pennsylvania pay the balance due the committee for their expenses in visiting the Philadelphia Church until the work of said committee is finally closed up.

Spring Creek, Dauphin Co., May 2, 1877

Resolved, To give the Philadelphia Church one year's time yet to pay the amount advanced to them by the District on behalf of the committee expenses, from Annual Meeting to said church in 1875.

Indian Creek, May 22, 1878

Resolved, That the Philadelphia Church shall be exempt from further liability on account of the money paid by the District Meeting for expenses of committee from Annual Meeting to said church upon their paying \$10.00.

Conestoga Church, May 11, 1887

Whereas, The churches of Germantown, Philadelphia, and Coventry are more or less out of order, will this meeting ask Annual Meeting for a Committee to set those churches in order, and also other churches if they find it necessary to do so; with the understanding that no member of that committee shall be from the Eastern District of Pennsylvania. But said Committee may call in as many elders of said district as they may deem necessary.

Answer: Passed.

Chiques Church, May 15, 1889

Resolved, That a committee of three brethren be appointed by this meeting to look after and carry out the work begun in the district by committees of Annual Meeting. Committee chosen by the elders and ratified by the meeting: S. R. Zug, C. Bucher, F. P. Cassel.

Ephrata Church, April 30, 1890

The Committee appointed by last District Meeting visited eleven churches in the district and reported to this meeting the matter found by such visits, which after a few corrections was adopted and decided to send the report to standing committee and ask for a committee to visit such churches and carry out the suggestions in said report.

Indian Creek Church, April 27, 1893

Whereas, District Meeting of the Eastern District of Pennsylvania in 1890 petitioned Annual Meeting for a committee to visit and set in order churches in the district that have deviated from the principles of the Gospel, said committee having been granted, and since continued, but as yet have not accomplished the desired result; and whereas, the influence of said out-of-order churches is becoming apparent in adjoining churches to such an extent as to be detrimental to the peace and prosperity of the churches and the cause of Christ, we, the Hatfield Church, therefore ask District Meeting to petition Annual Meeting to prayerfully investigate and consider the labor of said committee and further instruct them as to their duty in carrying out the request of the petition from District Meeting of 1890, to the best interests of our holy profession and unity of our beloved brotherhood.

Answer: While we do not fully concur with this petition, yet we think the committee should make a full report of their work done so far to the Annual Meeting of 1893. (Sent to Annual Meeting.)

CHAPTER 37

THE DEVELOPMENT OF THE SUNDAY SCHOOL

There is no formula or method of calculation whereby any one can measure the full value of the Sunday School. It is a worthy sponsor of the cause and growth of righteousness. Whether conducted in the home, under another name, or launched in graded groups in a community center, it is the acknowledged nursery of the church. But one is easily persuaded that its power would be greatly increased if supplemented by the influence of more Bible reading and the revival of family worship in the home.

It is a known fact in church history that many of our well-thinking brethren in the early years were opposed to the introduction of the Sunday School. We are led to believe that they looked upon it as usurping the sacred prerogatives of parental guidance. They seemed to vision the day when this new kind of school would tend to displace domestic vigilance and religious discipline in the home. If we may presume to assume the viewpoint of their day, with our added advantage of looking backward, we may find it more easy to sense a righteous cause for their misgivings.

The average child of our time gets little or no training such as parents are admonished to give by divine teaching through Moses in Deut. 6: 1-9 and the voice of Paul in Eph. 6: 1-4. Whether laxity in the home followed because of the incoming of the Sunday School, as was probably feared, or whether the Sunday School has failed to carry the full burden shifted upon it, are questions of serious moment. Shall we excuse the Sunday School in part while we contemplate the current abuse of patience, the misappropriation of time, and the diversity of family interests in the com-

plexity of modern life? These have also contributed freely to the lapse of the family altar, and have slowed both attendance and zeal in Sunday School and church.

Parents have been too prone to shift religious child training to proxy. A popular slogan seems to be: "Let others do it." In so far as this is true, then it is high time the responsibility is reversed and fittingly recognized in the home where it primarily belongs. The shifting of the burden can create a dangerous form of contentment, which may become fixed. Contentment, strictly speaking, is a station, a standing place. To stand is oftentimes to move backward with an easy down-grade acceleration. Let us beware of contentment unless closely hitched to the virtue of godliness.

Is it any wonder that one of our Philadelphia elders did not react with favor to the inauguration of the Sunday School? That contemporaneous with it, in the year 1856, an elder in our boyhood church stood out against it? In the belief that "he also serves who only stands and waits," those who were disposed to favor the experiment remained passive, out of respect to the opposition, until death removed the tension. Is it any wonder that many others throughout the brotherhood entertained fears as to the wisdom of the move?

It is reasonable to infer that the family having the Sunday school most at heart is the kind of family that also more nearly observes the scriptural injunction in the home. Constancy in both is more near the ideal. The absence of either may prove to be a passive offering of short weight devotion.

There are many who would consider it a great personal loss if deprived of the sweetness of memory which recalls the Bible stories told over and over again by a devoted and saintly mother—a practice yet alive on but few branches of many a family tree. And there is still a remnant that can testify that the influence in youth of the family altar, as un-failing as the chores on the farm, supported them many times later in life when home ties were broken!

But family worship, as a mere practice, lacks full weight. The spirit may be fitful and weak even where the family altar is a regular custom.

An instance of early days is recalled. It features a man who directed family prayers as a matter of personal convenience. The morning was a dewless one in mid-harvest. This meant that field work could be undertaken at once without waiting for the sun to lift the dew. Why wait for prayers? He hurried in from chores at the barn to step-up the breakfast hour, at the same time announcing that there would be no family worship! There is a variety of "dewless" mornings in many a home.

On the other hand, a devotional atmosphere may pervade the circle where family worship is not a regular practice. How much more might it be with it!

Unmindful move the lips that merely say a prayer. But that which wells from the heart becomes a sacred, satisfying stimulant to the soul! Virtue moves not in slavish habit nor formal custom, but responds freely to duty and to the joy of privilege. This prevails in prayer, whether voiced in public worship, the home circle, or still more alone with God "when thou has shut the door"! We are taught that where fervency and effectuality flow freely from the base of righteousness, prayer availeth much.

Our Dr. Henry Geiger was a man of vision. He was progressive. The church was apparently contented; practically at a standstill; perhaps losing ground. He wanted to see it grow. For a long time he was profoundly impressed with the importance of starting a Sunday school, and he kept putting forward every known argument and reasonable effort to accomplish it.

Soon after his election to the ministry on May 4, 1854, he became still more insistent. In fact he let it be known that unless the church sanctioned a Sunday school, and gave him permission to start it, he would not preach. The evidence shows that he did both: he preached and administered.

It is no secret that our Elder John Fox favored the undertaking, and that Elder John Righter bitterly opposed it as an innovation not to be considered. Both were sincere. After counseling with Elder John H. Umstad of the Green Tree Church, the difference was partially reconciled by accepting the suggestion of Elder Umstad to "go ahead and try it," with the concluding compromise "and if it does not work well, you can give it up"!

It worked, and they never gave it up.

Thus it was that on June 4, 1856, at the meeting-house on Crown Street, the German Baptist Sabbath School Association was organized, and became prominent in the brotherhood.

Many have received the impression that Dr. Geiger was its first superintendent. He was more than that, but never superintendent. We are indebted for this isolated but extremely interesting record:

"The Sabbath School of the Church of Christ was established June 4th, 1856. Henry Geiger was elected President. Joseph A. Price, Superintendent. Catherine Schmoele, Treasurer. Rachel Neff, Librarian."

This would seem to firmly and finally establish the identity of our first superintendent, as well as to disclose the name of our first and only Sunday school president.

Until Dr. Geiger launched the movement, there was little or no net increase in our church membership. Since then it is safe to say that from eighty to eighty-five per cent of our baptismal accessions have been through this accepted nursery of the church.

Let us note the change in sentiment regarding Sunday schools as reflected by the minutes of Annual Conference since 1838:

1838. Art. 10. Whether it be right for members to take part in Sunday schools, class meetings, and the like?

Answer. Considered most advisable to take no part in such like things.

1862. Art. 31. Will the Brethren, at Annual Meeting, consider it right to establish Sunday schools? and if they do consider it right, will they also consider it right for members of the church, and their children, to attend Sunday school celebrations?

Answer. We consider it right to have Sunday schools, if conducted by brethren, but not to have celebrations.

1871. Art. 17. Will not this Annual Meeting recall the privilege granted to establish Sunday-schools, especially where the church is not entirely unanimous?

Answer. We do not recall the above privilege, but where the establishing of Sunday schools would cause trouble or division, brethren had better desist from introducing them.

1881. Art. 25. As the latter decision of Annual Meeting on the subject of Sabbath schools has caused trouble and confusion, we ask Annual Meeting to consider all its decisions on this subject since 1871, Art. 17, and re-adopt the decisions of that year.

Answer. We adopt the decisions of 1871, Art. 17, as the best for the peace of the church, but where there is a large majority, or even a minority who can hold a Sabbath school without interfering with the peace and union of the church, they may have the privilege of such a school.

1897. Art. 6. As the Brethren give Sunday-school treats in various parts of the Brotherhood, such as books, cards, candy, oranges, etc., causing some dissatisfaction, and as there are no decisions on that question, we, the Fort Scott church, ask Annual Meeting, through District Meeting, to say if it is right to give such treats.

Answer. While we do not object to proper Sunday school presents, we do object to making a public display of such presents.

* * * * *

Thus it is seen that the early opposition has been completely dispelled and every encouragement has long since been given to its acknowledged influence for good.

We may perhaps look upon the Sunday school as the generator of practically all collateral branches of effective church work. Many plans were formulated at intervals

throughout the years, introducing different phases of religious activity, and gradually supplementing the single service of Sunday preaching.

Let us follow the lead of some of these steps in our local congregation and note how they have built into the broadened platform of today:

(The successive developments as shown in the subject headings do not always follow in chronological order because in some cases an activity in later years became the outgrowth of related or abandoned work of earlier times, and it is aimed to run such in sequence).

Sunday School Library: From the beginning the library was a very important adjunct of the Sunday school. However, the coming of public libraries, and the rapid increase of reading matter in both home and school, gradually developed a lack of interest, and the Sunday school finally discontinued the purchase and circulation of books.

The school was generous from time to time in contributing books to other schools, notably: Upper Dublin, Harmonyville, and our own City Colored Mission.

Jonathan Eisenhower made his sixteenth annual report as librarian on June 7th, 1875. He resigned September 4th, 1876 and was succeeded by Jacob Cassel. It is safe to say that Jonathan Eisenhower gave more time to the library, and exercised more care and discrimination in the acceptance and distribution of its literature than any other person. Harrison Walton has this to say of him:

"Jonathan Eisenhower was a man of God who did what was allotted to him as a faithful servant, without fear or favor from the world. I especially remember his work as librarian of the Sunday School where he watched the literature and scanned every new publication that was brought in by the committee to see for himself that no works were allowed to get into circulation that did not contain good moral and christian lessons, knowing full well that even with the most careful and conscientious watching, some might creep in. In such cases I have seen him condemn publications he thought unfit to be

read, tear them to pieces and consign them fearlessly to the waste basket! One instance I remember distinctly. A member criticised him for the destruction, saying that the book should have been returned to the committee and another one selected in its place. To this Jonathan Eisenhower replied that if it was unfit for our library it was not fit for any other, and thus justified his act"!

The library birthday fund was inaugurated many years ago as a voluntary annual contribution by each one in an amount equal to a cent a year of age for the maintenance of the library, although the funds are now used for other purposes .

Mite Society: The Mite Society was organized in 1861 or earlier. (See Financial Activities.)

Anniversaries: The school is known to have observed its anniversary with suitable exercises as early as 1866. It was regularly recognized for a while in the early years, and after lapsing for a decade, it began to assume a regularly yearly custom.

The program of 1869 was in printed form and quite elaborate, showing the hymns in full, and the names of the speakers who took part.

On May 4th, 1874, and in some of the later years the Board decided to charge admission: 25¢ for adults, and 15¢ for children. There has been a very decided change since those days. Imagine any one of our time paying admission to a Sunday school anniversary! Even when a charge was made, the school enjoyed a maximum membership attendance, besides many visitors.

In later years as different diversions crept in, many of the scholars, especially the older ones, took advantage of such special days when there were no classes, and remained away. More recently it has been the aim to omit regular class work as few times as possible and thus leave no excuse for absence on those grounds. When special exercises are scheduled, unusual effort is made to attract and interest the entire membership.

On May 24, 1915, the school celebrated its 59th anniversary (the 24th at the present site). The following former superintendents were present and addressed the school: W. S. Price, Stephen S. Brownback, Harrison Walton, and J. A. Myers; and letters of greeting were read from T. T. Myers, A. H. Ressler, and Rowland C. Evans. Three of these seven are still living.

Other notable anniversary occasions were the 70th in 1926, the 75th in 1931, and the 85th in 1941.

On May 10, 1888, the Board decided, instead of having the usual anniversary exercises, that they would "take the School to the Cyclorama of Jerusalem."

REPORTS OF JOHN S. THOMAS, SUPERINTENDENT

There is nothing that portrays the general interest in the Sunday School in the early years as the annual reports of Superintendent John S. Thomas.

With a yearning desire that others might be made acquainted with the good results in the Philadelphia Church, and in the hope of doing something that would help in having the Sunday school movement recognized and introduced more generally among the churches of the brotherhood, he contributed the following to the *Christian Family Companion* February 19, 1867:

"Brother Holsinger: Please indulge me in a few lines in the 'Companion,' relative to our little Sabbath School in Philadelphia.

"At nine o'clock Sabbath morning, we gather within the walls of our humble little meeting-house, on Crown Street, below Callowhill, and there assemble in the capacity of a Sabbath School. It is truly a soul-refreshing time to those of us who meet with the lambs of the flock for the purpose of giving instructions and planting in their young and tender hearts the germ of righteousness, the written Word of the true and living God. And it makes our hearts glad to behold their smiling faces as they enter the church door, and to hear the patter of little feet as they march to their accustomed seats, and cluster around their

devoted teachers to lisp the name of Jesus. And when they swell the chorus with their gladsome hallelujahs unto the Almighty God, the Everlasting King, methinks their sweet voices like holy incense would soar above the clouds, and far beyond the stars, until they penetrate the very portals of heaven, gently greeting the ear of Sovereign mercy, whilst the great God himself smiles upon us and blesses our labors in their behalf.

"We have in our School one darling little girl of four years of age, a striking picture of innocence and purity. We call her little Ada. She commits to memory numerous passages of Scripture, and frequently whole Psalms, which she recites to her teacher, Sabbath after Sabbath.

"We indeed feel that God is working with, and assisting us, in this great and noble work. When we view the children, surrounding their teachers, eagerly catching each word as it falls from their lips—when we hear them singing their sweet songs of thanksgiving; and when we think of many young and tender hearts that have, through the instrumentalities of our Sabbath School, become members of our congregation, and are now trying to follow in the footsteps of our Savior, I say when we behold these facts, and view their glorious results, we are led to exclaim from the very altar of our hearts, Thank God for the Sabbath School!

"Among those who have labored with us for the past nine years, and who still continue to work for the cause with unabated love and zeal, we would notice brethren Fry, Eisenhower, Hunsberger, and Evans; sisters Worrell, Hammer, Lynd, and Roberts. And we now have assisting us many of our young brethren and sisters, who have lately enlisted beneath the banner of King Emanuel. We feel truly thankful for their hearty co-operation and zeal in the cause.

"Permit me to say to the Brethren throughout the land, if you have no Sabbath School attached to your place of worship, proceed at once to organize one. Delay not. Sabbath Schools, if properly conducted, will become a great and mighty lever in the advancement of the church of Christ. Greater glory will enshrine us. Many souls will be made happier, and many more find 'Sweet rest in heaven.' And if it be our happy lot when time is no more, to mingle with the blood-washed throng, then you may meet the little lambs you have led to the Savior whilst here below. Then they will sing you sweeter songs of gladness, when Jesus shall gather them all in his arms, and call them blessed forever.

'Gather them in, gather them in
 Gather the children in
 Gather them into the Sunday School'

"Let not this glorious means of bringing souls to Christ pass by unheeded. May the day soon dawn when all the meeting-houses, and places of worship of the Brethren, will have a Sunday School attached. And my humble prayer to the great God is that he may put it in the hearts of our brethren and sisters everywhere to gather little wanderers in and point them to Christ when you will soon see the happy results, and with your brethren and sisters in Philadelphia, thank God for the Sabbath School.

'Gather them in with a Christian love,
 Gather them in, gather them in,
 Gather them in for the church above,
 Gather, gather them in.'

John S. Thomas."

Report dated January 1, 1868:

"Annual Greeting: We take pleasure in reporting our School for the past year on an average increase and not a single token of the displeasure of the great God is known to rest upon this happy little band of children. *All* have been spared to welcome the dawn of this happy New Year. Our kind Assistant, Brother Robert I. Eyans, and some two or three of our faithful scholars, at one time during the year, lay dangerously ill, whilst the grim monster death with jaws open wide seemed almost ready to receive them, but it has pleased God to restore them to us again in health.

"Only one sad reflection seems to darken the joys of your unworthy Superintendent—an aching void never to be filled. The little voice that only a few days ago made our home bright with sunshine and gladness, now lies hushed in death, leaving us sad, lonely and desolate.

"The average attendance has been seventy-five; number of scholars enrolled one hundred and thirty; officers and teachers, twenty.

"Since our last annual report 113 choice volumes of reading matter have been added to our library, making 644 volumes all told. We have great cause to feel thankful for the hearty co-operation of the officers and teachers of this good school. Dur-

ing the past twelve months we notice some two or three teachers who have deserted their classes. With many kind persuasions we tried to call them to duty but without success. Our female teachers have been very efficient and zealous in their duties and we can highly recommend them for their labors in the cause. And we think we have about the best librarian (Jonothan Eisenhower) and Secretary (E. F. Eisenhower) that can be found.

'But we beg leave to notice the exceeding great disadvantage under which we labor, being obliged to hold our sessions in the galleries of this church which are entirely unfit and by no means adapted for the purpose, and will always be an irremovable barrier to the progress of the school during its continuance there. The only object we have in view is the *building up of the cause of Christ*, and to point the little lambs of this fold to the blessed Savior, hoping to lead them gently in the church militant below, and finally meet them all in the Church triumphant above.

J. S. Thomas, Superintendent."

June 1, 1870:

"To the Patrons and Friends of the Crown Street German Baptist Sunday School:

"We once more present you with our annual report and are happy to tell you that our army is still in the field and our young soldiers battling for the Savior. Owing to our great want of teachers during the past year we are obliged to admit our school is not in the same progressive state it was our privilege to report in our last message.

"We have about 100 scholars; 20 officers and teachers; average attendance 65. Amount collected for Sabbath School purposes during the year 1869, \$190.00; box contributions \$15.34, \$136.00 of which amount was collected by our worthy librarian Brother Eisenhower. For these services we feel very grateful and hope his labors in behalf of our school are justly and duly appreciated. There have been added to our library during the past year 123 choice volumes at a cost of \$156.00, making the total number of books in the library 776.

"Several of our most prominent and faithful co-laborers have left the city, thus depriving us of their much needed assistance. We notice among those who have left the Sisters Hammer and Brother Dory Dome and wife, making seven in

all, the result being a number of our classes remain without regular or permanent teachers. We also find that several of our very zealous teachers have been getting married, and in a little while they are among the absent, other employment demanding their attention at home.

"Although often discouraged, we will not grow despondent, nor weary you with our trials, but we most anxiously look forward to a brighter day, and crave an interest in your prayers at the throne of Mercy, that our little school may prosper, that souls may be saved, and God's name glorified.

John S. Thomas, Superintendent."

The "sisters Hammer" referred to in the foregoing were Margaret M., Elizabeth, Cornelia D., Ella L., and Deborah Hammer.

June 12, 1871

"To our patrons and Friends, pleasant greetings:

"We are glad to meet you once again this side the cold stream of Jordon, and although the progress of our little band is somewhat retarded (owing to the very serious disadvantages under which we labor, referred to in our last report) and a lack of interest on the part of many of our church members, yet we are still induced by our love for the good cause to press onward and upward. It is true our ranks have become somewhat thinned, many of the youth and the little ones, formerly under our charge, being scattered, perhaps, never to return. We however pray for a revival and hope for a 'Good time coming.'

"We are very thankful for the kind words and co-operation of brother and sister officers and teachers.

"We have now about 100 scholars all told—15 more admitted during the past year, and about the same number have withdrawn. Average attendance 65. Amount of funds paid into the treasury during the past year \$124.17, of this amount \$36.50 was collected by Brother Eisenhower; \$9.47 were box contributions, and the balance miscellaneous collections and subscriptions.

"In behalf of the cause of Christ and our encouragement, we ask your prayers; we ask your sympathies; and we ask a liberal share of your means.

J. S. Thomas, Superintendent."

The general feeling of gratitude in being permitted to enjoy the new home of the Sunday School on Marshall Street, is very appropriately expressed in the Superintendent's report to the school June 3, 1874. He says:

"Through the kind indulgence of the great God, we have been privileged to behold the dawn of our first Anniversary in the New Church.

"The 'New Church' and Sunday School Department which your dear teachers so long prayed and sighed for, and which you beloved scholars begged and plead for, has been realized, and we are the happy possessors of that for which we lived in hopes many long years.

"About one year ago a little band of children about sixty in number all told, was transferred from the Hall, Sixth and Girard Avenue, to this sanctuary of the Lord.

"Our school at this time numbers about one hundred and sixty officers, teachers and scholars. Average attendance 110. More than one hundred choice volumes have lately been added to our library, and there seems to be a liberality on the part of our friends to lend a helping hand, our labors being further encouraged, and our prospects brightened, by the hearty co-operation and assistance, of our esteemed Brother Jesse P. Hetric who abides with us to preach the Word. Love, industry and perseverance combined seem to predominate in the hearts of our co-laborers and no dark clouds with threatening aspect hang over our heads to hide our view from the fond anticipation of a glorious, a happy, and a blessed future.

"During the past year we know of only one of our associates in the Sunday School having left us for "that bourne from whence no traveller returns." Miss Mary Troutman, a young lady highly esteemed, attached to our society for quiet a length of time, but in the month of March, God called her spirit home, and we will see her no more, until the great Trump of the Archangel shall sound, when we desire to meet her and strike glad hands in the Bright Forever, the everlasting Realm of bliss.

"By God's help, your prayers, your sympathy, and your assistance, our hopes will be realized, the Redeemer's cause prosper, and God's name glorified.

J. S. Thomas, Superintendent."

VACATIONS

July 1, 1867. "On motion it was agreed to have a vacation to last from Sunday 14th July to the last Sunday in September"; also "to strike brother 's name from the roll on account of his neglect of duty as a teacher"; and that "the sisters make the selections of music for the Sunday school for the first three months after the first Sunday in September."

1881. It would appear from the collections, received during July and August of this year, that it was the first year the school was open the entire twelve months. However, the minutes from 1882 to 1888 clearly state that the school was closed during July and August.

July 6, 1868. A brother was expelled from the Sunday school board by a two-thirds vote of the members present.

The following unsigned report is of interest:

"Philadelphia, April 1st, 1884

To the Church of the Brethren

Greeting

"The committee appointed to visit the missions connected with this church respectfully submit the following report:

"They find the school held at the church apparently in a prosperous condition, increasing slowly, having an average attendance of 70, and the most encouraging feature of this school is the attendance of a number of the scholars at the morning and evening services; and we would suggest that the teachers use their influence and endeavor to have their scholars attend services, as it inevitably forms a good foundation for the church.

"The school at Dover Hall is well attended and seemingly in a healthy condition, having an average attendance of

"The Reed Street Mission we regret to state is not as well attended at present as it was some time ago, although financially it has been in a healthier condition than any of the other schools, the fall off of the attendance does not seem to be attributable to lack of interest of those engaged in the work, but mostly from removals, and being too near two other large churches and Sunday Schools. We would suggest that if the earnest labors that are put forth there every Sunday were exercised in a north-

western location not so remote from the church, we would look for a much better harvest.

"The colored Mission we found at Bro. Carey's house; the room was filled with as many as it would comfortably hold. Although in clear weather they have an average attendance of twenty, in which case we could not conceive where they placed them all, to do justice to the work they are so diligently engaged in. The committee desires to call the especial attention of the church to the necessity of taking some definite action in this matter, in rendering assistance and securing a more commodious or capacious apartment where our colored brethren could more advantageously spread the glad tidings to lost humanity; trusting the church will take some action on the suggestions."

* * * * *

It would appear from the following items that the missions joined with the Marshall Street Sunday School in the annual excursions, the money no doubt representing tickets purchased:

April 4, 1884

"Received from J. C. Cassel Upper Mission	\$12.30
" " J. K. Reiner Lower Mission	9.55
A/c Excursion."	

On January 5, 1859, a meeting of the Sunday school board was held at the residence of Dr. Henry Geiger, 607 North 7th St. The following are a few typical paragraphs from the Constitution and By-Laws adopted that evening:

Art. XII. Duties of teachers. First, to be punctual in attendance at every session of the school, and in case of necessary absence, to inform the superintendent, and if possible recommend to him a substitute. Secondly, To preserve order in their several classes, to permit no scholar to go out without a sufficient reason and to report promptly to the superintendent every violation of the above regulation for scholars. Thirdly, To make all possible exertion to promote the general object of the school, to visit their scholars at their homes, especially when sick, or absent, to report to the society the state of their classes, and the names of absentees, and to secure in the highest, practical degree the advancement of their scholars both in knowledge and in piety.

Art. XIII. It shall be the duty of visitors to attend the sessions of the school as often as possible, to visit absentees, to bring in new scholars, and to attend to such other matters as the superintendent may direct.

Art. XIV. In case of the withdrawal of persons from the school they cease to be members of the society, and any member of the society, habitually neglecting his or her duty, or being guilty of improper conduct, may be expelled by a vote of two-thirds of the society at any monthly or special meeting.

Art. XVI. No one shall be considered a scholar until his or her name is reported to the superintendent and duly registered by the secretary. All scholars are expected to remain in the classes to which they are assigned until the superintendent shall make or consent to a change. Duties of scholars:

1. To be regular in attendance and punctually present at the hour appointed to open school.
2. To kneel and to preserve perfect order during prayer.
3. To pay strict attention to whatever the teacher or superintendent shall say or request.
4. To avoid all improper conduct, and while the school is in session, all whispering and laughing.
5. To remain in their seats until the school is regularly dismissed; in case of necessity permission to retire may be granted by the teacher.
6. Immediately after the school shall be dismissed to attend public worship, or to retire to their respective places of abode, in no case will they be permitted to stand around the church doors or windows.

HENRY GEIGER,
President.

JONOTHAN EISENHOWER
Secretary

* * * * *

Amendments noted:

October 5, 1859. The first Sabbath of each month shall be devoted to addresses to the scholars by such as feel inclined to exercise themselves.

April 9, 1860. The same chapter which is read in order from the pulpit in the morning, shall be read by all the testament classes for their morning lesson.

February 11, 1861. Any teacher absent from the teachers' meetings shall be subject to a fine of ten cents.

March 5, 1862. Every teacher and officer of the school shall present a report at each monthly meeting.

March 5, 1862. On the first Sunday of each month libraries and tickets shall be dispensed with, the school to read in concert the chapter in order; the remainder of the time to be devoted to singing, prayer, exhortation and distribution of the Sunday school papers.

April 4, 1865. The school shall be dismissed by classes.

April 12, 1868. Hereafter any teacher resigning from the school board shall not be reinstated as a member short of two-thirds vote.

April 12, 1868. Any teacher or teachers absenting themselves from the school one month or four weeks, without sufficient excuse, will not be considered as members of the school.

May 4, 1868. Hereafter . . . the constitution shall be read to the person elected teacher.

On January 5, 1859, at the same meeting the Constitution and By-Laws were adopted, a full Board of Officers and Teachers was elected, as follows:

Superintendent	Christian Custer
Assistant Superintendent	John L. Fry
Female Superintendent	Clementine Lynd
Secretary	J. Eisenhower
Treasurer	Miss Neff
Librarian	J. Eisenhower
Visitors: Margaret Worrell, Ellen Reiff, Miss Neff.	

Female Teachers:

Sister Mary Geiger	1
" C. Lynd	2
" Ellen Reiff	3
" M. Worrell	4
" H. Gotwals	5
Miss Hannah I. Roberts	6
" French	7
" D. Hammer	8
" S. Talley	9

Male Teachers:

Brother Isaac Hunsberger	1
" L. Eisenberg	2
" Silas Thomas	3
" Samuel Hershey	4
" George Spencer	5
" Samuel Allen	6 15 classes

Before the Sunday School moved to Carlisle and Dauphin Streets, the Board sometimes met at the meeting house on Crown Street and on Marshall Street, but more frequently in the homes of members, prominent among which were: Dr. Henry Geiger, 607 North 7th St.; Dr. John S. Thomas, 1102 Mt. Vernon St.; Isaac Hunsberger, 704 Wallace St.; John Fry, Crown and Wood Sts.; and Chas. C. Hartmann, Jr., 1844 N. Camac St.

On March 26, 1894, it was resolved to re-draft the Constitution and By-Laws to meet the then present day conditions and to provide for a larger personnel to care for the added departments resulting from a rapid growth of the School. They were adopted May 7, 1894; and further completely redrafted in 1914, 1926, and 1933.

July 6, 1868. Sister Thomas was placed on the roll as an honorary member. P. . . . was expelled from the school board.

December 2, 1872. The board decided to create two new offices, that one be styled "Associate Superintendent," and the other "Assistant Librarian."

February 10, 1873. Isaiah G. Harley and daughter Kate were elected members of the school board.

Little Wanderers. On November 3, 1873, a new volunteer committee was formed by Isaac Hunsberger, Robert I. Evans, Lizzie Snyder, and Amelia Clair to go out and gather in the waifs and stray ones of the street. The committee for the following year was offered a prize at the anniversary for the one bringing in the largest number.

Literary Societies. October 6, 1873, John S. Thomas laid before the board a plan for forming a "Debate Club" to be called "The Theological Society of the Sunday school of the Church of the Brethren," the object of the society being the mutual improvement of its members and to increase the revenue of the treasury of the Sunday School. The plan was approved and adopted. The initiation fee was placed at twenty-five cents and weekly dues five cents. How long this lasted is not known.

On January 4, 1892, a flourishing literary society was inaugurated. The new pastor, T. T. Myers, was the moving spirit. He was young and full of faith, cordial, earnest, and at once effective in his ministrations. His natural fitness for pastoral duties bore fruit at once. He readily gained the confidence and love of the small membership. The literary meetings were first held in the homes of the church members, and appealed at once to the younger set who were noticeably absent when the new pastor took hold of the work. Usually light refreshments were served. The combination was a real boon in those days of few attractions. It reflected its good work in Sunday school and church attendance. These entertainments soon over-taxed the accommodations of private homes and the meetings were held in the new Sunday school room. Here the society prospered for a number of years, and many are the pleasant recollections of its social and educational advantages.

In February, 1916, the formation of The Young Peoples' Educational Society was announced; but this gave way to other interests after a period of time.

Annual Excursion and Picnics. The school invariably spent a day each year on an outing at an attractive point in the nearby country, and occasionally on a river steamer, picnicing for several hours at some beautiful spot along the Delaware. This was early known as the annual excursion. In the summer of 1874 the school went to Spring Mill Heights for a day; in 1875 to Greedmoor's Park. Other

points were Neshaminy Falls, Chestnut Grove, Oak Wood Grove, Rockland, Ridgeland, Fair View Grove, Fair View Heights near Norristown; Shell Pot Park, Wilmington; Lincoln Park, on the Delaware; Menlo Park, Perkasio, etc.

In recent years this recreational feature has been confined to a picnic in one of our beautiful city parks. This present summer (1942) the outing has been abandoned on account of the transportation problem due to war restrictions.

Lessons and other Helps. February 1, 1875, the International Sunday school lessons were introduced.

February 13, 1882, and for several years following, 75 copies of the Young Disciple were ordered for the school.

November 6, 1882, preparations were made in the way of a reception committee and special music for the one afternoon and two evening sessions of the Sunday School Convention held at the Philadelphia church.

April 2, 1883, Mrs. Lydia Krupp and William Kolb were made members of the board.

On account of the sale of the property, the last Sunday school service was held at Marshall Street December 22, 1889. While the new church was building at Carlisle and Dauphin Sts., services were held in Columbia Hall, 2215 Columbia Ave. The first session was held there January 5, 1890. Thirty-seven were present and the offerings were sixty-one cents.

February 3, 1890, Mrs. S. B. Croft and Mrs. J. S. Thomas were appointed a visiting committee to solicit members.

On April 14, 1890, the board "decided to close the school for the present and until it is considered suitable to reorganize," but "that the Bible class should continue to meet on Sabbath afternoon at 2:30 p.m."

With a view to getting acquainted and announcing the reopening of the school in its new home, a committee of eight was appointed at an informal meeting held May 1, 1891, and sent forth to "visit the neighborhood and invite

scholars" to attend the school. This committee, confirmed at the meeting May 4th, consisted of Mrs. Croft, Mrs. Thomas, Mrs. Geiger, Mrs. Hartmann, Mr. Price, Mr. Croft, Mr. Cathers, and the pastor, T. T. Myers.

The dedication of the church was May 3, 1891. The next day, Monday evening, May 4th, the following workers, constituting the first Sunday school board at the new church, met for the purpose of re-organization:

Charles C. Hartmann, Jr.,	John W. Cathers, Secretary
Chairman	Emory A. Austin
T. T. Myers, Pastor	Mary S. Geiger
Isaiah G. Harley	E. J. Zern
Mrs. J. S. Thomas	James A. Harley
Iva Thomas	Isaac Hunsberger
Mrs. Charles C. Hartmann	David W. Hunsberger
Mabel Hartmann	N. R. Baker
Samuel B. Croft	Robert I. Evans
Julia A. Croft	Daniel R. Hanawalt
Lydia Moyer Krupp	Clinton Brownback
	William S. Price

The teachers over an approximate period of three years were:

Jennie B. Snyder	Sarah Pleamb
J. G. Francis	May Hunsberger
W. H. Bowman	James A. Harley
Elizabeth Detwiler	R. Z. Clemmer
Mrs. J. S. Thomas	C. C. Hartmann, Jr.
Iva Thomas	Mrs. C. C. Hartmann
Mrs. Gorin	Miss Steimetz
Emma Bartholomew	Laura Norris
	Prof. M. G. Brumbaugh

CHAPTER 38

THE CRADLE ROLL

Let "Mother Thomas" tell the story:

Langhorne, Penna., Pine Crest Farm,
August 18, 1921.

Dear Brother Howe:

Out here in the glorious country, comfortably seated beneath a wonderful, wide-spreading oak tree in a beautiful grove with its shaded nooks and the romantic babbling brook—alone, I meditate on the goodness of God and the wonders of Nature.

From memory's mystic cell, I am making pen pictures—reminiscences of the dear days of yore, gone but not forgotten.

One Sunday afternoon long ago, an old and very dear friend of my sister's called and with him was a fine looking young man whom he introduced as Mr. Thomas. What happened after that first call it would require many pages to tell; but on the 7th of September, 1864, there was a wedding. A short honeymoon, and we were back to Philadelphia "for better, for worse."

One day while taking charge of what the Brethren then called the Infant Department, I said to dear old Brother Fox, who was our Presiding Elder: "I do not think this looks much like an infant department with children from babes in arms up to boys and girls of eight and ten years." He patted me on the shoulder and said, "All right, Sis, you just go on praying for what you want and it will come." From that time I devoutly prayed for light and wisdom to inaugurate into our Sunday school a distinctive infant department. For over a quarter of a century I prayed, and in 1892 the answer came at God's own time, in His own blessed way and we called it our "Cradle Roll," although we had never heard of such a word and I very much doubt if anybody ever saw it in print. The lesson that day was "The Raising of the little daughter of Jarius." My object lesson was a little cradle beautifully dressed in white—bolster, pillows, coverlet, mattress, all lace-trimmed and ornamented with pink ribbons. When I said, "Children, why did I

bring this little cradle bed empty?" one prompt reply was, "Because Georgie died." Their unexpected answer, their serious, little faces, their tear-stained eyes took away entirely all thought of my lesson plan. We stopped, stood up and together sang: "Jesus loves me, this I know, for the Bible tells me so."

Then again taking up the little cradle bed, I said, "Now can you think of some one in our lesson who died." Dear little "Vera" stood up and said, "Yes, but God raised her to life again and our dear little Georgie is dead." I tried very hard to teach them Georgie was not dead. God had raised him up to live with Him in that beautiful home in heaven we so often talk about and sing about. I also reminded them that the Sunday previous Georgie came back after Sunday school and said, "want to kiss you good-bye for I will say my next golden text in heaven." And we surely believe he did and is alive and happy with Jesus.

Then guided by none other than the Spirit Divine, I said, "How many have babies at home?" Hands went up. Then I said, "Suppose you bring a card next Sunday with baby's name and birthday—we will tie it on this little cradle bed alongside of Georgie's so that he will never be lonely."

The next Sunday the cards came. We tied them with joy and rejoicing on the little cradle and called it our "Cradle Roll."

We had talked of a graded school for years. At last a time was decided upon. That Sunday afternoon I went to Mr. Ressler who was then superintendent of main school and said, "Are you ready for promotion?" and he said, "Not yet, Aunt Sudie." I then asked if he cared if we went on with grading of our department. He said, "No, indeed, go ahead." We went ahead. Sister T. T. Myers marched with twenty-two little tots over three years old through the main department out into the little room set aside for them, singing like an army—"We are marching, marching, brave and strong." In a little while I went over to look in on them and they were all crying. The same day we organized a primary and junior department, giving us thus far a

Cradle Roll, birth to three years old
Beginners, three to six
Primary, six to nine
Junior, nine to twelve

with regular courses of study and specific requirements for successive annual promotion—finally to the intermediate depart-

ment. Here is where we lost so many of our previous girls and boys. The main school never was graded.

For twenty-five consecutive years I served as superintendent of the elementary grades, constantly, fervently, earnestly working for Christ and the church. We not only originated the Cradle Roll, but organized a Mother's Society, a Junior Endeavor Society, a Missionary Society, a Temperance Legion, A Students' Chapter, a Penny Growers' Association, and if you will take the trouble to look in the primary room, you will find the names of the first Young People's C.E.S.—36 splendid young people all converted and members of the church, promoted from the Junior Society. Then, on another frame you will find engraved the names of our first Christian Endeavor Intermediate Society—36 more standard bearers, sterling fruits of the Junior Society; on still another, a class of 36 more fine boys and girls promoted into a higher sphere of usefulness.

We had these promotions annually. Engraving and framing was a luxury too high to be indulged in, but our faithful little secretary kept a record true and dependable until our church membership numbered nearly three hundred.

After the death of Dr. Thomas, I now think I should have resigned either the work at Geiger Memorial Mission, which was very strenuous, or else the work at the First Church, which demanded a part of every day in the week, and morning, afternoon, and evening on Sunday. But long ago I promised the dear Heavenly Father if He would let me keep my little daughter Mae, who was pronounced incurable by doctor, surgeon and nurse, I would in my weakness, by His help, do everything possible for Him. To fail in the work I had undertaken would seem like failing in my promise, so I went on through trials and great discouragements until in His Providence, He said, "It is enough," My strength was gone, my lines broken. Nervous prostration forbade any further plodding. I was sent out to the country with this warning, "If you take better care of yourself, you may live several years longer."

I made an unwilling surrender, came to Indian Rock Farm (The Fitzwater farm at Port Providence) to relax and rest, and sent my resignation to the school board I had faithfully served.

Now God has led me into green pastures beside still waters, and I have a wonderful little Sunday school mission, well organized and bids fair to be a success. Will you pray with us

that His will may be done and great good come to this little village.

When I began to paint these pictures underneath the great oak tree, I never for a moment thought how lengthy they would be, and now that labor be not lost, and energy prove vain, I'm sending them to one I know will loudly say, "Amen."

May the dearest, richest, best of blessings ever abide with thee and thine,

Devotedly yours in His service,
Mother Thomas.

Note.—Mrs. Chas. E. Hoffman (nee Laura Hartranft) states that Georgie Hartranft (her brother) died at the age of six, March 28, 1892, and that his death was the start of the Cradle Roll.

CHAPTER 39

THE WOMEN OF OUR CHURCH

Until the Sunday School was established in 1856, little mention is made of the part the sisters played in any kind of church work. Perhaps the brethren thought there was nothing worth while to place on record. If this is true, it cannot be charged to the women; they just didn't have a chance.

True, their names were prominent in the "Subscription Book," a concession generously granted. They found themselves enrolled among the membership too, and were permitted the right of suffrage at church meetings. Further, they were little in evidence. The Sunday school, in which they at once took an active part, proved the opening wedge which eventually led them into many important channels of the service.

But we go farther back than the Sunday school and note to their deserving credit a few of the outstanding characters, whose good deeds escaped the quietus of censorship and became of lasting prominence.

The courtesy of the pulpit which Peter Keyser extended to "The Pilgrim Stranger" brought about the conversion and ministry of Sarah Righter. Other mothers in Israel, who have long since passed to their reward, rendered a service that no earthly records can ever fully reveal. Among them are: Margaret F. Worrell, Harriet Height Thomas, Rachal Douglass Wise, Susan Douglass, Rachel Day, Deborah Hammer, Margaret Hammer, and others.

Hannah Keyser, Christianna Lapp, and Catharine Supplee left bountiful bequests for the care of the poor; while Mary S. Geiger made possible the Endowment Fund, to

which Elizabeth McBride contributed. Among others of enduring memory, and out-spoken in their respective pleas for recognition of initial steps for the good of the Cause, may be mentioned: Sisters, Thomas, Myers, Croft, Martin, Groff, Schnell, and Morrison.

The sisters remained much the "silent partner" in the Christian movement for many years. Not by choice, but custom willed it so. She had little if anything to say in meeting and the councils of the church. Her voice was not heard nor was it expected. If we give ear to rumor, this must have been a drastic experience for her. How she stood silent so long, Providence only knows. Perhaps she is redeeming the time now! And perhaps it is well, with so many constructive outlets to foster her natural bent.

However, she was a welcome back-seat driver, and an effective harmonizer and stabilizer—two vital elements in any undertaking. Although kept in the back seat, she modestly helped do the steering, and perhaps many a false detour was avoided by following her quiet counsel.

As the door slowly opened to her active participation in the development and administration of affairs, she steadily appeared with increasing initiative. She is very much alive to vision and the forward movement, and we find her contributing in a large measure to constructive leadership at home and throughout the Brotherhood.

The outlook for the activities of the sisters is shown by countless benevolences in self and substance through organized channels which followed in later years.

King's Daughters. The King's Daughters were active in the early '90's, and later absorbed by the organization of the Elderly Ladies Aid.

Dorcas Society. There is nothing to show when this movement was put under way, but at church council January 9, 1893, the question of uniting it with the Mite Society was seriously discussed. It was still active as late as 1911, but finally disappeared entirely as an organization.

Mothers' Society. In June, 1896, Mrs. J. S. Thomas was authorized by church council to organize a Mothers' Society, which was effected Nov. 8, 1897. Its mission was devotional, educational, and social. It aimed to bind together all organizations of the church from the cradle to the grave. The poor, the sick, and the shut-ins received the bounties of this motherly group in measure that can never be disclosed this side the journal beyond. On April 2, 1906, the church extended the Mothers a vote of thanks for the selection and installation of the beautiful Memorial Window to Dr. and Mrs. Henry Geiger.

Elderly Ladies Aid Society. This Society was unanimously endorsed by the church April 5, 1897. It grew out of the activities of a clothing committee appointed January 7, 1896, to receive clothing for distribution to those in need. These two groups were later merged with the Mothers' Society.

Ladies Aid Society. Mother Thomas had been the leader in the Mothers' Society. Her withdrawal from the city left a vacancy that was keenly felt, and perhaps led the way eventually to the abandonment of the noble work under that title. But the real nature of the service never ceased. Several years before the Mothers' Society became history, a growing sentiment was manifest to form another outlet for the enthusiasm of the sisters of the church. This found expression in a recommendation of the Board of Deacons on April 28, 1913, for the formation of a Ladies Aid Society. As the title indicates, they placed in the discard the meaningless word "Elderly" which adorned the name of the other similar group! The church council heartily approved the movement. Accordingly the Society was formally organized September 30, 1913, with Mrs. D. W. Kurtz as President and Mrs. J. Omar Good, Secretary. Regular meetings at the church were scheduled for every second and last Wednesday of each month from two to five p.m. All that happened there no one will ever know. They did measures of

good that volumes could not cover. In recent years meetings have been held regularly every Wednesday. It is so arranged that any member may drop in any time and contribute her labor to the work in hand.

The Ladies Aid is one of the strongest and most active groups in the church. They have been unusually busy during recent years on large orders for real old-fashioned quilting, and have been peacefully oblivious to either war or depression. They made 22 quilts in 1930; 28 in 1931; 32 in 1932; and as of February 1, 1933, the schedule involved the quilting of forty-six. Since then the annual average has been about fifteen. This shows a marked drop in finished work, not because of lack of orders, but solely to a sharp falling off in attendance of members on the Wednesday work-days. This is only another collateral truth of the Master's words: "The harvest truly is great, but the labourers are few."

Miscellaneous benevolences, missions, and permanent improvements at the church have all benefitted in a very generous way from the material proceeds of their labor of love.

Women's Council. In March, 1926, suggestions were made to effect an organization among our church women that would include the various units, and bind them more closely in the aim and attainment of certain definite and common goals.

While the appeal was for greater unification, it was made clear that the splendid work of the separate groups should continue as in years past, and that the new organization could be readily effected by forming an official cabinet with the presidents of the existing units to function when united action was desired.

Two very definite opportunities for service presented themselves at the time: The Conference call to the women of the Brotherhood to build the Hospital in Africa, and the opportunity to do missionary work with the Women's Interdenominational Union in Philadelphia.

This proposed forward movement quickly found fertile soil and an organization meeting was held Friday evening March 19, 1926.

The newly formed Cabinet of the Women's Council, with Mrs. Murphy as President, held its first session following the Ladies Aid public meeting June 4, 1926. The groups represented were: Board of Deaconesses, Ladies Aid, Home Department, Girl Reserves, and all the Women's Sunday School Classes, making ten units in all.

On the fourth Monday evening of May, 1927, the Council closed the first year of its history, having accomplished a good work. It has rapidly developed into a strong, far-reaching organization. Complete harmony, and a high degree of administrative efficiency, are two constant factors that contribute to growing results.

CHAPTER 40

OTHER SUNDAY SCHOOL COLLATERAL ACTIVITIES

After a number of years there was a marked indifference shown in attendance at the board meetings of the Sunday school, and difficulty experienced in assembling a sufficient number for a quorum to transact business.

Finally, it was decided to redraft the Constitution and By-Laws, provide for a Board of Directors, authorize them to meet and act regardless of majority or quorum, and place complete supervision under their jurisdiction.

The plan was adopted May 1, 1933.

* * * * *

Penny Growers Association. Through this organization we are indebted for the beginning of regular contributions to the missionary cause, in which the Junior Christian Endeavor Society played a prominent part shortly after it became active.

Christmas. The anniversary of the birth of our Savior has been observed for many years by special exercises. The White Gift offering, with appropriate music and dialogue, has long since added greatly to this festive occasion. On New Year's eve a Candle Lighting service is held.

Easter. The anniversary of the Resurrection of our Lord is regularly celebrated with fitting services. March 5, 1894, appear the first minutes of record deciding to have special Easter exercises.

Contributions to Missions. Organized plans for contributions to Home and Foreign Missions were introduced and carried out in 1894, the Penny Growers, through the Juniors, doing a great work.

Rally Day. Every Lord's Day should be a rally day, but a program out of the ordinary is arranged in early October of each year to reenlist the more or less scattered forces to which annual vacations regularly contribute.

Ushers. February 14, 1892, there was considerable discussion in the church meeting with reference to a more systematic order of election, and it was resolved that some new officers be formally chosen. The initiative in this movement was taken by T. T. Myers, and proved to be the most methodical the church had ever experienced. Among the new officers were to be ushers.

Accordingly, on April 14, 1892, the first committee of five ushers was appointed: Chas. C. Hartmann, Jr., Samuel B. Croft, James A. Harley, John W. Cathers, and Jacob K. Hause. Other ushers in their turn during the fifty year period since, are as follows:

Austin, Wm.	Ditmer, John A.	Kingdon, Albert
Austin, Horace	Eckenrode, Walter	Kulp, Henry B.
Aveson, Thomas	Eckenrode, Henry	Kulp, Henry F.
Beach, Emanuel	Ertel, E.	Kurtz, George
Ballentine, Warren	Esray, Russell	Kurtz, William
Brown, Steven	Evans, Rowland C.	Leibig, Oscar
Bull, Sr., Tom	Foster, Frank	Ludwig, Henry
Burritt, Benton	Funk, H. H.	Markley, Clyde
Camburn, Robert	Funk, Donald	Markley, Jacob
Camburn, Albert	Garman, Henry K.	Markley, Ralph
Cathers, John W.	Good, J. Omar	Mowrer, Norman
Cathers, Charles	Harley, Wilbur	Moyer, Willard
Cathers, Walter	Harley, Harry	McAllister, Samuel
Caulton, Cyrus O.	Heiges, Curvan B.	McIlhenney, William
Cline, J. W.	Heinley, Albert	Nelson, Charles
Clemmer, R. Z.	Heist, Harry	Newcomer, Harold
Coddington, George	Himmelwright, Samuel	Oberholtzer, Jacob
Compton, J. H.	Hoar, Harry K.	Rhan, Archie
Compton, Kenneth	Hoffman, Charles	Rosenberger, Lester M.
Cope, L. A.	Hottel, Jr., Abraham S.	Rosenberger, Fred
Cotton, Sr., James	Hottel, B. Franklin	Rosengren, Harold R.
Cotton, Jr., James	Howe, Roland L.	Ruggles, Norbert
Cotton, William	Hummel, Charles	Ruggles, Niel
Cowdrick, Wm.	Hummel, Earl	Schick, C. C.
Cramer, Raymond	Hunter, Lewis	Schick, Wm. C.
Creutz, Frank H.	James, William	Schickendantz, Geo.
Detwiler, Henry B.	Johnson, Frank	Schmid, John
Ditmer, Gilbert	Keller, H. E.	Schwass, Edward J.

Schweisfurth, Geo.	Smith, Warren,	Trout, Earl E.
Silcox, Harry	Street, James	Weber, Frank E.
Sippel, Sr., John S.	Street, 3rd, James	Weiss, Victor
Sipple, Jr., John S.	Thomas, J. B.	Wolfe, J. Albert
Sippel, Robert	Thompson, Albert	Worrel, Joseph M.

Members' Meetings. On July 11, 1892, the idea of a Members' Meeting was suggested by the pastor, and after some discussion it was moved to institute it, and the first Monday evening of each month was set apart for this purpose. The primary object of such a meeting is not clear.

Prayer Meeting. Shall we note first what Annual Conference has had to say on the general subject:

1851, Art. 15. How is it considered, for brethren to appoint meetings for prayer exclusively? Considered that the brethren cannot recommend such meetings, as a general thing, except in cases of peril; but, on the other hand, they consider it a duty and privilege to pray in our families, and in the closet, and other secret places, as well as to join the public prayer in our regular meetings of worship.

1851, Art. 16. How is it considered for brethren, that hold prayer-meetings, and invite others, that are of a different belief, to take part in prayer, and call them brethren? Considered utterly wrong for brethren to do so.

1853, Art. 25. How is it considered, when brethren hold prayer-meetings decently and in order? Considered, that every brother should meet daily with his family, for worship in his own house; that when brethren meet together, accidentally or by appointment, they are at perfect liberty to sing and pray together, read the Scriptures, and exhort each other, all of which should be done decently and in order; but we would advise our brethren to drop the name of prayer-meeting, and call them simply meetings.

1859, Art. 20. Is it agreeable with the gospel for members to hold prayer-meetings, or, what they are sometimes called, social meetings, and to invite members of other denominations to unite with us in prayer? Answer: We consider it agreeable with the gospel to hold such meetings, when they are strictly held in order; but as we do not call upon our own members, individually, to pray, it is not in our order of holding such meetings, to call on those of other denominations to pray.

1869, Art. 1, Par. 5. In reference to prayer meetings, social meetings, and Bible classes, we would say, that we advise the brethren to be very careful in conducting such meetings, when they have been introduced, and to conduct them not after the prevailing custom of the religious world, but in order that the brethren conduct their meetings for worship; that brethren be cautioned against introducing such meetings where their introduction would cause confusion or trouble in the churches, and that elders always be consulted in introducing such meetings.

* * * * *

It cannot be said when services were first held under the auspices of the mid-week prayer meeting at the First Church, but we do know that for over a half century this has been a standing opportunity to the members to give expression to their religious convictions; to get in personal communion with the Father, and gain strength for his service. A deep spiritual interest is manifested in these meetings, although not largely attended. Earnest Bible study, personal testimonies, hymns and prayers are replete throughout the hour of worship. As many as twenty-three alternate in leadership, choosing their own subjects and Scriptural references, which are announced on printed cards quarterly.

It was formerly customary to receive a regular offering at these meetings which was turned over to the pastor to disperse under certain limitations.

On September 29, 1907, the retiring pastor, T. T. Myers, turned over to the trustees the sum of \$200.00 left in his hands from Wednesday evening offerings, and by motion this sum was turned into the Poor Fund!

October 2, 1911, the church decided to tender these offerings to the pastor to be used at his discretion, the assumption being that it would provide a private channel for disbursement among the needy, or otherwise as he saw fit, and subject to neither accounting nor audit.

However, the purpose being adequately served through the channels of the Poor Fund, the church ruled April 20,

1919, that these offerings should thereafter be turned into the church treasury.

January 26, 1920, the church made a wise decision in dispensing with them entirely; but this lapse was only for a short time, and the offerings at prayer meeting again became in evidence, the proceeds going towards church expenses.

Christian Endeavor. The Junior Society of Christian Endeavor was organized in 1891 by Wm. B. Ferguson, first President of the Philadelphia Junior Christian Endeavor Union. Pastor T. T. Myers was present with an interesting group of girls and boys. They signed the pledge and chose for their superintendent Mrs. J. S. Thomas, who retained the office until she relinquished her active duties at the First Church.

July 11, 1892, Horace Geiger presented the merits of the Young Peoples Christian Endeavor to Council, and the church took prompt action to organize. It grew rapidly into a band of earnest workers. Soon an intermediate society was formed which remained active for a number of years, and finally merged with the other two.

December 12, 1916, Council extended a vote of thanks to the intermediates for their donation of "Offering Plates" to the church. (Before the plates were introduced, the offerings were received in a dark red plush bag suspended from a circular metal rim at the end of a four foot wooden handle. They were neatly finished, made a good appearance, and were considered very appropriate.)

These branches of the work experienced periods of alternate prosperity and decline, with never failing revivals of interest.

Out of our organized Christian Endeavor movement came the Senior and Junior Choirs—the latter now known as the Young Peoples' Choir.

Endowment Fund. The Endowment Fund was created by Charter December 7, 1896. (See Financial Activities.)

Young Men's Association. On November 5, 1897, the Young Men's Association was organized to promote an earnest christian life among its members and further the work of the church. Henry Detwiler took the lead in this movement. It was discontinued October 3, 1903.

Beneficial Association. April 3, 1899, the Young Men's Association expressed a growing desire to create an organization to pay sick and death benefits. A committee of the church was appointed to meet a committee of the association, and on April 2, 1900, the church authorized the creation of a Men's Beneficial Association, and three days later it was formally organized.

April 1, 1901, the Constitution and By-Laws were so changed as to admit the sisters to full membership.

This was an active organization for thirty-seven years and proved its merit and mutual helpfulness on many occasions at times most needed. We think it unfortunate that the membership had dropped to only eight when disbanded November 5, 1937.

Boys' Club. The Brethren Boys' Club was formed with five members on May 14, 1912, and took over the property and treasury balance of the Young Men's Association. By September, 1913, it had enrolled sixty-one. This group, and another known as the Gymnasium Club, finally gave way to other organized groups.

Entertainment and Recreational. We have already noted the deep interest in the young people by T. T. Myers as soon as he began his pastorate here. He arranged for evenings devoted to literary programs, well seasoned with music, refreshments, and the social hour. The appeal reached an age ranging from eighteen to twenty-five, not primarily by aim, but as a result of the methods employed. The reaction was positive upon Sunday school and church attendance.

After a lapse of thirty years our present pastor came upon the scene. He has also directed unusual attention to building up religious interest through the youth of the community.

His method differs somewhat due largely to conditions and conveniences of the present day. His special attention has been drawn to those ranging from eight to sixteen—that impressionable age that retains much and forgets little. It is not meant that other pastors had less concern in the future of our boys and girls, but that he has manifested it in a different way. This sponsorship should create for many years to come a rare comradeship that could scarcely be formed in other ways. He walks and talks and prays and fishes with the boys, and on many occasions acts as chef-in-chief in the preparation of their meals on outings. What more could any man do for a boy, whether pastor or father? What will a boy, under such kind of treatment, do for a man! Memory builded along such pleasant ways should pay big dividends.

The net result in another way, however, has been disappointing to the casual observer. While we have in active service a fine lot of young people who have been subjects of this kind of unusual attention, they are not the numbers one would seem to expect. We are not holding, and have not for many years, the coming essential personnel of a wide-awake and growing church. It is a serious problem, one that awaits solution. We are hopeful that effective means may be recognized and adopted to the end that this fatal leakage may be stopped and our young people conserved to the church. What will those means be?

Boy Scouts. November, 1928, a Boy Scout Troop was organized under the leadership of Russell Esray, and on May 5, 1929, a service was held in their recognition. These boys enjoy an annual week at camp.

Over a period of three or four or more weeks during the summer a total of fifty some campers in successive groups take advantage of these outings. They also include Girl Scouts, and young people from the Sunday school. Favorite camps have been Kearney, Red Hill, and Stardust.

The growing interest among different ages, and the un-

doubted spiritual and physical benefits derived, bids fair to the continuance of the camp program as an annual affair.

May 23, 1930, forty-two boys and twenty-nine men gathered around the refreshment tables in the church gym for an evening of closer acquaintance, fellowship, and entertainment. Each man present stood sponsor for one or two of the boys on this memorable occasion.

Too much credit cannot be given Brother J. H. Compton and others in supervising the weekly recreational hour at the church.

Girl Reserves. Much that has been said of the pastor may be repeated with respect to Mrs. Murphy. Her heavy work in the Women's Council, in both the home church and throughout the Brotherhood, has not prevented a deep and growing interest in the girls for whom she stands sponsor in their active organizations. The Reserves, formed some time ago, had been meeting under the immediate direction of Christine Rosenberger (Mrs. Kenneth W. Connors), and recently under the leadership of Wilma Stern.

Home Department. September 1, 1902, T. T. Myers, Mrs. E. W. Martin, and Mrs. J. S. Thomas were appointed a committee to investigate the feasibility of organizing a Home Department, and it soon became a reality, with Mrs. Martin as its first superintendent.

Beginners Department. December 10, 1905 is the first Sunday recorded for the "Little Beginners," with Mrs. T. T. Myers as the first superintendent. There were twenty-two present.

Recognition Service. October 11, 1912, at the "Recognition Service" at the close of the Pennsylvania State Sabbath School Convention held in Philadelphia, Mary S. Geiger and Mother Thomas were presented with a gold pin for fifty years continuous service in the Sunday school. Mary S. Geiger was associated with the work from its organization here, listed in the records as Teacher No. 1! She also held the office of treasurer for nineteen years, resigning in 1910,

but she still remained the greatest treasure of the Sunday school.

INCREASED PHYSICAL FACILITIES

On July 6, 1910, a committee from the Board of Trustees was appointed to devise means and consider the cost of suitable quarters for the growing class of Beginners. This matter was vital to the interests of the School but was held in abeyance because of lack of funds to give encouragement to favorable action. Commenting on this at the time it was recognized that

"There are important steps that should be taken for the progress and general welfare of *all* departments of the Sunday School; but they will require funds if we decide to undertake and complete them. The several classes which meet in the main room are handicapped by the constant intermingling of voices, leaving little degree of audible comfort for either teachers or pupils. We should look forward with expectancy to a time when our Sunday School will be so modernized by galleries or individual class rooms that will overcome the present difficulty. The undertaking of structural changes, as well as paying for current necessities, should be substantially shared by all through liberal and systematic giving."

The first move towards the realization of this ideal condition was the joint understanding and prior agreement of three bodies comprising the Sunday School Board, Church Council, and the Board of Trustees, culminating in their separate adoption of the following Resolution in September 1912:

"That a fund be created and suitable steps be taken to secure and care for the moneys as they accumulate from time to time, with a view of expending said fund in the enlargement of our Sunday School facilities some time in the future; and that a committee of five be appointed whose duty it shall be to keep this whole subject under advisement and before the public and invent ways and means by which contributions to this fund can be raised, properly received and safely cared for until such time

as it shall be decided by the proper authorities to expend all or any portion of it; and be it further Resolved, That the fund so created, cared for and expanded, shall be used explicitly and only for the purpose contemplated herein, namely: THE ENLARGING OF OUR SUNDAY SCHOOL FACILITIES."

The committee of five to receive contributions were Earl E. Trout, Archie Rhan, Mrs. Wm. S. Groff, Mrs. Victor Weiss, and Mrs. J. Omar Good.

This slowly but surely bore fruit with the result that the report of the treasurer for the special fund reported \$931.90 collected to October 31, 1915.

However, the plan so thoroughly understood and carefully resolved was never carried out. The money was admittedly spent inadvisably and unwisely, and for a purpose that had no direct bearing on accommodations for the Beginners Department, which was the initial cause which gave rise to the creation of the fund, nor to permanent changes for the benefit of the entire Sunday school. The Superintendent was so out of sympathy with the premature use of the funds that he found other matters to take his time when special services were conducted by way of dedication of the finished work!

Hospital Service. A notable service rendered by the young people of the Sunday school was a special monthly Sunday service of song and praise and prayer for the patients at one of the near-by hospitals. We were one of four schools that alternated in conducting this service over a period of years until about 1916, when we dropped out!

Our school and endeavor societies have also been active for many years in conducting religious services for sailors in port; and at various institutions and lodging homes for the way-farer in the down-town districts.

For a long time Sisters Trumbauer and Moyer have represented our church in alternating monthly with other denominations in taking charge of the Thursday evening de-

votional services at the Galilee Mission. They are still faithful to this work.

Teachers Meetings. Many resolutions have been made concerning teachers meetings. They have been held Sundays following the lesson period, also on Wednesday evening before and after prayer meeting, and on other evenings when other meetings did not conflict. We have perhaps never yet had a thoroughly satisfactory teachers meeting, at least not to the extent of deserving credit for the lapses that intervened. Partial indifference, and partial inconvenience surely, have combined to deprive such a meeting of the merit of permanency which some think it deserves. The undertaking has generally come to life with each successive pastor, but in time the attendance and interest invariably reaches a vanishing point. We have had no such meetings for some years.

Teacher Training. The Bible Normal Class held its commencement exercises in May 1909. An interesting program was rendered, and representatives of the state and national associations were present and took part. The class was started in the autumn of 1905 by pastor T. T. Myers, and successfully passed in Bible Studies, Principles of Teaching, Child Study, Soul Winning, Organization, and Church History. The names of the graduates:

Frank Foster	Anna K. Brumbaugh
Sallie B. Schnell	Annie Leidy
J. W. Replogle	Anna S. Rhoads

October 10, 1911, the graduating exercises of the Teacher Training Class was held, with Dr. M. G. Brumbaugh giving the principal address. There were six graduates:

Henry K. Garman	Bertha Yerger
Hattie Nagel Garman	Iva May Snyder
Rosa Trumbauer	Henry H. Funk

The following gives the status as of July 15, 1916:

"Eight of our teachers have completed a regular course in teacher training, and would make efficient teachers, but for the

most part they decline steadfastly to assume such responsibility—preferring to remain as members of classes. This does not speak well, perhaps, of the persuasive powers of the administrative heads. We have experienced more or less difficulty of the kind throughout the years, which may be the normal status of other schools. It is frequently contended in business and in church and Sunday School work, that about ninety per cent of the current market value of human service may be rightfully credited to a willingness to serve. There is much more to be gained by appropriating this virtue, though lacking specific accomplishments, than to try to fill vacancies with self-contended members, be they ever so efficient in other respects. If one is receptive, there is reasonable hope that in course of time his services will become of marked value, though handicapped at the start by lack of experience.

"One of our largest classes of adults, between 25 and 40, standing at the front in percentage of attendance, was organized for the sole purpose of providing teachers, but they are reluctant to respond to the call. The result is that our best talent, developed for the purpose, remains on the shelf. No criticism is meant—they are a splendid group, but the conditions exist nevertheless.

"The Pennsylvania State Sabbath School Association requires the attainment of ten points which mark the 'Standard of Excellence' before a Sunday School may be recognized as a "Front Line." At present we are technically deficient in two points: Teacher Training, and systematic temperance and missionary instruction. Perhaps there is no School in the Brotherhood stronger than we are in these two points, but we are not at present organized in a manner to satisfy the State Association.

"Our School was considered among the pioneers in teacher training during part of the pastorate of T. T. Myers. Throughout the pastorate of D. Webster Kurtz, this phase of the work reached its highest standard of excellence and greatest scope as regards number of classes, pupils enrolled and graduates. We were consulted by Schools of other denominations in our Philadelphia District and were solicited on different occasions to assist in the inauguration of the movement where it was not yet established.

"We tried last fall to start a first year class, and to continue with a second year, having had efficient teachers for both, ready

to proceed. However, after repeated invitation and public announcement, there was no response."

Teacher Training experienced a revival in 1921, when Advanced, Standard, and First Year classes were announced for October 21st, and the work to some extent is currently in progress.

We met all the requirements of a Front Line Sunday School for four consecutive years: 1911-1914. However, the conditions have passed through so many changes and modifications in recent years that we have made no continuous effort to keep up with them.

Addresses to the School. It seemed the custom in the years that are gone, for the school to be addressed regularly by the ministers and elders, following the lesson period—among whom we note particularly the names of John Fox, Jacob Spanogle, and Christian Custer; also the respective superintendents.

Visitors who addressed the school in the year 1867 were brethren Heyser, Slingluff, John Perry, Miller, Wrightman from Tennessee, John Wise, and Graybill Myers; and in 1868: Lane, Saylor, Miller from Maryland, and James Quinter.

Childrens Day. Observed annually. The exercises in 1923 were specially featured by the consecration at the altar of the first infant presented at such a service. This is a sacred custom which has since been observed with the regularity, or perhaps the irregularity, which marks the on-coming of welcome replenishments for the future church.

Mothers Day—Special recognition annually.

Harvest Meeting—Yearly.

Sunday School Parade.

We participated with the other schools of the city in 1912, 1913, 1914, and 1915, in an annual demonstration of Sunday school strength by parading the streets with appropriate banners and music, and finally marching to a central

point in the park for brief religious services. Among the banners carried by our school was a large and beautiful one proclaiming that the great Sabbath school movement was started by the Brethren as early as 1738, some thirty or forty years before Robert Raikes organized the much heralded work in England. This banner adorned the main audience room for a number of years and we were very proud of it. Some one evidently not conscious of its full meaning, saw fit to "file" it away.

Sunday School Socials and Fellowship Banquets. These are held at irregular intervals. At a meeting on February 4, 1867, there was a motion to have a festival in the church, and after some discussion it was carried. The Secretary was instructed to write out tickets of admission and distribute them among the several teachers. Brethren Isaac Hunsberger and Peter Kiker were appointed to act as door-keepers. Margaret Hammer, for the committee, reported the following expenditures for this account:

Confectionary	10.50
Cakes and Cream	12.95
Use of Dishes	2.25
Butter and Eggs	1.25
Oranges	4.50
Sugar	.50
	<hr/> \$31.95

On June 9, 1873, the Superintendent reported that he had declined on behalf of the School to accept an invitation from the Germantown Sunday School to join with them in a Sylvan entertainment. It is presumed this is due to the fact that our own School under the auspices of the Bible Class was engaged in preparing a program for an entertainment of its own, as follows:

PART I

- 1—Opening Chorus "Te Deum"
- 2—Prayer
- 3—Solo—"Slumber not, Darling"

- 4—Humorous Hints to Teachers
- 5—Quartette—"Mother watch those little feet"
- 6—Recitation
- 7—Duet "I know a bank whereon the wild thyme blows."

PART II

8—Stereoptican	
9—Closing Chorus—"Rock of Ages"	
Report of Entertainment Committee	
Number of tickets sold (whole 484)	\$121.00
(half 40)	5.90
Cash per Horace Geiger	1.50 \$128.40
Miscellaneous expenses	8.28
	<hr/>
Cash paid into Treasury	\$120.12

On September 15, 1891, the School held a reunion. This was followed by others from time to time with gratifying results; notably the one of September 26, 1898. They served to attract and hold the young people. They were designed to revive, strengthen and build up the School. Refreshments and the social feature were always prominent. Occasionally it took the form of a banquet with a guest speaker for the evening.

On November 7, 1915, a large and enthusiastic audience greeted our Governor, Martin G. Brumbaugh, at a memorable Home-Coming service. His address on "The Creation of the World" was a master-piece.

Pulpit Flags. On April 3, 1927, the Endeavor Class presented to the church for the pulpit platform two beautiful flags, one an American and the other a Christian flag. Mrs. Walter Eckenrode represented the class informally in the presentation with a few appropriate remarks. Dr. A. Curtis Schofield, representing the Board of Trustees, received them in a very touching address.

Vacation Bible School. On April 25, 1921, co-incident with his election as Pastor, H. Stover Kulp, suggested that a committee on Religious Education be appointed and empowered to conduct a Daily Vacation Bible School; and on

July 25, 1921 the church moved to assume the cost of the present term above \$25.00.

On April 24, 1922, the church again endorsed the School, and moved that it continue for three or four weeks, and that the teachers be paid.

On July 24, 1922, the pastor rendered an encouraging report on the work. The School was open from June 26th to July 14th, with an enrollment of seventy-five, and an average attendance of forty-five.

Brother Paul Zuck had charge in 1923, assisted by Mrs. Zuck and Ruth Howe. Enrollment forty; average twenty-one. Closed July 13th with a fitting program.

From June 28 to July 9, 1943, sessions were conducted under the direction of Mary Schaeffer.

Week Day Bible School. The good results of the Vacation Bible School, which had been discontinued, and recognition of the fruitful field for religious education in the community, moved one of our zealous workers to take the initiative in organizing a Week Day Bible School. This opened November 27, 1929, with five pupils, and grew rapidly to an enrollment of twenty-seven under the spirited leadership of Mrs. Wm. H. B. Schnell. She was ably assisted by her daughter Sadie and Margaret E. Kuns, both efficient public school teachers; and other faithful ones in our school aided in the work. The roll for 1932 showed seventy-one. Closing exercises for the year were held in June 1930, with Mrs. Viola Morris as the principal speaker.

June 19, 1932, the school closed its third year with a Sunday evening service. Enrolled sixty-six; average attendance forty.

June 25, 1933, an impressive pageant featured the closing. Enrolled, 126; average attendance sixty-eight.

June 3, 1934, Rev. Percy Crawford gave the closing address.

June 4, 1935, the speaker of the evening: Miss Amy Main, a well-known evangelist.

October 16, 1935, the school resumed with 115 in attendance!

June 4, 1936, Rev. George Landis, of the Hatfield Quartette, was the speaker.

June 8, 1937, the preaching and singing evangelist Amy Main.

June 9, 1938, Miss Agnes McFarland. Average attendance for the year ninety-six.

June 14, 1939. At the closing service, which was very impressive, Helen Beecroft, Gloria Bullock, Martha Capp, Jane Eckenrode, Esther Keim, and Roberta Patton, received certificates in teacher training work under the direction of Mrs. J. P. Harley.

June 13, 1940, Speaker, Mrs. John Ballback, an experienced worker among children.

June 12, 1941, Average attendance for the year seventy-three. John Spare brought a message in the "Magic Gospel."

The school was not held in 1942 and 1943. Sadie Schnell, who assumed full charge after the passing of her mother, answered the call to Christian service elsewhere, and no other among our people was moved to volunteer in its leadership.

The church that operates over more than one main track, with a complex net-work of side lines, should give time for pause, and appraise the wisdom of risking the diminishing of strength by increasing outlets.

Shall we examine the inventory to see whether we might have

CHAPTER 41

TOO MANY ORGAN.....S

There seems to be a growing suspicion of church organs—rather their plentitude. A needful number suffices, but some churches may be entertaining too many, and at a cost they can ill afford. On the contrary, the organs should entertain and support the church—not primarily themselves. Not the wind instrument of music that contributes harmony and accompaniment to worship in song. There are other “wind” instruments. May we suggest the organs in some of our organizations—the kind that drift toward a form of alienation by keeping joint company with a sextette composed of mis-chance, mis-play, mis-fit, mis-mark, mis-tune, and mis-take.

In our humble opinion the church should zealously guard against majoring in “side-lines” at the risk of supremacy in the *front* line. There is grave danger of overloading the system by pyramiding methods and operations at the expense of united action. The stream of effort may become so broad and shallow that it slows itself to dead water and voids live current to carry it forward.

If every member would openly announce himself as a one-man venture, organized in some spiritual experimental field, we would perhaps have a few more organs than we do—isolated congregations excepted of course. If this seems plainly exaggerated, charge it to the weakness of emphasis. But we are persuaded that the church can lean so far backward on this phase of “magnificent obsession” as to cut off forward vision, which means organizing for a fall.

It should be clear that individual, as well as mass initiative, is always to be encouraged, adequate foresight and regulation granted.

The early church was one body: ministers, deacons, and lay members—a compact single organization, concentrated and consecrated in a continuing purpose worthy of a body of Christians.

If our forefathers could look in upon us today they would be amazed at the multitude and variety of our secondary activities—a striking commentary on the beginning of their modest church program.

The original narrow-gauge, one-track roadway for the movement of Primitive Christianity gradually broadened its gauge and spread out into many branches and side lines. It is not surprising that turn-outs and terminals, not anticipated, developed along the way. The pilgrim's progress is oft retarded by a variety of "bunyons" that develop in the pathway of an organized group as well as the units that compose it. Slow and uncertain motion that follows is painful and costly, but these may be minimized and progress speeded by well-planned itineraries clothed in fitting effort.

So much of life can be put into plans that no ambition remains to carry them out. To spend all one's money for a purse, is folly. Plans do not function of themselves any more than mere ownership of a wallet insures the possession of something to put into it.

It is possible to be so completely camouflaged by a mixture of forms and futures, and methods and systems, that identity and purpose become fog-bound. Meanwhile the all-important present usually remains evasive somewhere in the future, or worms its way unnoticed into the past. We must ever face the hazard of sacrificing strength if we dismember our forces into many boards and bands, circles and classes, leagues and societies, associations, committees, and numerous other organized groups, each going its independent way.

Attempt may be made to serve so many diversified units that divided loyalty deprives the main issue of its rightful devotion. Some face the great mistake of feeling that faithfulness in attendance and financial support in behalf of their

own little separate circle, absolves them from any further interest or responsibility. This is baseless absolution.

In the preceding pages we have unfolded a brief outline of many subsidiary groups, some of them near "isolationist" branches, yet part of the main stem. Is it possible that there are other congregations that have been helped and encumbered by such a number and variety of auxiliaries?

A number of these movements miscarried; others were stillborn. Some suffered malnutrition and passed on in early infancy. A few were courted by or set aside for what appeared to be more promising steps in the general plan. Some reached maturity! Those that survive serve a worthy purpose only as properly mated and sufficiently nurtured. Those that do not, represent the appalling cost of unproductive experimentation. Tryouts may be profitable pathfinders if not undertaken and abandoned with every wind that blows.

But if classified interests function independently; if loyalty and benefits are reserved to isolated sections; in short, if aim and effort are broken into many units and scattered to themselves, the main issue is in danger of gradual recession.

No matter how large or small the group; no matter what its supporting aim—there should be mutual labor and an eye single "toward the mark for the prize of the high calling of God in Christ Jesus." Christ and the church should be the central point to which all activities converge in the fullness of strength.

Would it sometimes be better to slow down a bit on organizing and do a little more mobilizing!

CHAPTER 42

SUNDAY SCHOOL STATISTICS

Enrollment and Attendance Data

In March, 1861, the roll of classes, number enrolled, and respective teachers, were as follows :

<i>Class No.</i>	<i>Enrolled</i>	<i>Teacher</i>
1	8	Mary S. Geiger
2	6	Lawrence Eisenberg
3	18	Thomas Bucke
4	10	Debbie K. Hammer
5	6	Mrs. C. Lynd
6	7	Mary Lang
7	15	Samuel Hershey
8	8	John L. Fry
9	8	Margaret F. Worrell
10	11	Hannah D. Roberts
11	10	Esther Gutwaltz
12	8	Mary A. Custer
13	6	Samuel Allen
14	13	Ellen Reiff
15	8	Elizabeth Horning
16	8	Robert I. Evans
17	5	Hannah Landis
18	5	Isaac Hunsberger
19	3	John S. Givel

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The school was closed for seven Sundays from July 14 to September 1, in 1867. For forty-five sessions of that year, the average attendance was 67, and the average collection \$1.33. There was a similar closing period during the summer of 1868. For forty-five sessions in that year, the average attendance was 68, and the average collection 83¢.

On February 9, 1870, the Superintendent reported the School on the decline for the year past. On the 1st of January, 1870, the school numbered 71—30 boys and 41 girls.

March 2, 1874,	average attendance	90
April 6, 1874,	" "	95
Dec. 7, 1874,	" "	100

April 5, 1875, the Superintendent reported the school increasing, average attendance 95, with prospects brighter than at any time since his connection with it.

April 3, 1876, minutes say "Our school has been rapidly on the increase since the last report. We have now 140 scholars on the roll; average attendance of 100—the largest average we have ever had over a similar period."

June 5, 1876—	157 on roll; average attendance	125
July 9, 1877—	130 " " "	90
May 28, 1885—	" " "	75
Jun. 26, 1885—	" " "	65
May 10, 1888—	" " "	50
Dec. 12, 1888—	90 " " "	43

The first school session at Carlisle and Dauphin Streets was held May 10, 1891. There were sixty-two present. The departments were fully organized soon thereafter, and the number enrolled in each were: Adult twenty-seven, Intermediate forty, Primary eighty-eight—total 155. On September 13, 1891, there were 107 present. The average in January 1894 was 163.

On September 1, 1902, a blackboard was procured for the display of attendance and offering each Sunday and the corresponding Sunday of the year previous. The secretary registered the weather conditions which aided in the comparison of results.

In December, 1915, there were sixteen classes in the main school:

<i>Class No.</i>	<i>Enrollment</i>	<i>Teacher</i>	
1	0	(discontinued)	
2	60	Pastor, Geo. Dilling Kuns	
3	19	Harry C. Alderfer	
4	7	Frank Foster	
5	5	Mrs. Wm. H. B. Schnell	
6	8	Roland L. Howe	
7	10	Mrs. Victor Weiss	
8	8	Rosa Trumbauer	
9	7	Mrs. Wm. I. Book	
10	5	Stanley Sergeson	
11	22	A. Curtis Schofield	
12	6	Mrs. S. C. Cover	
13	0	(discontinued)	
14	9	Mrs. Henry H. Funk	
15	6	Mrs. Geo. Dilling Kuns	
16	9	George Hummel	
17	9	Sadie Schnell	
Bible Class	19	Wm. I. Book	
<hr/>			
Total:			209
Officers not enrolled in classes as teachers.....			12
Primary 29, Junior Department 26, teachers 7.....			62
Beginners 32, teachers, helpers, and mothers, 8.....			40
<hr/>			
Maximum attendance enrollment.....			323
Cradle Roll.....			44
Home Department.....			123
<hr/>			
Total Enrollment.....			490

* * * * *

The enrollment and interest steadily increased under the pastorate and early superintendency of T. T. Myers, until in the school years of 1896-97 and 1897-98 the high water mark of attendance was reached. Notwithstanding the larger number, the amount of offerings was less. Note the

falling off in attendance ten years later, and the rise in offerings.

The following table is self-explanatory. The records are not as complete as we would like to have them for the years not included:

<i>Years May 1st to May 1st</i>	<i>Total yearly Attendance</i>	<i>Plus or minus weekly Attendance</i>	<i>Total yearly Offering</i>	<i>Plus or minus weekly Offering</i>
1896-1897	13,208	254	\$249.60	\$4.80
1897-1898	13,232	254	233.46	4.48
1898-1899	10,900	209	238.46	4.59
1899-1900	12,263	235	262.31	5.04
1900-1901	12,223	235	253.14	4.87
1901-1902	11,112	213	248.84	4.79
1902-1903	10,846	209	270.99	5.21
1903-1904	11,465	220	338.86	6.51
1904-1905	12,327	237	279.22	5.37
1905-1906	10,858	209	264.19	5.08
1906-1907	9,941	191	333.48	6.41
1907-1908	9,877	190	332.93	6.40
1908-1909	9,687	186	320.13	6.15
1909-1910	8,759	168	312.48	6.01
1910-1911	8,982	172	305.32	5.87
1911-1912	8,924	171	341.69	6.57

A constitutional amendment January 2, 1912, changed the fiscal year to close December 31st instead of April 30th. Computing the first four months of the new fiscal year of 1912 (being the last four months of 1911-1912 in the table above) plus eight months to December 31, 1912, we have:

January 1st to May 1st, 1912	3,565		141.27	
May 1st to De- cember 31st, 1912	5,607		240.61	
	<hr/>		<hr/>	
	9,172	176	381.88	7.34

Attendance and offering record continued:

<i>Years Jan. 1st to Dec. 31st</i>	<i>Total yearly Attendance</i>	<i>Plus or minus yearly weekly Attendance</i>	<i>Total yearly Offering</i>	<i>Plus or minus yearly weekly Offering</i>
1913	8,258	158	\$377.41	\$ 7.25
1914	8,519	163	371.25	7.14
1915	9,486	182	450.26	8.66
1916	9,506	182	387.18	7.45
1917	8,068	155	342.01	6.57
1918	5,098	98	292.37	5.62
1919	5,958	114	540.55	10.39
1920	6,863	132	761.52	14.65
1921	7,080	136	711.85	13.68
1922	8,089	155	555.46	10.68
1923	8,371	161	742.77	14.28
1924	6,013	115	531.15	12.14
1925	8,371	161	896.80	17.24
1926	8,257	158	701.21	13.48
1927	8,114	156	707.24	13.60
1928	8,159	156	619.55	11.91
1929	8,918	171	691.91	13.30
1930	8,928	172	645.70	12.41
1931	8,597	165	569.51	10.95
1932	7,880	151	473.89	9.11
1933	8,989	173	468.04	9.00
1934	8,260	159	466.03	8.96
1935	8,070	155	426.86	8.20
1936	8,283	159	649.87	12.49
1937	7,385	142	501.97	9.65
1938	8,105	155	540.06	10.38
1939	8,229	158	558.53	10.74
1940	8,324	160	584.61	11.24
1941	8,650	166	712.08	13.69
1942	7,696	148	872.37	16.77

The abrupt drop in average attendance for the year 1918 was due to the epidemic influenza.

In explanation of the gradual falling off from the peak of 1897-1898 it may be said in a general way that when the School opened its doors at Carlisle and Dauphin Streets on May 10, 1891, the immediate prospects were encouraging.

The building was new and attractive. The members of the church, though few in number and more or less scattered had taken new hope and become more united in fellowship and purpose. The locality was a growing section, and families who had no church home were receptive. So in many ways the work was launched at the present site under a combination of favorable auspices. Later this helpful combination was broken—not that there was laxity of zeal and endeavor on the part of either pastor or co-workers, but some worthy competitors established houses of worship in the neighborhood. Notably among these are the Protestant churches at 20th and Susquehanna Ave., 10th and Dauphin Sts., 17th and York Sts., 18th and York Sts., and 19th and York Sts. Moreover, the field has been more closely restricted, as the years have come and gone, by the presence and activity of increased numbers of Hebrews and Roman Catholics, with their respective places of worship.

* * * * *

Suggestive points for consideration to the end that officers, teachers and pupils may contribute more largely by both precept and example towards making the School a growing power for good:

Be on time.

Open the School promptly at the hour. This means that all should be present a moment earlier to avoid confusion, and it also presupposes timely arrangement of all details prior to the opening hour.

Conserve the attendance and interest of pupils.

Encourage enrollment among those of our own people and their families who do not attend the Sunday School.

Visit the absent ones in person, if possible; if not, visit them through letters, birthday, Christmas and Easter cards.

Work both individually and collectively. Invite the aid of other teachers, and volunteer your own service to them, that irregular attendants may be approached from different

angles and thus shown that a general interest is manifested in their welfare.

Be willing to work unitedly and consecratedly with a view to well-rounded, concerted and continuous effort.

Have pupils watch for and invite new families moving into their neighborhood, and visit and invite those who do not attend Sunday School.

Provide a substitute for your duties in case of absence, and in any event always notify one of the Superintendents, if possible.

Prepare your lessons carefully. Teach the best you know how. Encourage the study of God's Word.

Try to suit teaching to the understanding and special needs of pupils.

Endeavor to preserve order and secure and hold attention by the first great aid—set the example yourself.

A more uniform adherence to formal Resolutions and to the Constitution and By-Laws, not with any Pharisaic idea of following the letter, but with a view to inaugurating and maintaining commendable discipline and system in all phases of the work.

The Chairman of a Committee should hold its meetings openly to all its members, and each member should not only have something to do but should also know what all the other members are expected to do, in order that complete harmony may prevail and the best possible results follow.

The best example can be set by the regular attendance of all the Superintendents, and perhaps the best administrative results obtained by a superintendency freed from the time and responsibility of teaching a regular class. He should always be prepared for emergency teaching.

No matter how much we do, or how well we do it, there will always remain a great deal that might have been done. There is splendid talent in our school unemployed. Our problem should be, not necessarily to relieve others, but to so enlarge the present scope of work that opportunity for service may be given those of our number, talented for it,

who are not so engaged. We should conserve our workers by putting them to work. We should so plan that, born of necessity, an increased attendance and growing interest would voluntarily create an open spirit of willingness among a sufficient number of others to serve equal to the current demands. Thus we may be able to develop more largely and more rapidly, both from without and from within the School.

The following statement of arrangement and enrollment is prepared from the records for the calendar year 1932:

<i>Main School</i>	<i>Teacher</i>	<i>Assistant Teacher</i>	<i>Enroll- ment</i>
Officers			11
Women's Bible Class	J. A. Bricker	Mrs. H. C. Alderfer	21
Men's Bible Class	Roland L. Howe	Ross D. Murphy	56
Help One Another Class	H. C. Alderfer	Mrs. Wm. H. B. Schnell	29
A. C. S. Class	A. C. Schofield	Mrs. H. B. Burritt	15
Endeavor Class	Mrs. Ross D. Murphy	Mrs. C. W. Rosenberger	29
Philemon Class	Rosa Trumbauer	Mrs. Geo. C. Griffith	29
Young Men's Class	Miles Murphy	John S. Sippel	30
Girls' Class	Mrs. Granville Moyer		7
Girls' Club Class	Mrs. J. W. Spence		13
			<hr/> 240
<i>Departments</i>	<i>Officers and Teachers</i>	<i>Scholars</i>	<i>Total</i>
Intermediate	6	49	55
Junior	7	33	40
Primary	3	24	27
Beginners	5	24	29
			<hr/> 151
			391
Deduct for duplicates			19
			<hr/> 372
Less out-of-city enrollment			34
			<hr/> 338
Possible maximum attendance enrollment			<hr/> 338
Cradle Roll	16		
Officers and teachers	2	18	
	<hr/>		
Home Department	43		
Officers and teachers	5	48	66
	<hr/>	<hr/>	<hr/>
TOTAL COMBINED ENROLLMENT			438

This total enrollment figure of 438 may be somewhat misleading, at least not flattering, when we consider that the average attendance for the year was only 151—less than 35%. The rolls, however, were revised by eliminating the definitely inactive, as will be noted by comparison in a similar statement for 1942, which follows. With the maximum attendance enrollment cut from 338 to 224, the average at-

<i>Main School</i>	<i>Teacher</i>	<i>Assistant Teacher</i>	<i>Enroll- ment</i>
Officers			9
Men's Bible Class	Roland L. Howe	Ross D. Murphy	26
Help One Another Class	Mrs. Henry H. Funk		17
A. C. S. Class	Mrs. C. W. Rosenberger	Mrs. H. B. Burritt	15
Endeavor Class	Mrs. Ross D. Murphy	Mrs. Isabel Dewees	15
Philemon Class	Rosa Trumbauer	Florence Lehman	15
Young Men's Class	Miles Murphy	John S. Sippel	15
" " "	P. R. Markley		16
Girls' Class	Mrs. James W. Spence		9
" "	Mrs. Laura Markley		10
" "	Kathryn M. Hottel		8
			<hr/> 155

<i>Departments</i>	<i>Officers and Teachers</i>	<i>Scholars</i>	<i>Total</i>
Intermediate	6	26	32
Junior	8	29	37
Primary	4	21	25
Beginners	3	16	19
			<hr/> 113
			268
Deduct for duplications			12
			<hr/> 256
Less out-of-city enrollment			32
			<hr/> 224
Possible maximum attendance enrollment			224
			<hr/>
Cradle Roll	6		
Officers	1		7
			<hr/>
Home Department	24		
Officers	1	25	32
			<hr/>
			<hr/>
TOTAL COMBINED ENROLLMENT			288
(No week-day Bible School in 1942)			

tendance for the nine years (1933-1941 inclusive) was 159—approximately 60%.

The Superintendents of the Sunday School at the respective places of worship, and the length of service of each, from the date of organization to the present time, are as follows:

<i>At Crown Street</i>			
<i>Name</i>	<i>Elected</i>	<i>Served to</i>	<i>Length of Service</i>
Joseph H. Price	June 4, 1856	Jan. 5, 1859	2 years 7 months
Christian Custer	Jan. 5, 1859	Jan. 6, 1862	3 " 0 "
John L. Fry	Jan. 6, 1862	Jan. 1866	4 " 0 "
Isaac Hunsberger	Jan. 1866	Dec. 3, 1866	0 " 11 "
John S. Thomas	Dec. 3, 1866	Dec. 11, 1871	5 " 0 "
Isaac Hunsberger	Dec. 11, 1871	Dec. 27, 1872	1 " 0 "
John S. Thomas	Dec. 27, 1872	Dec. 8, 1873	1 " 0 "

Beginning September 29, 1872, services were held in a hall at 6th Street and Girard Avenue pending the erection of a new church building on Marshall Street, the Sunday School room of which was dedicated July 13, 1873. This period of about nine months included three months of the close of the superintendency of Isaac Hunsberger and six months of the beginning of that of John S. Thomas, as noted above.

<i>At Marshall Street</i>			
<i>Name</i>	<i>Elected</i>	<i>Served to</i>	<i>Length of Service</i>
John S. Thomas	Dec. 8, 1873	May 1878	4 years 5 months
Harrison Walton	May 1878	May 5, 1882	4 " 0 "
E. E. Roberts	May 5, 1882	May 14, 1883	1 " 0 "
Isaac Hunsberger	May 14, 1883	May 5, 1884	1 " 0 "
Robert I. Evans	May 5, 1884	Dec. 18, 1889	5 " 7 "
John Crawford Mackey	Dec. 18, 1889	May 4, 1891	1 " 4 "

<i>At Carlisle and Dauphin Streets</i>			
<i>Name</i>	<i>Elected</i>	<i>Served to</i>	<i>Length of Service</i>
W. S. Price	May 4, 1891	Jan. 18, 1892	0 years 8 months
T. T. Myers	Jan. 18, 1892	April 30, 1894	2 " 4 "
S. S. Brownback	April 30, 1894	May 1, 1899	5 " 0 "
Rowland C. Evans	May 1, 1899	May 1, 1900	1 " 0 "
Adie H. Ressler	May 1, 1900	Oct. 1, 1906	6 " 5 "
Elias L. Markley*	Oct. 1, 1906	Sept. 28, 1907	1 " 0 "

* Died Sept. 28, 1907

Mrs. Wm. H. B. Schnell and Roland L. Howe, acting	Sept. 28, 1907	April 28, 1908	0 " 7 "
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THE HISTORY OF A CHURCH

<i>Name</i>	<i>Elected</i>	<i>Served to</i>	<i>Length of Service</i>	
J. A. Myers	April 28, 1908	May 1, 1911	3 "	0 "
Roland L. Howe	May 1, 1911	Dec. 31, 1917	6 "	7 "
J. Albert Wolfe	Dec. 19, 1917	(Soon after his election Bro. Wolfe was called from the city, and the superintendency was assumed by the assistants, W. C. Rosenberger and S. C. Cover.)		
W. C. Rosenberger	Nov. 25, 1918	Dec. 8, 1924	6 years	0 months
Roland L. Howe	Dec. 8, 1924	Dec. 31, 1925	1 "	0 "
(The superintendency during this year was largely taken over by the assistants, James Street and Jesse Reber.)				
Miles Murphy	Dec. 31, 1925	Nov. 20, 1926	1 year	0 months
Ross D. Murphy	Nov. 20, 1926	Dec. 23, 1927	1 "	0 "
Jesse Reber	Dec. 23, 1927	Nov. 28, 1928	1 "	0 "
Jesse Stayer	Nov. 28, 1928	(did not accept)		
Lester M. Rosenberger	Jan. 8, 1929	Sept. 8, 1933	4 years	0 "
A. Rhan	Sept. 8, 1933	Sept. 27, 1937	4 "	0 "
Lester M. Rosenberger	Sept. 27, 1937	Sept. 22, 1941	4 "	0 "
P. R. Markley	Sept. 22, 1941	Sept. 14, 1942	1 "	0 "
P. R. Markley re-elected Sept. 14, 1942				

Other Officers of the Sunday School

Unfortunately, there are no minutes to show the officers prior to January 1, 1867, other than those appearing at the time of organization. As regards the Superintendents, shown in another list, the information was obtained from reliable records, notwithstanding the missing minutes.

	<i>Dec. 2, 1867</i>	<i>Dec. 7, 1868</i>	<i>Dec. 6, 1869</i>	<i>Dec. 5, 1870</i>
Asst. Supt.	T. S. Dome	Isaac Hunsberger	R. I. Evans	Isaac Hunsberger
Female Supt.	Mary Evans	Margaret Hammer	Sudie M. Thomas	Sudie M. Thomas
Treasurer	Miss H. D. Roberts	Miss H. D. Roberts	Miss H. D. Roberts	Miss H. D. Roberts
Librarian	J. Eisenhower	J. Eisenhower	J. Eisenhower	J. Eisenhower
Secretary	E. F. Eisenhower	E. F. Eisenhower	E. F. Eisenhower	E. F. Eisenhower
	<i>Dec. 11, 1871</i>	<i>Dec. 2, 1872</i>	<i>Dec. 8, 1873</i>	<i>May 3, 1875</i>
Asst. Supt.	John L. Fry	Isaac Hunsberger	Isaac Hunsberger	Isaac Hunsberger
Associate Supt.	.....	Harrison Walton	I. G. Harley	Joseph Snyder
Female Supt.	Emma Fry	Sudie M. Thomas	Lizzie Snyder	Sudie M. Thomas
Treasurer	John S. Thomas	John S. Thomas	Harrison Walton	Harrison Walton
Librarian	J. Eisenhower	J. Eisenhower	J. Eisenhower	J. Eisenhower
Asst. Librarian	.....	Wm. Bond	Horace Geiger	Horace Geiger
Secretary	E. F. Eisenhower	E. F. Eisenhower	Howard Harley	Howard Harley
Asst. Secretary	.....	.....	.....	J. Jamison
	<i>May 1, 1876</i>	<i>May 7, 1877</i>	<i>May 10, 1881</i>	<i>May 5, 1882</i>
Asst. Supt.	John L. Fry	Isaac Hunsberger	Isaac Hunsberger	
Associate Supt.	S. S. Brownback	S. S. Brownback		
Female Supt.	Emma Spanogle	Edna Koppenheffer	I. G. Harley	I. G. Harley
Treasurer	Harrison Walton	Harrison Walton	C. W. Gite	D. Hunsberger
Librarian	J. Eisenhower	Jacob Cassel		
Asst. Librarian	Horace Geiger	Emory Austin		
Secretary	Chas. Kline	Howard Harley	Howard Harley	Howard Harley
Asst. Secretary	E. Eisenhower			Grant Hunsberger

(No minutes of record from July, 1877 to May 10, 1881)

	<i>May 14, 1883</i>	<i>May 5, 1884</i>	<i>May 28, 1885</i>	<i>Dec. 18, 1889</i>
Asst. Supt.	Harrison Walton	Harrison Walton	D. R. Hanawalt	Isaac Hunsberger
Associate Supt.				
Female Supt.				
Treasurer	I. G. Harley	I. G. Harley	I. G. Harley	I. G. Harley
Librarian	D. Hunsberger	D. Hunsberger	D. Hunsberger	John C. Moore
Asst. Librarian			H. Kolb	Walter Snyder
Secretary	Howard Harley	Howard Harley	Howard Harley	John W. Cathers
Asst. Secretary	G. Hunsberger	G. Hunsberger	Rowland C. Evans	
Chorister				D. R. Hanawalt
Organist				May Hunsberger

There is a lapse of minutes for a period from May 28, 1885. October 14, 1887, the minutes are signed by S. B. Croft, Assistant Secretary, until Dec. 18, 1889, notwithstanding Rowland C. Evans was Secretary part of the time. May 10, 1888, Rowland C. Evans appears as Secretary, and on this date the Rules were suspended and the present officers continued, except that David Hunsberger resigned as Librarian, and Henry Hunsberger was elected. On December 12, 1888, Howard Eisenhower was elected Librarian, vice Henry Hunsberger resigned.

On December 18, 1889, it was decided that the Sunday School would be held at Marshall Street December 22nd, and then temporarily at Columbia Hall, No. 2215 Columbia Avenue, at 2:30 p.m., pending building operations at the new site.

	<i>May 4, 1891</i>	<i>April 29, 1892</i>	<i>April 30, 1894</i>
1st Asst. Supt.	T. T. Myers	J. W. Cathers	C. C. Hartmann
Secretary	J. W. Cathers	A. H. Ressler	J. W. Cathers
1st Asst. Secy.	Mrs. S. B. Croft	Jacob K. Hause	Geo. C. Kurtz
Treasurer	Isaiah G. Harley	Mary S. Geiger	Mary S. Geiger
Primary Supt.	Mrs. J. S. Thomas	Mrs. J. S. Thomas	Mrs. J. S. Thomas
Asst. Primary Supt.	Mrs. Gorin	Mrs. Gorin	
Librarian	D. Hunsberger	D. Hunsberger	Rowland C. Evans
Asst. Librarian	Walter Snyder	Walter Snyder	J. V. Cathers
Chorister	E. J. Zern	W. H. Bowman	
Organist	Sudie Hunsberger	Sudie Hunsberger	

Here is another unfortunate lapse in the minutes in 1893, and from June, 1894 to 1907. The resignation of J. G. Francis as Asst. Supt. October 30, 1893, is recorded, but there appears no minute of his election. Chas. C. Hartmann, jr., was elected in his place. No doubt the other officers of 1892 were continued throughout the year 1893, but the records of the elections from 1895 to 1906, inclusive, are missing.

	<i>April 29, 1907</i>	<i>Mar. 30, 1908</i>	<i>Mar. 29, 1909</i>
1st Asst. Supt.	Roland L. Howe	H. C. Alderfer	H. C. Alderfer
2nd Asst. Supt.	Mrs. W. H. B. Schnell	H. E. Keller	Archie Rhan
Secretary	Archie Rhan	Warren E. Smith	C. Wilbur Harley
1st Asst. Secy.	C. Wilbur Harley	Frank Creutz	Frank Creutz
2nd Asst. Secy.		Wm. Irwin	none
Treasurer	Mary S. Geiger	Mary S. Geiger	Mary S. Geiger
Primary Supt.	Mrs. J. S. Thomas	Mrs. J. S. Thomas	Mrs. J. S. Thomas
Beginners	Mrs. T. T. Myers	Mrs. W. S. Groff	Mrs. W. S. Groff
Home Dept.	Mrs. W. S. Groff	Mrs. W. S. Groff	Mrs. W. S. Groff
Cradle Roll	Mrs. J. S. Thomas	Mrs. J. S. Thomas	Mrs. J. S. Thomas
Purchasing Agt.	Wm. Austin	Wm. Austin	Wm. Austin
Asst. Purchasing Agt.	Frank Foster	Frank Foster	Alvin Schnell
Librarian			
Chorister	E. Ertel	E. Ertel	James Street
Asst. Chorister	James Street	James Street	Mrs. H. C. Alderfer
Organist	Mrs. A. Rhan	Mrs. A. Rhan	C. Wilbur Harley
Asst. Organist	W. Cathers	C. Wilbur Harley	Geo. Thomas
	<i>Mar. 28, 1910</i>	<i>May 1, 1911</i>	<i>April 29, 1912</i>
1st Asst. Supt.	Roland L. Howe	H. C. Alderfer	H. C. Alderfer
2nd Asst. Supt.	H. C. Alderfer	James A. Harley	Wm. H. Caulton
Secretary	Wm. Irwin	Frank Creutz	Frank Creutz
1st Asst. Secy.	Geo. Thomas	Geo. Thomas	Alvin Schnell
2nd Asst. Secy.	Alvin Schnell	Raymond Thomas	Wm. H. Caulton
Treasurer	Mary S. Geiger	Mary S. Geiger	Geo. W. Morrison

Primary Supt.	<i>Mar. 28, 1910</i>	<i>May 1, 1911</i>	<i>April 29, 1912</i>
Beginners	Mrs. J. S. Thomas	Mrs. J. S. Thomas	Mrs. J. S. Thomas
Home Dept.	Mrs. W. S. Groff	Mrs. W. S. Groff	Mrs. W. S. Groff
Cradle Roll	Mrs. W. S. Groff	Mrs. W. S. Groff	Mrs. W. S. Groff
Purchasing Agt.	Mrs. J. S. Thomas	Mrs. J. S. Thomas	Mrs. J. S. Thomas
Asst. Purchasing Agt.	Archie Rhan	Archie Rhan	Archie Rhan
Librarian	Wm. Austin	W. S. Groff	W. S. Groff
Organist	C. Wilbur Harley	C. Wilbur Harley	Mrs. A. Rhan
Asst. Organist	Geo. Thomas	Geo. Thomas	Flo Schweisfurth
Chorister	Wm. I. Book	Wm. I. Book	Wm. I. Book
Asst. Chorister	Chas. Hummel	Harry Silcock	Mrs. H. C. Alderfer
1st Asst. Supt.	<i>Dec. 30, 1912</i>	<i>Dec. 29, 1913</i>	<i>Dec. 28, 1914</i>
2nd Asst. Supt.	H. C. Alderfer	H. C. Alderfer	Frank Foster
Secretary	Frank Foster	Frank Foster	Henry K. Garman
1st Asst. Secy.	Frank Creutz	Frank Creutz	Chas. Lawrence
2nd Asst. Secy.	Alvin Schnell	Alvin Schnell	Geo. Caulton
Treasurer	Wm. H. Caulton	Wm. H. Caulton	Stanley Surgeson
Primary Supt.	Geo. W. Morrison	Geo. W. Morrison	Geo. W. Morrison
Beginners	Mrs. J. S. Thomas	Mrs. J. S. Thomas	Mrs. J. S. Thomas
Cradle Roll	Mrs. W. S. Groff	Mrs. W. S. Groff	Mrs. W. S. Groff
Home Dept.	Mrs. J. S. Thomas	Mrs. Geo. W. Morrison	Mrs. Geo. W. Morrison
Purchasing Agt.	Mrs. W. S. Groff	Mrs. W. S. Groff	Mrs. E. Batdorf
Asst. Purchasing Agt.	Archie Rhan	Archie Rhan	Archie Rhan
Librarian	W. S. Groff	W. S. Groff	W. S. Groff
Organist	Mrs. A. Rhan	Geo. Thomas	Geo. Thomas
Asst. Organist	Flo Schweisfurth	Flo Schweisfurth	Frances Kurtz
Chorister	Wm. I. Book	Wm. I. Book	Wm. I. Book
Asst. Chorister	Mrs. H. C. Alderfer	Mrs. H. C. Alderfer	Margaret Hummel

Note that the two elections in the year 1912 was due to the fact that the fiscal year was changed from April 30 to December 31st.

1st Asst. Supt.	<i>Nov. 20, 1915</i>	<i>Dec. 20, 1916</i>	<i>Dec. 19, 1917</i>
2nd Asst. Supt.	Frank Foster	Frank Foster	W. C. Roenberger
Secretary	Wm. I. Book	none	S. C. Cover
1st Asst. Secy.	Geo. Caulton	Geo. Caulton	Walter Lawrence
2nd Asst. Secy.	J. L. Markley	Clair Thomas	John Becker
Treasurer	John Becker	Walter Lawrence	Erdman Hoffman
Primary Supt.	J. L. Markley	J. L. Markley	J. L. Markley
Beginners	Mrs. J. S. Thomas	Mrs. J. L. Markley	Mrs. J. L. Markley
Home Dept.	Mrs. W. S. Groff	Mrs. W. S. Groff	Mrs. W. S. Groff
Cradle Roll	Mrs. E. Batdorf	Mrs. J. O. Good	Mrs. J. O. Good
Purchasing Agt.	Mrs. Lewis Esray	Mrs. Lewis Esray	Mrs. Lewis Esray
Asst. Purchasing Agt.	Archie Rhan	E. Harley	Mrs. H. C. Alderfer
Librarian	W. S. Groff	W. S. Groff	W. S. Groff
Organist	Geo. Thomas		
Asst. Organist	Frances Kurtz		
Pianist		Frances Kurtz	Frances Kurtz
Asst. Pianist		Iva Snyder	Edith Markley
Chorister	Wm. I. Book	Chas. Hummel	R. Z. Clemmer
Asst. Chorister	Orca Z. Miller	Margaret Hummel	Wm. I. Book
	<i>Nov. 25, 1918</i>	<i>Dec. 30, 1919</i>	<i>Dec. 29, 1920</i>
1st Asst. Supt.	Archie Rhan	Archie Rhan	Geo. Hummel
2nd Asst. Supt.	Mrs. W. H. B. Schnell	H. Stover Kulp	none
Secretary	Walter Lawrence	Walter Lawrence	Walter Lawrence
1st Asst. Secy.	Ernest Allen	Norbert Ruggles	Norbert Ruggles
2nd Asst. Secy.	John Cassel	Anna Hughes	none
Treasurer	J. L. Markley	J. L. Markley	J. L. Markley
Primary Supt.	Mrs. J. L. Markley	Mrs. J. L. Markley	Mrs. J. L. Markley
Beginners	Mrs. W. S. Groff	Mrs. W. S. Groff	Mrs. W. S. Groff

Home Dept.	<i>Nov. 25, 1918</i>	<i>Dec. 29, 1920</i>	
Cradle Roll	Mrs. J. O. Good	Mrs. J. O. Good	Mrs. W. H. B. Schnell
Purchasing Agt.	Mrs. Lewis Esray	Mrs. Lewis Esray	Mrs. W. H. Caulton
Asst. Purchasing Agt.	Mrs. H. C. Alderfer	Mrs. H. C. Alderfer	Mrs. H. C. Alderfer
Librarian	W. S. Groff	Geo. Hummel	Gertrude Markley
Pianist	Frances Kurtz	Frances Kurtz	Frances Kurtz
Asst. Pianist	Iva Snyder	Iva Snyder	Anna Hughes
Chorister	R. Z. Clemmer	R. Z. Clemmer	R. Z. Clemmer
Asst. Chorister	Orca Z. Miller	Edna Miller	E. P. Blough
1st Asst. Supt.	<i>Dec. 23, 1921</i>	<i>Dec. 27, 1922</i>	<i>Dec. 20, 1923</i>
2nd Asst. Supt.	Geo. Hummel	Geo. Hummel	Archie Rhan
Secretary	Edward Graham	Edward Graham	James Street
1st Asst. Secy.	Norbert Ruggles	Norbert Ruggles	Norbert Ruggles
2nd Asst. Secy.	Raymond Weber	Raymond Weber	Lewis Miller
Treasurer	none	none	none
Primary Supt.	J. L. Markley	J. L. Markley	Frank Creutz
Junior	Mrs. J. L. Markley	Mrs. G. W. Morrison	Mrs. G. W. Morrison
Beginners	Mrs. W. S. Groff	Mrs. J. L. Markley	Mrs. J. L. Markley
Home Dept.	Mrs. W. H. B. Schnell	Mrs. W. S. Groff	Mrs. W. S. Groff
Cradle Roll	Mrs. W. H. Caulton	Mrs. W. H. B. Schnell	Mrs. W. H. B. Schnell
Purchasing Agt.	Mrs. Geo. Hummel	Mrs. W. H. Caulton	Mrs. W. H. Caulton
Asst. Purchasing Agt.	A. C. Schofield	Mrs. Geo. Hummel	Mrs. Geo. Hummel
Librarian		J. O. Good	Mrs. W. C. Schick
Pianist	Frances Kurtz	Frances Kurtz	Frances Kurtz
Asst. Pianist	Anna Hughes	Anna Hughes	Mrs. Geo. Pearce
Chorister	Herbert Moyer	Herbert Moyer	Anna Hughes
Asst. Chorister	R. Z. Clemmer	Mrs. G. Moyer	Herbert Moyer

	<i>Dec. 8, 1924</i>	<i>Dec. 31, 1925</i>	<i>Nov. 20, 1926</i>
1st Asst. Supt.	James Street	Herbert Moyer	Herbert Moyer
2nd Asst. Supt.	Jesse Reber	Archie Rhan	none
Secretary	Lester Rosenberger	Russel F. Esray	Theo. Sippel
1st Asst. Secy.	Lewis Miller	Lewis Miller	V. Ellis
2nd Asst. Secy.	none	none	none
Treasurer	Frank Creutz	Frank Creutz	Frank Creutz
Primary Supt.	Mrs. G. W. Morrison	Mrs. G. W. Morrison	Mrs. G. W. Morrison
Junior Supt.	Mrs. J. L. Markley	Mrs. J. L. Markley	Mrs. J. L. Markley
Beginners	Mrs. W. S. Groff	Mrs. W. S. Groff	Sadie Schnell
Home Dept.	Mrs. G. Moyer	Mrs. W. H. B. Schnell	Mrs. W. H. B. Schnell
Cradle Roll	Mrs. W. H. Caulton	Mrs. W. H. Caulton	Mrs. G. Moyer
Purchasing Agt.	Mrs. Geo. Hummel	Mrs. Geo. Hummel	Mrs. Geo. Hummel
Asst. Purchasing Agt.	Mrs. Wm. Schick	none	Ruth Brumbaugh
Librarian			
Pianist	Frances Kurtz	Frances Kurtz	Mrs. H. G. Rosengren
Asst. Pianist	Mrs. Geo. Pearce	Mrs. Herbert Moyer	Mrs. J. O. Good
Chorister	Anna Hughes	Mrs. H. G. Rosengren	Mrs. H. G. Rosengren
Asst. Chorister	Herbert Moyer	Anna Hughes	Mrs. T. W. Bull
	<i>Dec. 23, 1927</i>	<i>Nov. 28, 1928</i>	<i>Nov. 13, 1929</i>
1st Asst. Supt.	L. M. Rosenberger	Archie Rhan	Archie Rhan
2nd Asst. Supt.	Archie Rhan	John S. Sippel	James Street
Secretary	Russell F. Esray	Russell F. Esray	Russell F. Esray
1st Asst. Secy.	Theo. Sippel	Wm. Schick	Paul Compton
2nd Asst. Secy.	none	none	Walter Eckenrode
Treasurer	Frank Creutz	Frank Creutz	Frank Creutz
Primary Supt.	Mrs. John S. Sippel	Mrs. G. W. Morrison	Mrs. G. W. Morrison
Junior Supt.	Mrs. Frederick Wetter	Mrs. Frederick Wetter	Mrs. Frederick Wetter
Beginners	Sadie Schnell	Sadie Schnell	Sadie Schnell
Home Dept.	Mrs. W. H. B. Schnell	Mrs. W. H. B. Schnell	Mrs. W. H. B. Schnell

	<i>Dec. 23, 1927</i>	<i>Nov. 28, 1929</i>	<i>Nov. 13, 1929</i>
Cradle Roll	Mrs. W. H. Caulton	Mrs. E. E. Trout	Mrs. Walter Eckenrode
Purchasing Agt.	Mrs. Geo. Hummel	Mrs. Geo. Hummel	Mrs. Geo. Hummel
Asst. Purchasing Agt.	Ruth Brumbaugh	Ruth Brumbaugh	Ruth Brumbaugh
Librarian			
Pianist	Mrs. G. H. Rosengren	Frances Kurtz	Frances Kurtz
Asst. Pianist	Mrs. J. O. Good	Ruth Replogle	John D. Hicks
Chorister	Mrs. H. G. Rosengren	R. Z. Clemmer	R. Z. Clemmer
Asst. Chorister	Mrs. T. W. Bull	Mrs. T. W. Bull	Mrs. T. W. Bull
	<i>Nov. 19, 1930</i>	<i>Sept. 28, 1931</i>	<i>Sept. 26, 1932</i>
1st Asst. Supt.	Archie Rhan	Archie Rhan	Archie Rhan
2nd Asst. Supt.	James Street	James Street	
Secretary	Russell F. Esray	Russell F. Esray	Russell F. Esray
1st Asst. Secy.	Walter Eckenrode	Walter Eckenrode	Walter Eckenrode
2nd Asst. Secy.	Paul Compton	Paul Compton	Paul Compton
Treasurer	Frank Creutz	Frank Creutz	Frank Creutz
Primary Supt.	Mrs. G. W. Morrison	Mrs. G. W. Morrison	Mrs. G. W. Morrison
Junior Supt.	Mrs. F. Wetter	Mrs. F. Wetter	Mrs. F. Wetter
Beginners	Sadie Schnell	Sadie Schnell	Sadie Schnell
Home Dept.	Mrs. W. H. B. Schnell	Mrs. W. C. Rosenberger	Mrs. W. C. Rosenberger
Cradle Roll	Mrs. W. Eckenrode	Mrs. W. Eckenrode	Mrs. W. Eckenrode
Purchasing Agt.	Mrs. Geo. Hummel	Mrs. Geo. Hummel	Mrs. Geo. Hummel
Asst. Purchasing Agt.	Mrs. H. C. Alderfer	Mrs. H. C. Alderfer	none
Librarian			
Pianist	Milton Kammer	Milton Kammer	Milton Kammer
Asst. Pianist	Frances Kurtz	John D. Hicks	John D. Hicks
Chorister	Mrs. T. W. Bull	Mrs. T. W. Bull	Mrs. T. W. Bull
Asst. Chorister	Mrs. G. Moyer	Mrs. G. Moyer	Mrs. G. Moyer

Note.—Roland L. Howe was elected First Assistant Superintendent September 26, 1932, but asked to be released on account of other duties; and Archie Rhan, who was elected Assistant (Second) Superintendent, automatically became First Assistant, leaving the other position vacant.

1st Asst. Supt.	<i>Sept. 8, 1933</i>	<i>Sept. 10, 1934</i>	<i>Sept. 9, 1935</i>
2nd Asst. Supt.	W. Eckenrode	W. Eckenrode	W. Eckenrode
Secretary	A. S. Hottel	James Street	James Street
1st Asst. Secy.	Russell F. Esray	Russell F. Esray	Russell F. Esray
Treasurer	R. Camburn	R. Camburn	K. Compton
Primary Supt.	F. H. Creutz	F. H. Creutz	F. H. Creutz
Junior Supt.	Mrs. G. W. Morrison	Mrs. G. W. Morrison	Mrs. G. W. Morrison
Beginners Supt.	Mrs. Fred Wetter	Mrs. Fred Wetter	Mrs. Fred Wetter
Home Dept. Supt.	Sadie Schnell	Sadie Schnell	Sadie Schnell
Cradle Roll Supt.	Mrs. W. C. Rosenberger	Mrs. W. C. Rosenberger	Mrs. W. C. Rosenberger
Purchasing Agt.	Mrs. A. Hoffman	Mrs. C. Caulton	Mrs. L. M. Rosenberger
Asst. Purchasing Agt.	Mrs. Geo. Hummel	Mrs. Geo. Hummel	Mrs. Geo. Hummel
Pianist	Mrs. H. C. Alderfer		
Asst. Pianist	Mrs. J. O. Good	Mrs. T. Aveson	Mrs. T. Aveson
Chorister	Mrs. A. Rhan	Mrs. A. Rhan	Mrs. H. Newcomer
Asst. Chorister	Mrs. T. Bull	J. A. Currans	J. A. Currans
Intermediate Supt.	Mrs. G. Moyer	Mrs. G. Moyer	Mrs. P. R. Markley
Young People's Supt.	Mrs. H. H. Funk	Mrs. H. H. Funk	Mrs. H. H. Funk
			Mrs. James Spence
1st Asst. Supt.	<i>Sept. 14, 1936</i>	<i>Sept. 27, 1937</i>	<i>Sept. 12, 1938</i>
2nd Asst. Supt.	W. Eckenrode	W. Eckenrode	W. Eckenrode
Secretary	James Street	H. Newcomer	H. Newcomer
1st Asst. Secy.	Russell F. Esray	Russell F. Esray	Russell F. Esray
Treasurer	Chas. Nelson	Henry Kulp, jr.	Henry Kulp, jr.
Primary Supt.	F. H. Creutz	F. H. Creutz	F. H. Creutz
Junior Supt.	Mrs. G. W. Morrison	Mrs. G. W. Morrison	Mrs. G. W. Morrison
Beginners Supt.	Mrs. Fred Wetter	Mrs. Fred Wetter	Mrs. Fred Wetter
Home Dept. Supt.	Sadie Schnell	Sadie Schnell	Sadie Schnell
Cradle Roll Supt.	Mrs. W. C. Rosenberger	Mrs. W. C. Rosenberger	Mrs. W. C. Rosenberger
Purchasing Agt.	Mrs. L. M. Rosenberger	Mrs. L. M. Rosenberger	Mrs. L. M. Rosenberger
	Mrs. R. F. Esray	Mrs. R. F. Esray	Mrs. R. F. Esray

Pianist	<i>Sept. 14, 1936</i>	<i>Sept. 27 1937</i>	<i>Sept. 12 1938</i>
Asst. Pianist	Mrs. T. Aveson	Mrs. T. Aveson	In the following years
Chorister	Mrs. G. Moyer	Mrs. G. Moyer	these positions were by
Asst. Chorister	J. A. Currans	J. A. Currans	appointment.
Intermediate Supt.	Mrs. T. Bull	Mrs. H. H. Funk	Christine Rosenberger
Young People's Supt.	Mrs. H. H. Funk	Mrs. James Spence	Mrs. James Spence
Associate Supt.	<i>Sept. 24, 1939</i>	<i>Sept. 25, 1940</i>	<i>Sept. 22, 1941</i>
Assistant Supt.	W. Eckenrode	P. R. Markley	L. M. Rosenberger
Secretary	P. R. Markley	John S. Sippel	W. Eckenrode
Asst. Secretary	Russell F. Esray	Russell F. Esray	Russell F. Esray
Treasurer	Henry Kulp, Jr.	B. Burritt	Robert Camburn
Primary Supt.	Frank H. Creutz	† Frank H. Creutz	Frank Earl Weber
Junior Supt.	Mrs. G. W. Morrison	Mrs. G. W. Morrison	Anna C. Morrison
Beginners Supt.	Mrs. F. Wetter	† Mrs. John S. Sippel	Mrs. John S. Sippel
Home Dept. Supt.	*Sadie Schnell	Mrs. L. M. Rosenberger	Mrs. L. M. Rosenberger
Cradle Roll Supt.	Mrs. W. C. Rosenberger	Mrs. W. C. Rosenberger	Mrs. W. C. Rosenberger
Purchasing Agt.	Mrs. H. Newcomer	Mrs. H. Newcomer	Mrs. H. Newcomer
Intermediate Supt.	Mrs. Russell F. Esray	Mrs. Russell F. Esray	Mrs. Russell F. Esray
Young People's Supt.	Christine Rosenberger	§ Mrs. K. W. Conners	Samuel McAllister
	Mrs. James W. Spence	Mrs. James W. Spence	Mrs. James W. Spence

* Miss Sadie Schnell resigned as Superintendent of the Beginners' Department March 2, 1940, to answer the call of the Lord into another field of service.

† Upon the death of Frank H. Creutz January 15, 1940, the duties of Treasurer were taken over by his sister, Miss Bertha Creutz. Similarly, upon the death of Mrs. G. W. Morrison, September 9, 1941, her daughter Anna took charge of the Primary Department.

‡ Mrs. John S. Sippel (formerly Mrs. F. Wetter).

§ Mrs. K. W. Conners (nee Christine Rosenberger).

The officers elected September 14, 1942, are the same as 1941, with the exception that A. Rhan became Associate Superintendent in place of L. M. Rosenberger.

On November 8, 1942, we inaugurated a Brethren Junior Church held in the boy scout room under the direction of Mrs. John S. Sippel, superintendent of the Junior Department of the Sunday School, assisted by Henry F. Kulp and others. This service is held at eleven o'clock while the regular morning preaching service is in progress in the auditorium.

CHAPTER 43

REVIVALS AND THE PADDED ROLL

I prefer not to be misunderstood, and appeal for postponement of judgment until the full text is revealed.

There is more harmony in this dual subject than will be admitted at first glance. There may be a wide difference in the final count as between the church roll and saved souls. The net result is what counts.

My dictionary tells me that "to revive" is "to recover from a state of neglect or disuse; to return to life"; and that a revival is "renewed interest in religion after indifference and decline."

Are we quite sure that the church appropriates these meanings? Why not aim the revival squarely at the church, if we grant that life and interest have lagged there?

I am committed to the thought that better results would accrue if projected primarily for spiritual awakening, rather than promiscuous ingathering of new members. Further, if the church as a unit could enjoy a fairly constant revival condition, we would have little occasion for promoting a periodical "stir" that rarely reaches the bottom of the kettle, with the heat turned off!

In the broad general sense, a revival is largely the creator of conditions that makes itself necessary. By this I mean that the church receives, under varied forms of external stress, those who rarely manifest life and interest in religion. Therefore, it can scarcely be said that they have declined from a point to which they may be *re*-vived. They are rather in need of a deeper initial impress. Those who have been active in service, and later have lost that spirit through personal neglect, should be fit subjects for a revival.

The prevailing slant is to seek and persuade those outside the fold to come in; whereas, first of all, appropriate reflection would focus attention on the so-called fold itself. Failure to do so explains why the house-to-house prayer meetings and the pre-revival services draw only a scattering few. As a result, when the revival arrives, the church is not prepared. Its members are not in the humor. The revival meetings themselves are poorly attended. For example, follow these statistics:

Because of a close record that was kept over the last twenty year period involving nine evangelistic "campaigns," it can be safely said that one-half of our membership of approximately 450 did not attend any of the services! The average at any one meeting was of course much lower than fifty per cent.

The most *largely attended* series of these nine was one of a week's duration over two Sundays, covering nine services. The total attendance throughout the entire week was 1,293 with an average service attendance of 144, or a scant 30% of the enrollment. The largest number at any one attendance was 210 on the first Sunday morning, and the smallest seventy-eight on Monday evening. Thursday evening ran a close second with ninety-four. Preceding five of these week-evening services, a widely announced half hour prayer meeting was held. The total attendance at these five pre-service meetings was 149—an average of thirty, and the identity of the members was largely the same each evening.

From these figures you may draw your own conclusion as to the most poorly attended of the series of nine. I do not have the heart to reveal it.

Those churches are to be excepted from this picture, where the members are more spiritually minded, of one accord, and bonded in unity—granting there are such. Also others, especially in communities where greater numbers are popularly moved rather from the point of fewer attractions, than from a response to dutiful urge.

Since the pastorate of T. T. Myers, our revival meetings have been more or less frequent, but rarely the realization of what was expected.

Jesse P. Hetric stated to me in a letter November 30, 1913, that he was invited to Philadelphia in the fall of 1873 "To hold a protracted meeting for two or three weeks," which led to his pastorate. He says they never attempted a revival. His expressed method (largely house-to-house visitation) is appealing. Our records show that during his eight years as pastor, the accessions by baptism were seventy-three, and by letter thirteen, a total of eighty-six. The withdrawals were four by certificate and 26 by death, increasing the net numerical strength by 56, or an annual average of seven. That was at a time when the membership did not exceed 13% of the present enrollment. On that basis alone, we should have a normal growth at this time of fifty a year. Naturally, many other factors would enter into this estimate.

Revivals that deserve the name may take the usual form of good, better, or best. Plainly speaking, they may be spiritualized or commercialized. Some evangelists keep the matter of compensation in the back-ground; others bring it to the front as a condition precedent. Some answer the Macedonian Call; others hear the mercenary whisper. Spiritual evangelists work for the salvation of souls; promoting evangelists aim for the acquisition of numbers.

It is no task to talk or write on the subject of what might be. It is a simple matter to describe an ideal pastor, an ideal evangelist, or an ideal layman. Being one is different. None is perfect; no not one. Perfection is impossible, but striving towards it is not. Our ministry in the pulpit would be more effective, if our ministry in the pew were more active. Rarely will a pastor rise above his people in his ministry. "And there shall be, like people, like priest." Hosea 4: 9. Constancy in the fold stimulates the shepherd of the flock. There remains a very intimate and mutual obligation to develop the ideal situation of pastor and people.

The mood and move determine the tenant of the heart. It is more human to give purse than to give heart; to substitute money for service. It is too common a practice to substitute neither with Christian liberality. It is a rare virtue where both are freely combined.

I am persuaded that reform from within is the solution, but again admit that the mere statement of the problem carries no relief. I do know that the Church of the Brethren is not taking in the members it should, and manifestly is not conserving what it has. This may be true of all denominations, but does it excuse the Brethren?

(Let this be permanently registered in our hearts, if we go so far as to reflect in any way on the attitude of our forefathers: The manner in which they stood conscientiously firm on Christian fellowship, and the fundamental doctrines so faithfully espoused, should give us pause for fruitful survey of the short-comings in our own day and age. To have and to hold a larger and more consistent organization of believers, is a sacred challenge we should heed.)

Given a pastor alive to his opportunities, ably and willingly supported by the members, and supplemented by faithful administration and service of officers and teachers in a wide-awake Sunday School, a lot of slack line would be taken up in many a church. Convalescence would set in; many ills would be cured; and the church would become both receptive and retentive. Voluntary inflow would naturally follow.

This ideal condition would forestall much of the heart-breaking leakage. Candidates are taken in the front door and become members, and pass out the back door and become strangers. Some do not stop long enough to realize where they are, or what it is all about. They are never missed until the church roll is revised. If we could conserve what we get, and have at the services those we conserve, we would need more room to seat our own, and still more to provide for the "stranger within our gates."

At least 80% of our baptismal accessions may be expected to come normally through a well-conducted Sunday School. They need no revival. There is no point from which they are to be *re*-vived. Many teen-age children have been credited to an evangelist, whereas they are rightfully the product of a Christian home, a faithful pastor, and the efficient Sunday School.

I shall never forget my experience as a boy at a revival in the old school house a stone's throw from home. Let me pause here to emphasize the right of every normal child to demand a change from the monotony of daily routine. If not willingly provided in satisfying measure in the home, it will be sought and found elsewhere at the risk of questionable selection.

This "protracted meetin'" was a welcome change in a rural setting strikingly void of diversion. But our family was not supposed to attend. Father was not in open sympathy with the movement nor the method of its leaders. Besides, it was a fly-by-night competitor of our church a half-mile away. But it drew the crowds. I managed to slip in the night previously announced as the last unless there were more converts. There had been a lull in this. The evangelist with much labor sandwiched his discourse between many loud "Amen's." He concluded in sorrowful tones that unless more sinners would come forward, the meeting would have to close, and that would be a calamity to the community! Two mischievous boys went forward at the last moment to the tune of much weeping and shouting. Universal rejoicing prevailed, if not good order! The boys afterwards confided to me that they had previously arranged "to keep up the meetin'" if nobody else would. Another week of diversion was the happy outcome.

I cannot account for anything, other than the dark shadows of the Eighteenth Amendment, and the universal depression that followed, which moved a certain observing unbeliever to define the effects of a modern revival as "non-

alcoholic intoxication"! Some are just that, and the sobering moments are closely related in both forms.

I recall a revival in our denomination where the setting was not so rural, nor the time so remote, but the effective difference was not great. In the course of the campaign some three score or more penitents made confession. The evangelist was not satisfied, and showed it. He publicly stressed his aim for *one hundred* converts. He repeatedly emphasized the number. He begged for his goal. This failing, he varied his plea to the point of coercion by relating harrowing tales. As the meeting progressed, he seemed to become more lenient in his method of invitation, and strove to make it less difficult to signal willingness from a sufficient number to squeeze out the desired quota!

It is my humble opinion that if he had dismissed the idea of quantity production, and confined his pressure wholly from the back-ground of salvation, more of the "converts" would have registered higher than the church roll.

A dignified evangelist will not employ such methods, nor will a dignified church permit them. But some churches, as well as individuals, allow themselves to come under the temporary spell of an itinerate preacher, and permit things that would not pass with credit under the security of sober moments.

The casual reader may consider these extreme cases, and they may be, but they are not entirely outside the realm of current practice.

Business methods both within and without the church have made commendable progress within the last quarter century, but there are still in vogue some unseemly ways in both. Modernized or camouflaged, as they may be, their effect is to create volume at the expense of finished product.

Everything Billy Sunday did was endorsed or excused by most people. But his elaborate vocabulary and novel gyrations were very personal effects. There never was any license for their use, nor is there now. To appropriate them

is an unpopular and inexcusable infringement, to say nothing of presumptuous conversion. We turn with painful pity, as we have been compelled to do, when we behold a minister attempting to imitate his tactics and ape his antics. If a minister finds such ways perfectly natural, and it is hardly likely, he would do well to avoid suspicion by aping the normal methods of conservative leaders, and escape the ridiculous in the eyes of his audience. There was only one Billy Sunday.

But be it remembered that whether it be the pastor, the evangelist, or the layman, who leads the way to the salvation of one single soul, it is worth while. Very much. Nevertheless, to conserve, as well as multiply, is a matter of starting moment.

I was deeply impressed with a prayer over the radio. Among the petitions was this: "O Lord, help us not only to save souls, but to keep them saved!" In the spirit of which I may be pardoned for this paraphrase: "What doth it profit a church if it lose a soul that it might have *kept* saved."

One of our medical missionaries in the September 3, 1932, issue of the *Messenger*, stated that the patient is "questioned as to his health, and then by his past health record and present condition, the dosage to be given is determined." Evidently, to take all reasonable precautions to effect a speedy and permanent cure. Prominent surgeons make it a practice to follow the patient to his home two or three times in the course of a year after a serious operation, where an able assistant carefully charts the reaction until satisfied that the work is well done. Meanwhile, the patient himself is encouraged to promptly report any evidence of recurrence of the trouble.

Such precautions reflect a two-way virtue, by maintaining the reputation of the profession and promoting the health of the patient.

We make a grave statement when we say that the church is not striving to conduct its affairs with the same solicitude

as a business or profession. Why not? Its prosperity is infinitely more important. A satisfied customer is the best salesman, and it decreases overhead. It holds good in spiritual things too.

Speaking wholly from personal observation, and after careful thought, the following assumptions are presented as concerns the Philadelphia Church:

1. If consistent "sales efforts" had been liberally employed in church activities, in harmony with the self-evident truth that no one with good conscience can offer something to another that he does not willingly and profitably use himself; and

2. If all the personal service and money expended, directly or indirectly, as the "cost" of revivals, had been spread over the years and devoted to strengthening the forces within by the effectual uniting into active Christian fellowship of those already on the roll; then

- (a) More outsiders would have been voluntarily drawn into church attendance, and church membership, and church fellowship;

- (b) Many who have gone—we know not where—might have been conserved;

- (c) Present day attendance at the Sunday School and other services would be much larger; and

- (d) There would be more active expression in unity of purpose, than have followed all the "revivals" we thought we had.

The matters involved in this picture merge into a job that many will quickly and gratuitously assign to the pastor and deacons. But it is not outside the duty of every member of the church. Deacons are human, also the pastor. They have their assigned duties and responsibilities in the church and out of it. If they attempt to render such form of service to a point where it even reaches beyond reasonable sacrifice, the church is quick to adopt it as normal, and a vote of thanks clears her conscience. Granting she goes so far!

But if active interest were spread over the entire field, where it should be spread, the work would return manifold blessings, and cease to be an expensive and burdensome charge. The soil would be evenly enriched. The reaction would be intensive.

Let the evangelist come, if the church wills it, but try to determine a course that will utilize his time and efforts largely in the homes. That is, have him spend his days with the pastor visiting members, leaving a prayer and good cheer behind. This is nothing new, but do more of it, and less of the other for a while, and watch the results. The shut-ins, the aged, and the sick, are not the only ones who need these gracious soul-reviving calls. Multiply the effect by enlisting the active church members in this same kind of service. Easy? No, it is difficult. Fantastic, some will say. Perhaps it can scarce be done; but it can be done, and it cannot be overdone. Announce the few special meetings to follow, and stress the Sunday School and regular service. Advertise the meetings in other ways that appeal as the most effective.

Set aside two Wednesday evenings and two Sundays for a total of six public sermons if the revival is to be limited to two weeks. Let the pastor and evangelist have ample rest when not conflicting with day or evening calls. They will feel the need of it in their efforts to secure co-operation of the members. Have the church-room open nightly and delegate the laity to take the lead in an hour's inspiring service of prayer and song.

Meanwhile watch and pray.

But even this modified revival, in a strange setting, is only a concession to those who cannot get away from the idea.

I would further modify it by an entire elimination of the revival until the church catches up with what it has.

The church will continue to grow, we hope, but it will never make commendable progress under the usual methods,

however good the preaching, and however rejoicing and soul-stirring the temporary revival. Present day conditions outside the church are unusual; and as time goes on they will become more so. These conditions are reflected within the membership now to an alarming extent. Unusual treatment, be what it may, is of real necessity to turn the tide.

I would go even a step beyond Dr. Kernahan, who adopted the Apostolic method of bringing souls into the Kingdom of God. His plan engages the services of church members who go out two by two visiting all persons in the community, inviting non-church-going Christians to unite with a local church, and endeavoring to win those who are not Christians.

In short, why not attempt a real revival from the basic viewpoint of the definition of the term?

Limit the coverage, so to speak, and introduce intensive cultivation, with the aim to develop a responsive and more perfect yield. Concentrate on what is with what is.

Confine the two by two visitation among the members to the members—not for a short period—but establish it as a continuing campaign. It is a big field, and little worked.

To this end, leave the general public alone for a while. Let the outsider be drawn in through natural causes. He will come more willingly and effectively his own way than by much persuasion. But never miss a passing opportunity to win. Let the "Light" glow warmly from a distance, and don't flash it from a firecracker.

Have the Philadelphia members taken this cure themselves? No, they have not; but we need it! We need to serve and conserve each other. That in itself is a big job for any revival anywhere, any time.

So let the professional or part-time evangelist settle down in a charge where he can be progressively useful. The pastor and the church should be able to spread the "glad tidings." But he must be a wide-awake preacher, with a real

gospel message to keep the church and himself free from stagnation. Let him who leaves his flock annually for a period of four or more weeks on preaching missions, stay at home, and be attentive to his own. This would reduce overhead expense, and release money for more lasting good. But give the pastor a change once in a while. Send him on a vacation, and be sure that he takes it. He will return with renewed spirit and vigor—the better for himself and his people.

REVIVAL BRIEFS

There may have been "protracted" or "series" of meetings prior to 1894, but if so, they were few. At least the minutes are silent on the subject, nor do the expenses show any identifying items of outlay. If such were held, they were likely conducted by the local ministry, or else supported by private subscriptions and kept scrupulously clear of the records.

However, there are two exceptions of which we know, that of 1873 to which reference has already been made; and one conducted by I. M. Gibson in 1888 prior to his acceptance of the pastorate here.

It does not necessarily follow that the evangelists mentioned below were in every case the ones who actually served, but the record correctly sets forth the voice of the church at the time, and is considered as reliable as can be given.

The minutes are brief—the first being under date of October 1, 1894, during the early pastorate of T. T. Myers when his brother, J. T. Myers, of the Green Tree church at Oaks, and G. N. Falkenstein, of Germantown, conducted revival services.

January 7, 1895. The pastor stated that he took it upon himself to write to Brother Beahm, of Virginia, to come among us to hold a revival.

October 5, 1896. A short series was arranged for November.

October 4, 1897. The pastor was authorized to secure an evangelist for two weeks.

January 2, 1899. The pastor stated that he had arranged with C. C. Ellis and W. M. Howe to conduct a ten-day meeting in February.

July 3, 1899. A resolution was adopted to plan for revival services in the fall, to be conducted by the pastor and his associate.

October 2, 1899. Arrangements were made for two weeks services the latter part of February with Silas Hoover as the evangelist.

April 2, 1900. T. T. Myers was authorized to prepare for meetings in the fall or early winter, and Brother Dove of Virginia was decided upon for the speaker.

January 6, 1902. The church requested the pastor to communicate with I. G. Parker to conduct the coming revival, February 18th.

October 5, 1903. A two weeks revival was set for the fall with Brother Fitzwater as leader; and again for January, 1904, with Brother Dove as the preacher.

October 18, 1906. Arrangements were made for revival services for January, 1907, with Brother Moherman as evangelist.

June 29, 1909. George Flory, of Bridgewater, Va., was selected for special services.

January, 1909. A. J. Specht; and 1910, George Flory.

April 1, 1912. A movement was started to hold a series of meetings the following winter and the Elder and pastor were empowered to secure a speaker.

June 12, 1912. The church moved to request Evangelists Cassidy and Blough to come and lead our revival meetings in February or March, 1913; and at the same time the pastor was granted permission to go to Greensburg to hold services—the time to be arranged later.

March, 1913. J. H. Cassidy.

April 27, 1914. Wm. I. Book, James A. Harley, and

Frank Foster, were appointed a Ministerial Committee to secure an evangelist for the coming winter, and to secure candidates for the pastorate.

January 23, 1915. Wm. I. Book, for the Committee, reported J. H. Cassidy as the evangelist for March, with J. W. Yoder as musical director.

January 11, 1916. The Official Board recommended evangelistic services after the middle of January; the pastor to conduct them with such assistance from near-by ministers as he may deem necessary; and cottage prayer meetings to be held prior to the services.

January 24, 1916. John M. Fogelsanger, Frank Foster, and Mrs. Wm. S. Groff, were appointed a committee to secure an evangelist for the coming year.

1916. Charles Coleman conducted services.

October 2, 1916. Harvey Replogle was chosen as evangelist to start meetings the first week in February; and the committee was continued to arrange for a leader for the projected meetings of 1917-1918.

January, 1921. G. L. Wine.

January, 1921. H. Stover Kulp, Assistant Pastor.

September 21, 1921. A personal Workers League was appointed preparatory to the revival.

November, 1921. Galen Royer.

November 10, 1924. Rev. and Mrs. S. Z. Smith, from Ohio, secured to assist in revival services, with Harry Silcock as leader of the singing.

March 28, 1926. H. Stover Kulp, on furlough from the mission field in Africa, began revival services on Palm Sunday, ending Easter Sunday.

October 24, 1926. A two-weeks visitation evangelistic campaign was decided upon, under the leadership of Dr. A. Earl Kernahan, with many churches throughout the city participating. Dr. Kernahan revived the Apostolic method of bringing souls into the Kingdom of God.

October 31, 1926. Visitation began.

The campaign was quite a success. It was a new type of evangelism—no public speaking and no enthusiastic gatherings; quiet but very effective, by means of workers who were willing to go out two by two with two main objects in view: First, that persons living in the community, who were Christians, were invited to unite with a local church; and, second, non-professing Christians were sought to be won to the Kingdom of God.

December, 1926. The Kernahan campaign, brought 4,700 persons into the churches that participated. It was a profitable undertaking, in that it not only brought souls to Christ, but it trained a group of workers in a way that has proved a blessing to the churches ever since.

January 9, 1927. Evangelistic services began with M. J. Brougher, of Greensburg, as leader, and J. W. Yoder as musical director.

November 18, 1928. A week's services with S. G. Greyer, pastor of Bethany church, as speaker.

November 10, 1929. Rev. and Mrs. S. Z. Smith.

1932. Holy Week services, Joseph E. Whitacre, and J. Kurtz Miller.

1933. Holy Week services, Norman W. Paullin, of Geiger Memorial, and the pastor.

October, 1933. Earl M. Bowman, preceding our Love Feast and Communion.

1934. Special services held during Holy Week.

March 26 to April 2, 1939. Leland S. Brubaker.

March 10–17, 1940. Joseph E. Whitacre.

April 11–18, 1943. J. Linwood Eisenberg.

During Holy Week, in recent years, when no special evangelist was secured, we held services conducted by the pastor and other near-by ministers of the district.

CHAPTER 44

THE CHURCH PERSONNEL AND ALPHABETICAL LIST OF MEMBERS

The church membership covers many items on the religious balance sheet. It is the working capital that gives the church sustaining and producing power. It is also the live inventory as clay in the hands of the potter, to become "vessels of honor and mercy." Thus it is designed to create and disburse dividends of rare value. A careful audit sometimes reveals a shift to the wrong side of the sheet, representing a liability or loss.

A normal business will draw off an inventory at stated times to determine its worth. The owner will charge himself with a clear knowledge of its movement. The modern method provides for a running inventory, whereby the location and value of each item is always known. Is it expecting too much of the church to do as well for its personnel?

Many a business has experienced temporary prosperity in spite of itself solely on unexpected rise in inventory, and suffered severe loss later when forced to compete on other grounds than involuntary speculation. And churches have prospered numerically under unusual conditions where fundamental methods and personal sacrifice have played little part, only to give up much of the gain when they settled back to the even tenor of their way.

If we would take effective steps to conserve and invest our individual numerical values even to the extent that we care for our physical church properties, we would go a long way forward.

Much personnel church inventory is never used, and immediately assumes a state of obsolescence. Some is taken

in and "filed away" and forgotten. Others, with the coming, consider the process complete, when it has really only begun, and thus lose themselves in quick indifference. Only a comparative few take the initiative and become willing vessels to serve. Thus a fertile field of passive membership lies fallow for stubble, even as the caretaker plots the way.

The church lost approximately four hundred members since its organization—lost in the sense that it is not known what became of them.

I suppose this may be termed shrunken or misplaced inventory; but we are not dealing with shelf material—this is a question of human souls. It should be clear that I mean no reflection whatsoever on any individual or any group. Each one is amiss in this laxity. There is something radically wrong, and the responsibility lies broadly on the shoulders of the congregation as a whole.

Any accounting system that deals with a dollar and cent value, would not tolerate such a condition. We have a half dozen auditors who scan carefully every year all the books of all the funds, and if there is a penny out anywhere, a proper accounting and adjustment is made. But if a member remains away from church long enough, that member is simply forgotten and eventually becomes dead wood and is charged off as loss.

It is my serious opinion that the auditors, or some adequate group, should audit the membership roll every year, and be able to give a proper accounting for every member. Furthermore, if the so-called active members of the church would assume the responsibility of each keeping in constant touch with two or three others who are not active, the entire membership would be covered at a minimum of labor, and the auditors would have a reliable basis for their report on this most vital part of the balance sheet of the church. Then there would be no question at any time as to the address and current status of any member.

It is not unusual for a church to take quiet comfort from

the fact that other churches experience the same difficulty. Is it excusable to take such comfort? I am reminded of the story of the investigator who visited a small community and inquired of a passer-by what church he belonged to. The answer came, the Presbyterian. Thank you, how are things going in your church? Oh! not so good; the people just don't seem to want to go to church these days. Are there any other churches in your community? Oh, yes, there is a church here called the Brethren. And how are they getting along? Well, thank the Lord, they're not doing any better!

Because of our very close relation to the Mother Church at Germantown in its historical setting, a move was made to determine the members of the Philadelphia Church from its existence. This work was started many years ago. All known sources were exhausted to accomplish it as accurately as possible. It further led to determine how they joined, whether by baptism or certificate, and when and why their names were withdrawn from the roll. Many will hail it as a very foolish piece of business, and for the sake of harmony let us readily agree to any pronouncement.

The alphabetical arrangement in the following list aims to cover the entire membership from the organization of the First Church in Philadelphia. The tabulated analyses that supplement the list is intended to cover the period to January 1, 1941, so far as the records and patient research have made possible.

Accessions through the rite of baptism are shown by date opposite the name. (We cannot say who was the youngest applicant baptized, but the oldest appears to have been Mary Martin, who was ninety years of age when the rite was administered by Emanuel Heyser in the River Delaware September 23, 1866.)

Members received by letter or certificate are identified by a small letter "c" placed before the date. Some were in attendance at church for months, in some cases for years, before presentation of certificate.

Twenty-two on the list were received throughout the years as members on Confession of Faith, and evidence of baptism by triune immersion.

In the second column appear the dates of those having withdrawn by certificate or otherwise. As will appeal to the reader upon reflection, the reasons for all the known withdrawals are not identified. A summary is given in the analyses that follow the list. The dates in a few instances are not definite, but mark the time when it was decided to drop them from the roll.

The last column shows the dates of deaths where obtainable.

The present membership is shown by an asterisk (*) at the left of the name.

Blank spaces in the 2nd, 3rd and 4th columns indicate "no record."

There are lapses which we regret. Many dates are beyond our knowledge. A combination of other circumstances, which we will not attempt to explain have also contributed their quota to missing links. Here, as elsewhere, let it be well understood that no reflection is intended on any phase of office or administrative control. The aim is to recite facts, unmindful of cause.

The records consulted embody not only such official books as still exist, but all local church publications, and every loose document and scrap of paper that offered the slightest clue leading to a rounding out of the information sought. Current membership and former members were also consulted freely in person and by correspondence, as far as possible, with varying degrees of success—often failure! Many apparent discrepancies were found in change of name by marriage, dates of accessions, withdrawals and deaths, and particularly in the wide variation of spelling of names. These were confirmed and reconciled as far as facts were available. Still the list cannot be claimed to be without error, but as its arrangement was undertaken over thirty

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years ago it seems fair to at least establish a so-called stopping place, and reconstruct and add to when additional data justify it, if any one ever deems it of sufficient interest to do so.

From the "First Fruits of the Church" to January 1, 1891, the accessions were found to be 516, although one of the church histories credits us with only 409. From January 1, 1891, to January 1, 1941, there were 1,724—a total of 2,240.

The largest number of accessions, with a low factor of permanency, in the shortest period of time, was 194, from October 1, 1914, to April 22, 1918. Approximately half of these were taken in during 1915, when the entire city was deeply stirred by the winter campaign of Billy Sunday, coincident with extended evangelistic services of our own. These occasions sometimes produce an unhealthy rise in membership inventory.

ALPHABETICAL LIST OF THE MEMBERS (PAST AND PRESENT)

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Ackerle, Mrs. Jennie B. (Jennie B. Snyder)	Nov. 29, 1891	Sep. 11, 1927	Jan. 22, 1933
Ackerle, Walter	Mar. 5, 1916		
Ackerman, Ethel C. (Mrs. Chas. L. Carrick)	Nov. 13, 1921		
Adams, Florence	May 6, 1894		
Adams, Mrs. D. K. (Naomi Q. Holsopple)	c-Jan. 28, 1917	July 12, 1938	
*Adams, Anna K.	c-Apr. 23, 1917		
Advena, Anna	Apr. 10, 1898		
Advena, Ethel	Apr. 10, 1898		
Albright, Jacob	c-Mar. 1864		
Albright, Mrs. Jacob	c-Mar. 1864		Sep. 19, 1892
Alderfer, Lizzie	Feb. 24, 1884	To Maryland	
Alderfer, Harry C.	July 14, 1907		Sep. 20, 1932
*Alderfer, Mrs. Harry C.	July 14, 1907		
Alexander, Mary	Dec. 10, 1826		
Allebach, Mrs. Henry (Mabel Frederick)	May 6, 1917		Feb. 15, 1920
Allen, Samuel	Jan. 17, 1858	To New Jersey	
Allen, Mrs. Samuel	Jan. 17, 1858	To New Jersey	

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
*Allen, Ilda L. D.	Sep. 29, 1907		
Allen, Ernest	Nov. 15, 1914	Feb. 22, 1942	
Allen, Mary E. (Mrs. William W. Dettra)			
Allison, Florence (Mrs. Hollowell)			
Alport, Thomas W.	c-Jan. 16, 1927		
Alport, Mrs. Thomas W. (Mae M. Martin)	Nov. 14, 1926		
Altland, Mrs. Mabel L.	c-May 22, 1927	Nov. 12, 1933	
Anderson, Mary	Mar. 18, 1866		
Anderson, Richard	Apr. 29, 1894		
Anderson, Mrs. Richard	Apr. 29, 1894		
Anderson, Mary	Feb. 28, 1897	Apr. 2, 1900	
Andes, Mrs. Lulu	Dec. 1, 1929	Aug. 14, 1938	
Angeny, William G.	Aug. 8, 1909	Jan. 4, 1911 To Bethany	
Angeny, Mrs. Katie M.	Aug. 8, 1909	Jan. 4, 1911 To Bethany	
Appleton, Elizabeth	Sep. 23, 1866	To Baltimore	
Arbegast, Mabel I.	1915		
Arbegast, Beatrice	1915		
*Armentrout, Mrs. Florence C.	c-Feb. 2, 1941		
Armstrong, Rena	1908		May 1909
Armstrong, Mrs. Christie	Jan. 30, 1910		
Arnold, R. E.	c-May 26, 1890		
	c-Sep. 28, 1891	Oct. 3, 1892	
*Ash, Mrs. Arthur G. (Margaret Stover)	Oct. 27, 1904		
Ashmore, Mrs. Lydia			May 1, 1918
*Aspell, Ralph	Apr. 18, 1943		
Atherholt, Mrs. Joseph A. (Mrs. Chas. A. Cassel)			
Audsley, Mrs.	Feb. 20, 1910	Jan. 4, 1911 To Bethany	
Aungst, Emma	c-Mar. 18, 1896		
Austin, Emory A.	Dec. 16, 1877		Feb. 6, 1908
Austin, Mrs. Emory A. (Mary Crees)	Oct. 10, 1875		Dec. 23, 1914
Austin, Horace B.	Aug. 26, 1900	Feb. 22, 1914	
Austin, William D.	June 29, 1902	Jan. 24, 1921	
Austin, Mary A. (Mrs. Edwards)	Sep. 29, 1907		July 14, 1913
Avery, Mrs. Jennie	July 3, 1892	Oct. 6, 1902	
*Aveson, Mrs. Thomas S. (Ethel Jacoby)	c-June 2, 1935		
Axner, Robert	Feb. 28, 1915	Jan. 26, 1920	
Axner, Mrs. Robert	Feb. 28, 1915	Apr. 16, 1919	
Axner, Esther	Feb. 28, 1915	Apr. 16, 1919	
Axner, Hilda	Feb. 28, 1915	Apr. 16, 1919 To Geiger	

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<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Axner, Herbert A.	Mar. 21, 1915	Apr. 16, 1919 To Geiger	
Axner, Helmar	Mar. 21, 1915	Apr. 16, 1919 To Geiger	
Axner, Ruth	Feb. 20, 1916	Apr. 16, 1919 To Geiger	
Bach, Mary (Mrs. Hartenstine)			
Bachmire, Amelia (Mrs. Nathan Eppsteiner)	Nov. 12, 1893		
Baddorf, Mrs. Herbert (Mildred Hummel)	Apr. 4, 1926		
Bailey, Mrs. Margaret (Mrs. Robert Williamson)	Sep. 10, 1818	1824	
Baker, Ann	Mar. 27, 1825	Oct. 3, 1830	
Baker, John	May 22, 1870		
Baker, N. R.	c-Feb. 8, 1891	Oct. 3, 1892	
Baker, Mrs. N. R.	c-Feb. 8, 1891	Jan. 4, 1909	
Baker, F. L.	July 20, 1891	Sep. 13, 1891	
Baker, C. W.	c- 1898	Oct. 15, 1908	
Baker, Mrs. C. W.	c- 1898	Oct. 15, 1908	
Baker, Reginald	May 18, 1911		
Baker, Mrs. Reginald (Mary E. Bollinger)	1913		
(Mrs. Cyrus B. Zimmerman)			
*Baker, Mrs. J. W.	c-Nov. 1, 1925		
Baker, Ernest J.		Apr. 3, 1927	
Balderson, Rebecca	Mar. 5, 1876	Oct. 24, 1889 To Progressives	
Balderson, Frank	Mar. 2, 1879	Oct. 24, 1889 To Progressives	
*Ballentyne, Mrs. Robert	Apr. 15, 1938		
*Ballentyne, Warren	Apr. 15, 1938		
Bame, Charles A.	c-Nov. 20, 1907	Apr. 4, 1910 To Progressives	
Bame, Mrs. Charles A.	c-Oct. 20, 1907	Apr. 4, 1910 To Progressives	
*Bang, Mrs. Bessie	Apr. 15, 1938		
*Bang, Frances	Apr. 15, 1938		
Banger, Timothy	Sep. 10, 1818		May 31, 1847
Banger, Mrs. Timothy	Dec. 10, 1826	June 17, 1841	Aug. 9, 1871
Banger, William	Dec. 10, 1826		
Banger, Mrs. William (Mary Snyder)	Dec. 10, 1826		
Bare, Catherine	c-May 14, 1865		
Barnes, Mrs. Margaret	June 11, 1893		
Barr, Amaziah C.	c-Nov. 20, 1892		Mar. 25, 1895
Barr, Mrs. Amaziah C.	c-Nov. 20, 1892	Apr. 7, 1902	
	c-Mar. 22, 1914		Jan. 16, 1921

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Barr, Mrs. (Nellie K. Bordenhauer)	c-Jan. 18, 1914	Aug. 25, 1923 Nov. 21, 1937	
Bartholomew, Edith	Apr. 24, 1907	Jan. 4, 1911 To Bethany	
Bartholomew, Emma C. (Mrs. Clinton S. Brownback)		Apr. 6, 1908	
Barwick, Laura H.	Feb. 5, 1926	Aug. 2, 1926	
Bass, Harry	Mar. 27, 1932		
Bassait, Sallie	Mar. 2, 1879	To Dover Hall	
Bastedo, Gilbert	Mar. 5, 1916		
Bastedo, Margaret (Mrs. Stetson)	Mar. 5, 1916	Jan. 7, 1925	
Batdorf, Mrs. Ella (Mrs. James Cotton, Sr.)	Apr. 22, 1906		
Batdorf, Marie L.	Apr. 22, 1906		Apr. 22, 1913
Batt, Florence	Mar. 1, 1903	Jan. 6, 1908	
Battershall, Mrs. Chas.	1906	Nov. 1, 1911	
Baugher, Clara M.	c-Apr. 10, 1927	June 29, 1930	
*Baughey, Harry B.	July 22, 1917		
*Baughey, Mrs. Elizabeth G. B.	July 22, 1917		
Bauman, Mrs. C. M. (Elizabeth Young)	c-Nov. 4, 1909		
*Baumgartner, Elizabeth	Apr. 16, 1905		
*Baumgartner, Mary	Apr. 16, 1905		
Baylie, Samuel	Nov. 23, 1828		
Baylie, Mrs. Samuel (Charlotte Dailey)	Sep. 13, 1829		
*Beach, Emanuel J.	Apr. 16, 1933		
Beachley, Emma	c-Oct. 25, 1877	To Myersdale	
Beachley, W. R.			1881
Beans, Mrs.	Nov. 25, 1894	Oct. 6, 1902	
Beard, Mrs.		Nov. 1, 1911	
Bears, Mary M.	June 28, 1891		July 29, 1893
Beaver, Harry	Feb. 11, 1906		
Beaver, Mrs. Harry	Feb. 11, 1906		
Beaver, Roland M.	Mar. 26, 1916	Nov. 4, 1923	
	c-Dec. 9, 1928	1930	
Beaver, Maylord L.	Mar. 26, 1916		
Beaver, Irene E.	Feb. 18, 1917		
Beazer, Edward	Nov. 2, 1908	Jan. 4, 1911 To Bethany	
Bechtold, Rev. Paul F.	c-Oct. 5, 1941	Jan. 21, 1942	
Bechtold, Mrs. Paul F.	c-Oct. 5, 1941	Jan. 21, 1942	
Bechtold, Helen	c-Oct. 5, 1941	Jan. 21, 1942	
Bechtold, Margaret	c-Oct. 5, 1941	Jan. 21, 1942	
Bechtold, Esther	c-Oct. 5, 1941	Jan. 21, 1942	
Becker, Elizabeth	1909		1909
Becker, John G.	Jan. 12, 1913	Mar. 25, 1928	
Becker, Barbara B.	c-July 21, 1929	Jan. 7, 1931	
Becker, Marie (Mrs. Wm. H. Bonney)	Mar. 14, 1915	Mar. 30, 1924	

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<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Becker, Mary		Nov. 1, 1911	
Beckley, Sally Kathryn (Mrs. R. Z. Clemmer)			
*Beckley, Mrs. A. G. (Gladys Hagy Cassel)	May 5, 1909		
Beecher, Lydia	Nov. 15, 1866		
*Beecroft, Mrs. Ralph	Apr. 15, 1938		
*Beecroft, Helen	Apr. 16, 1933		
Beery, Charles O.	c-Dec. 31, 1900	Oct. 26, 1901	
Beery, Mrs. Charles O.	c-Dec. 31, 1900	Oct. 26, 1901	
Beesley, Viola (Wagoner, Mrs. S. S.)	Sep. 29, 1907	Dec. 8, 1926	
Beesley, Helen (Mrs. Ivan Loos)	Mar. 14, 1915		
Beigtol, Mrs. F. L. (Hannah Charles)	Mar. 23, 1913	Nov. 29, 1925	
*Beiler, Mrs. John W.	Nov. 14, 1926		
Bell, Amy	Feb. 1908		
Bell, Mrs. Wm. F.	May 2, 1915	Jan. 12, 1920	
Bellem, Mrs. Annie	May 18, 1911		Aug. 14, 1930
Belt, Annie A.	Apr. 23, 1917		
Bender, Mrs. Edmund (Della Spanogle)			
Bennett, Blanche (Mrs. Peterson)			
Bennett, Mrs. Elizabeth T.	Feb. 1898		
Bergey, Milton M.	c-Jan. 10, 1906	Apr. 20, 1930 To Hagerstown	
Bergey, Mrs. Milton M.	Dec. 31, 1905	Apr. 20, 1930 To Hagerstown	
Bergodas, Sarah	Prior to 1842		
Berry, Lillie	Apr. 14, 1895		
Berry, Harry	Apr. 14, 1895		
Bertram, Mamie	Jan. 17, 1909	Jan. 4, 1911 To Bethany	
Bertram, Laura	Jan. 17, 1909	Jan. 4, 1911 To Bethany	
Bertram, Maggie	Jan. 17, 1909	Jan. 4, 1911 To Bethany	
Biddle, Mrs. B. B.	c-Oct. 4, 1904		
Bidleman (sister) on list of members	prior to 1847		
Bieber, Charles M.	Mar. 28, 1943		
Bierman, David	Sep. 19, 1897	Dec. 8, 1897	
Bierman, Edwin	Mar. 7, 1898	Apr. 6, 1898	
Bigger, John	Apr. 22, 1888		June 26, 1898
Birdell, Annie	c-Nov. 25, 1888		
Birkmyre, Christiana (Mrs. Christiana Zook)			
Biser, Emanuel	c-July 28, 1919		1922
Biser, Mrs. Emanuel	c-July 28, 1919	June 12, 1922	
Blackburn, Mrs. R.	May 6, 1917	Feb. 1925	

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Blessing, Mrs. William (Daisy Short)	Apr. 18, 1897		
Blickenderfer, Clara	c-Mar. 20, 1898		
Blitz, Jennie V.	Oct. 8, 1899	Oct. 2, 1911 To Brooklyn Sep. 14, 1910	
Blough, Lloyd L.	c-May 8, 1910		
Blough, Mrs. Percy (Mazie Scott Cassel)	May 5, 1909	Jan. 29, 1922	
Bockius, Robert	Apr. 4, 1926		
Bockius, R. L.	Feb. 19, 1911		Oct. 15, 1918
Bockius, Mrs. R. L. (Amelia M. Weiss) (Mrs. Joseph Lerch)			
*Boddorf, Mrs. Herbert (Mildred Hummel)			
Boerner, C. E.	c-Oct. 22, 1917 c-May 22, 1927	Dec. 16, 1923	Aug. 1, 1935
*Boerner, Mrs. C. E. (Ruby I. Bricker)	c-Apr. 28, 1920 c-May 22, 1927	Dec. 16, 1923	
Boerner, Enzer D.	May 9, 1920	Dec. 16, 1923	
Boerstler, Marcelian (Mrs. Haughton)			
*Boeshore, Beatrice I.	Jan. 29, 1915		
Boeshore, Mrs. Sarah A.	c-Jan. 16, 1927		May 12, 1933
Boetler, Mary	c-Jan. 6, 1908	Feb. 1925	
*Bohle, Mrs. Charles S. (Margaret S. Street)			
Boice, Louisa	May 26, 1908	Jan. 4, 1911 To Bethany	
Boice, Elizabeth	May 26, 1908	Jan. 4, 1911 To Bethany	
Boice, Mrs. Louisa	Sep. 12, 1909	Jan. 4, 1911 To Bethany	
Bollinger, Jonas	c-Nov. 10, 1912	Feb. 1927	
Bollinger, Mrs. Jonas	c-Nov. 10, 1912	Feb. 1927	
Bollinger, Frank	c-Nov. 10, 1912	Feb. 1927	
Bollinger, Geo. F.	Feb. 28, 1916	Feb. 1927	
Bollinger, Benjamin	Mar. 12, 1916	Feb. 1927	
Bollinger, Mary E. (Mrs. Reginald Baker) (Mrs. Cyrus B. Zimmerman)			
Bolton, Nora (Mrs. Detwiler)			
Bolton, Jacob	Mar. 22, 1903	Dec. 10, 1913	
Bolton, Stella (Mrs. Lees Davidheiser)			
Bonner, William	Apr. 29, 1921		
Bonner, Mrs. William	Apr. 29, 1921		
Bonner (daughter)	Apr. 29, 1921		
Bonney, Mrs. William H. (Marie Becker)			

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<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
*Book, William I.	c-Dec. 18, 1910		
*Book, Mrs. William I.	c-Dec. 18, 1910		
Boone, Alice	c-Jan. 25, 1897		
Bordenhauer, Nellie K. (Mrs. Barr)			
Border, Taurance	c-July 23, 1923		
*Borneman, Mrs. Raymond A. (Edith Ziegler)			
Bossart, Henry S.	Dec. 16, 1877	To Dover Hall	
Bossart, Mrs. Henry S.	Dec. 16, 1877	To Dover Hall	
Bossart, Emma	May 30, 1886	To Dover Hall	
Bowers, Emma	Mar. 2, 1902		
Bowers, Katie		Apr. 6, 1908 To Geiger	
Bowman, Mrs. William	Apr. 29, 1821		June 3, 1848
Bowman, William H.	c-Aug. 9, 1891	Oct. 22, 1911	
Bowman, Mrs. William H. (Sudie May Hunsberger)	June 28, 1891	Oct. 22, 1911	
Bowman, William H., jr.	Feb. 1908	Oct. 22, 1911	
Bowser, Edwin J.	Apr. 20, 1924	Jan. 19, 1930	
Bowser, Mrs. Edwin J.	June 19, 1927	Jan. 19, 1930	
Bradley, Mrs. John (Mrs. Abbie C. Milliken) (Alice Camburn)	May 1887 c-Sep. 16, 1908		Mar. 21, 1936
Bradley, Mrs. Barclay White (Iva L. Krupp)			
Brallier, Emanuel	Dec. 6, 1866	Gone to country	
Brennen, Thomas F.	Aug. 8, 1909	Jan. 4, 1911 To Bethany	
Brewster, Peter K.	Mar. 1821		July 29, 1845
Brewster, Mrs. Peter K.	Apr. 29, 1821		Jan. 18, 1880
Bricker, Jacob A.			Dec. 31, 1937
*Bricker, Mrs. Jacob A. (Margaret Isabel Utz)	c-Oct. 22, 1917		
Bricker, Ruby I. (Mrs. C. E. Boerner)			
Bridge, Roy L.	c-Oct. 9, 1939	Oct. 20, 1940	
Bright, Samuel	June 5, 1887		
*Brightbill, George	June 18, 1922		
*Brightbill, Mrs. George (Amy Gible)	c-Jan. 27, 1924		
*Brightbill, Ella	c-Apr. 23, 1923		
Brill, Lottie	Jan. 26, 1902		
Brill, Mrs. Ella	Jan. 1, 1905		Dec. 19, 1925
Brill, George	Jan. 1, 1905		
Brinkman, Theresa (Mrs. Karl Schnurpfel)	Apr. 9, 1933	1942	
Brinkman, Elsie	Apr. 16, 1933		
Brockerman, Wm. P.	c-May 14, 1877		
Broderick, Mrs. R. J. (Lena Macklin)	Apr. 23, 1905		

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Brooks, Clarence	Apr. 23, 1905	Jan. 4, 1911 To Bethany	
Brower, Christian	Sep. 21, 1834		
Brower, Catharine	Sep. 21, 1834		
Brower, Amelia	Sep. 21, 1834		
Brown, Lu Lu	May 5, 1885		
Brown, Mary M.	c-Jan. 8, 1885	Gone to East Berlin	
Brown, Stephen	May 2, 1897		Mar. 30, 1920
Brown (sister)		Apr. 1, 1895	
Brown, Mrs. George (Christine Lebo)			
Brown, F. Warrington	Feb. 27, 1916	Dec. 12, 1916	
Brown, Mrs. F. Warrington	Feb. 27, 1916	Dec. 12, 1916	
Brown, James L.	Jan. 28, 1917		
Brown, Euphemie Sarah	July 31, 1892		1896
*Brown, Florence	c-May 1, 1938		
Brownback, Stephen S.	Sep. 6, 1874	Gone to Coventry	
	c-Apr. 2, 1894	Apr. 6, 1908 To Geiger	
Brownback, Mrs. Stephen S.	c-Nov. 15, 1868	Gone to Coventry	
	c-Apr. 2, 1894	Apr. 6, 1908 To Geiger	
Brownback, Clinton S.	c-Apr. 2, 1894	Apr. 6, 1908 To Geiger	
Brownback, Mrs. Clinton S. (Emma C. Bartholomew)		To Geiger	
Brownback, Rebecca	Nov. 25, 1894		
Brubaker, Anna M. (Mrs. Raymond Wenger)			
Brumbaugh, Martin G.	c-May 5, 1912		Mar. 14, 1930
Brumbaugh, Mrs. Martin G. (Annie Konigmocher)	c-May 5, 1912		June 1914
*Brumbaugh, Mrs. Martin G. (Flora Parks)	c-May 5, 1912		
Brumbaugh, G. Edwin	Apr. 22, 1906	Jan. 24, 1921	
Brumbaugh, Mabel A. (Mrs. Lewars)	Feb. 8, 1903		
Brumbaugh, Franklin N.			
Brumbaugh, W. A.	c-Mar. 26, 1910		
*Brumbaugh, D. Ruth	Feb. 17, 1918		
Brumbaugh, Cora A. (Mrs. A. P. Silverthorn)			
Brumbaugh, A. B.	c-Oct. 3, 1863		
Brumbaugh, Mrs. A. B.	c-Oct. 3, 1863		
*Brumbaugh, Kenneth	Nov. 12, 1939		
Brumbaugh, Mildred (Mrs. H. T. Hallman)			
Brumbaugh, Margaret M. (Mrs. Herman Kehr)			
*Brumbaugh, Reuben H.	Feb. 17, 1918		
Brumbaugh, Samuel G.	Feb. 17, 1918	Jan. 20, 1923	

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<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
*Brumbaugh, Wilmer A.	c-Nov. 16, 1913		
*Brumbaugh, Mrs. Wilmer A.	Dec. 18, 1922		
*Brumbaugh, Wilmer A., jr.	Apr. 13, 1930		
*Brumbaugh, Viola	c-Apr. 10, 1914		
*Brumbaugh, Roy Earl	July 12, 1916		
*Brumbaugh, Mrs. Roy Earl	July 27, 1927		
Brumbaugh, Mary (Mrs. Jonas Nyce)			
*Brumbaugh, Mary	Aug. 10, 1936		
*Brumbaugh, Jeanne	Aug. 10, 1936		
*Brumbaugh, Thomas	Aug. 10, 1936		
*Brumbaugh, Edward	Aug. 10, 1936		
Bryane, Mrs. George	June 9, 1895	Oct. 6, 1902	
Bucher, Ella	c-Jan. 25, 1894		
Buck, Thomas W.	Apr. 8, 1860	To Middletown, Del.	
Bucklow, Mary	Jan. 28, 1866	Gone out west	
Buckwalter, Isaac N.	Apr. 29, 1894	July 6, 1908	
	c-Jan. 22, 1917		Jan. 25, 1921
Buckwalter, Mrs. Isaac N. (Mrs. Lydia Krupp) (Lydia Moyer)			
	c-Jan. 13, 1882	July 6, 1908	
	c-Jan. 22, 1917		Nov. 20, 1928
Buckwalter, Elizabeth	Mar. 5, 1899	July 6, 1908	
	c-Jan. 22, 1917		Feb. 26, 1938
Buckwalter, Emma (Mrs. J. L. Noel)	Mar. 5, 1895	Jan. 28, 1917	
Buckwalter, Emma A.	c- 1915	Dec. 27, 1933	
Buegless, Elizabeth	Feb. 1908		
*Buffet, Mrs. John B. (Doris Delp)			
*Bull, Mrs. T. W. (Anna M. Hughes)	Mar. 14, 1915		
*Bull, T. W., jr.	Apr. 6, 1941		
Bullock, Mrs. J. F. (Rachel Gorgas)	June 3, 1842		Feb. 28, 1849
*Bullock, Gloria Mae	Apr. 5, 1936		
*Bullock, Mrs. Elsie J.	Apr. 10, 1936		
Bumm, Edwin T.	Dec. 14, 1913	Feb. 1925	
Bumm, Mrs. Edwin T. (Matilda H. Weiss)			
Bunner, Rebecca (William's daughter)	June 5, 1830		
Burgess, Sarah A.	c-Oct. 30, 1866		
Burke, Mrs. B. W. (Ruth King)	c-May 12, 1918		
Burkett, Sudie	c-Sep. 10, 1895		
Burkett, Emma	c-Jan. 2, 1905		
*Burritt, Howard B.	Apr. 29, 1917		
*Burritt, Mrs. Howard B. (Orca Z. Miller)			
*Burritt, Benton	May 3, 1931		

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Burrows, Lillian (Mrs. S. Mark Replogle)			
Burton, Mrs. (Areminta Sanders)	Feb. 1908		
Bushong, E. Harold	Mar. 7, 1915		
Butterworth, Mrs. (Lizzie Drake)	Mar. 12, 1905	Jan. 4, 1911 To Bethany	
Butzer (sister)		Oct. 1, 1906	
*Byar, Warren J.	Nov. 14, 1926		
*Byar, Mrs. Warren J. (Cora Weaver)	Nov. 3, 1915		
*Byar, Catherine Lydia	May 16, 1943		
Caldwell, L. B.	Apr. 14, 1895		
Camburn, Abigail	Oct. 24, 1886		
Camburn, Daniel H.	Mar. 27, 1892		
Camburn, Mrs. Alice B.	1895		Dec. 3, 1910
*Camburn, Joseph P.	Mar. 1, 1896	Jan. 13, 1929	
	Oct. 5, 1941		
*Camburn, Mrs. Joseph P.	Apr. 30, 1911		
Camburn, James	Mar. 1, 1896		
Camburn, Earl	Jan. 18, 1925	Jan. 13, 1929	
*Camburn, Robert	Jan. 18, 1925		
*Camburn, Albert	Feb. 6, 1927		
Camburn, Sally Y. (Mrs. John W. Cathers)			
Camburn, Clara Irene (Mrs. James Gerhert)			
Camburn, Abbie C. (Mrs. Albert Milliken)			
(Mrs. John Bradley)			
Camburn, Ella (Mrs. Warren S. Cathers)			
Cammauf, Harry	Oct. 9, 1927	Aug. 14, 1938	
Cammauf, Mrs. Harry	Oct. 9, 1927	Aug. 14, 1938	
Campbell, J. H.	Aug. 2, 1903		
Campbell, Mary	May 1, 1912		
Campbell, Mrs. (Minnie Davis)			
Canning, Lizzie	Jan. 17, 1909	Jan. 4, 1911 To Bethany	
*Capone, Lillian	Apr. 2, 1939		
Carey, Eli	c-Jan. 17, 1874		Apr. 24, 1886
Carey, Mrs. Eli	c-Jan. 17, 1874	To Dover Hall	
Carey, Anna Lucinda	Mar. 13, 1881	To Dover Hall	
Cargill, Francis	Nov. 30, 1892		
Carmin, C. C.	Jan. 4, 1911	Mar. 12, 1922	
*Carpenter, Mrs. Mary (Mary Stier)	May 16, 1897		

CHURCH PERSONNEL AND LIST OF MEMBERS 591

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Carper, Mrs. Wm. A. (Adelene Dellet)	Nov. 29, 1925	Sep. 1, 1935	
*Carrick, Mrs. Chas. (Ethel Ackerman)			
Carty, Benjamin	May 14, 1905	Jan. 4, 1911 To Bethany	
Carty, Lavinia	May 14, 1905	Jan. 4, 1911 To Bethany	
Carty, Louis	Apr. 26, 1907		
Cassel, Joseph M.	Apr. 30, 1868		
Cassel, Mrs. (Alice C. Rosenberry)	Dec. 19, 1875	Nov. 23, 1881	
Cassel, Jacob C.	Mar. 5, 1876	Oct. 24, 1889 To Progressives	
Cassel, Mrs. Jacob C.	Mar. 5, 1876	Oct. 24, 1889 To Progressives	
Cassel, Henry C.	Mar. 9, 1879	Oct. 24, 1889 To Progressives	
Cassel, Mrs. Henry C.	Mar. 9, 1879	Oct. 24, 1889 To Progressives	
Cassel, William	Apr. 29, 1894		
Cassel, Mrs. William	Apr. 29, 1894		
Cassel, Chas. A.	Sep. 16, 1894		Jan. 7, 1898
Cassel, Mrs. Chas. A. (Mrs. Joseph A. Atherholt)	Sep. 16, 1894		
Cassel, Carrie N. (Mrs. Aubrey R. Coffman)			
Cassel, Jennie (Mrs. Ray Cook)			
Cassel, Gladys Hagy (Mrs. A. G. Beckley)			
*Cassel, Anna Harley	July 13, 1902		
Cassel, George, Sr.	Jan. 24, 1909		
Cassel, Samuel	c-Apr. 3, 1911		
Cassel, Mrs. Samuel	c-Apr. 3, 1911		
Cassel, Bessie C.	Mar. 26, 1915		
*Cassel, Harrison	Apr. 11, 1915		
*Cassel, George, Jr.	May 2, 1915		
Cassel, Mazie Scott (Mrs. Percy Blough)			
Cassel, Mrs. Mary Harley	c-Oct. 25, 1915		Oct. 10, 1933
Cassel, Jonas	Dec. 9, 1900	Apr. 3, 1905	
*Cassel, Nola	c-Jan. 16, 1927		
Casselberry, Elizabeth	c-May 26, 1871		
Castor, Elizabeth	May 6, 1838		June 15, 1843
Castor, Mrs. Jesse Y. (Ida J. Youtsey)	c-May 14, 1899		Mar. 8, 1939
Cathers, Ida (Mrs. Lewis Rode)			
Cathers, Charles V.	Oct. 30, 1881 c-Apr. 2, 1894		Nov. 16, 1940

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Cathers, John W.	Nov. 13, 1887		June 4, 1934
*Cathers, Mrs. John W. (Sally Y. Camburn)	Nov. 13, 1887		
Cathers, Mrs. Rebecca A.	c-Jan. 19, 1896 From Northern Church		June 8, 1925
Cathers, Mrs. Warren S. (Ella Camburn)	Mar. 1, 1896	Apr. 1, 1912	
Cathers, Walter E.	Feb. 15, 1903	Jan. 22, 1917	
*Cathers, Helen E.	Feb. 26, 1908		
Cathers, Anna Mae (Mrs. George W. Grater)			
Cathers, Catherine (Mrs. W. Harold Pyle)	Apr. 16, 1922		
Cathers, A. Ray (Mrs. John Thompson)	Apr. 16, 1905	July 3, 1911 To Geiger	
	c-Sep. 16, 1940		
*Caulton, William H.	June 19, 1904		
*Caulton, Mrs. William H.	June 19, 1904		
Caulton, George R.	Jan. 12, 1913	Jan. 25, 1926	
Caulton, Mrs. George R. (Myrtle S. Gregg)	Apr. 13, 1913	Jan. 25, 1926	
*Caulton, Cyrus O.	Jan. 30, 1921		
*Caulton, Mrs. Cyrus O.	Apr. 21, 1935		
*Chapman, George	Apr. 13, 1930		
Chapman, Ernest	Apr. 13, 1930	June 7, 1942	
Chamberlain, Mrs. Chas. (Sallie Sollenberger)	c-Feb. 18, 1912	June 29, 1919	
Charles, Hannah (Mrs. F. R. Beightol)			
Charles, Helen	Mar. 23, 1913		
Cheeks, Luberta	Dec. 28, 1884		
Cheeks, Thomas	Dec. 28, 1884		
Cheeks, Mamie	May 5, 1885		
Clark, Mrs. J.	Jan. 24, 1897		
Clark, Mrs. Annie	Mar. 25, 1906	Jan. 4, 1911 To Bethany	
Clark, Edith	Feb. 20, 1910	Jan. 4, 1911 To Bethany	
Clark, Mrs. (Viola Ungerbuckler)	Feb. 27, 1916		
Clark, Anna (Mrs. Charles Mills)			
*Clark, Virgil B.	Oct. 30, 1932		
*Clark, Mrs. Virgil B. (Evelin Schick)			
Clayborne, Emma	Feb. 1908		
Clayton, Eva Clifton	Jan. 26, 1902		Feb. 8, 1917
Clayton, Jessie	Mar. 31, 1907		
Clayton, Harold	Apr. 4, 1915		
Clemens, Keturah	c-Jan. 1, 1823		

CHURCH PERSONNEL AND LIST OF MEMBERS 593

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Clements, George	Apr. 8, 1928		
Clemmer, Rebecca	c- 1849		
Clemmer, D. W.	c-Oct. 2, 1899		July 30, 1924
Clemmer, Mrs. D. W.	Mar. 30, 1879		Jan. 11, 1917
Clemmer, Harry	Dec. 2, 1894		
Clemmer, Mrs. Harry (Lulu Wilson)	Dec. 2, 1894		
Clemmer, Mrs. Wm. C.	c-Apr. 1, 1895		
Clemmer, R. Z.	May 10, 1893		Jan. 1, 1941
*Clemmer, Mrs. R. Z. (Sally Kathryn Beckley)	Nov. 5, 1905		
Clemmer, Lenora B. (Mrs. James A. Waterfield)	May 2, 1915	Mar. 27, 1935	
Clemmer, Gwendolyn	Nov. 3, 1920		
Click, William	c-Oct. 7, 1901		
Cline, Elizabeth	June 3, 1842		
Cline, Anna	June 1844		
Cline, Catharine	Apr. 8, 1860		
Cline, J. W.	c-Aug. 1, 1890		
	c-Sep. 28, 1891	Oct. 3, 1892	
	c-Oct. 7, 1895	Oct. 1, 1900	
Cline, Mrs. J. W. (Dora Kuns)	c-July 1, 1900	Oct. 1, 1900	
Clymer, Peter	Dec. 16, 1877	Oct. 24, 1889	
		To Progressives	
Clymer, Mrs. Peter	Dec. 16, 1877	Oct. 24, 1889	
		To Progressives	
Clymer, Mrs. Jane (Jane Hause)	c-July 5, 1883		
Clymer, L. H.	May 31, 1891		
Coddington, George	Nov. 26, 1893	Oct. 2, 1911	
Coddington, Mrs. George	Mar. 7, 1898	Oct. 2, 1911	
Coddington, Mrs. E. S.	Apr. 29, 1894	Oct. 2, 1911	
Coddington, Amanda	June 17, 1894		June 11, 1901
Coffman, Aubrey R.	c-Nov. 19, 1916	Dec. 9, 1917	
Coffman, Mrs. Aubrey R. (Carrie N. Cassel)	c-Aug. 16, 1914	Sep. 3, 1916	
	c-Nov. 19, 1915	Dec. 9, 1917	
*Colbert, W. C.	Mar. 19, 1911		
*Colbert, Mrs. W. C. (Sara Mae Hummel)	Apr. 27, 1902		
Colbert, Wanda Christine (Mrs. Harold Millar Heming)			
Cole, Mary		Nov. 1, 1911	
*Cole, Mrs. William G. (Ruth Moyer)	Apr. 4, 1920		
Collins, Albert Henry	c-Apr. 3, 1911		
Colvin, Mrs. Lloyd (Mary Pfaltzgraff)		Feb. 24, 1943	
*Comfort, Mrs. Earl (Blanche Hughes)	May 13, 1921		

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
*Comfort, Earl, jr.	Apr. 3, 1942		
*Compton, J. H.	c-Oct. 2, 1916		
*Compton, Mrs. J. H.	c-Oct. 2, 1916		
*Compton, Kenneth Compton, Vada (Mrs. Robinson)	Apr. 4, 1926		
*Compton, Paul	Nov. 20, 1921		
Conn, Lillian M.	Nov. 12, 1893		
Conner, Sue E.	c-May 14, 1911		Sep. 17, 1920
Conner, Joseph	c-Sep. 22, 1930	Feb. 4, 1934	
*Conners, Mrs. Kenneth W. (Christine Rosenberger)			
Cook, Mrs. (Kate Wagner)	July 9, 1876		
Cook, Mrs. Ray (Jennie Cassel)	Apr. 28, 1910		
*Cool, Ralph Henry	c-Nov. 13, 1927		
*Cool, Mrs. Ralph Henry	c-Jan. 13, 1932		
Cooper, Helen (Mrs. George S. Hummel)			
Cooper, William	Mar. 20, 1892		Aug. 1, 1892
Cope, L. A.	June 17, 1894	Oct. 2, 1911	
Cope, Mrs. L. A.	June 17, 1894	Oct. 2, 1911	
Copenheffer, Edna			
Coperthwait	1832		
Cornthwaite, Virginia	Apr. 9, 1933		
Cotton, James, Jr.	Apr. 28, 1901		
Cotton, William G.	July 13, 1902	Apr. 26, 1915	
*Cotton, James, Sr.	July 13, 1914		
*Cotton, Mrs. James, Sr. (Mrs. Ella Batdorf)	Apr. 22, 1906		
Cover, Mrs. Samuel C.	c-Oct. 22, 1911	July 28, 1924	
Cover, Samuel C.	c-June 17, 1914		Apr. 14, 1924
Cowdrick, William M.	Nov. 15, 1903		
Cowdrick, Mrs. M.	Mar. 12, 1905		May 4, 1928
Cowdrick, Catharine	Nov. 22, 1903		
Cowell, Amos	May 19, 1850		Jan. 31, 1865
Cox, J. M.	c-Feb. 14, 1897	Jan. 9, 1898	
Cox, Mrs. J. M.	c-Feb. 14, 1897	Jan. 9, 1898	
Craft, Mrs. David	Mar. 7, 1898		
Cramer, J. Frank	Mar. 21, 1897	Sep. 21, 1898	
*Cramer, Mrs. J. Frank	c-Oct. 4, 1904		
	Mar. 21, 1897	Sep. 21, 1898	
	c-Oct. 4, 1904		
Cramer, Anna M. (Mrs. Norman Mowrer, Sr.)			
*Cramer, Eva C.	July 5, 1905		
*Cramer, Raymond A.	Jan. 1, 1905		
Crawford, Mrs. William (Anna S. Rhoads)	Dec. 23, 1900	July 24, 1922	
*Crawford, Joseph	Apr. 13, 1930		

CHURCH PERSONNEL AND LIST OF MEMBERS 595

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Crees, Edward	Mar. 6, 1881	Oct. 24, 1889 To Progressives	
Crees, Jennie (Mrs. Senderling)			
Crees, Mary (Mrs. Emory A. Austin)			
Creitz, Sabilla	c-Oct. 3, 1904	Jan. 7, 1907	
Cressman, Edna	Jan. 31, 1897		
Cressman, Mrs. N. B.	c-Sep. 26, 1897		July 31, 1917
*Cressman, Laura Kathryn	Dec. 28, 1902		
Cressman, Edith (Mrs. Edgar F. Long)			
*Creutz, Bertha J.	Jan. 26, 1902		
Creutz, Frank H.	Apr. 27, 1902		Jan. 15, 1940
Creutz, Mrs. Frank	Apr. 27, 1902		Jan. 17, 1922
Creutz, Ella Richard (Mrs. Raymond B. Weber)			
Crichton, Mrs. Elizabeth	Nov. 24, 1908	Jan. 4, 1911 To Bethany	
Cripe, Jacob	June 28, 1891	July 27, 1894	
Cripps, Mrs. John C. (Emma Viola Stover)	Oct. 5, 1902		Mar. 5, 1936
Crist, Florence	Dec. 7, 1891		
Critch, Annie	c-between 1874 and 1876		
Croft, Samuel B.	Feb. 27, 1887	Apr. 7, 1902	
	c-Oct. 23, 1907	Jan. 4, 1911 To Bethany	
Croft, Mrs. Samuel B.	Feb. 27, 1887	Apr. 7, 1902	
	c-Oct. 23, 1907	Jan. 4, 1911 To Bethany	
Crompton, Annie		Apr. 6, 1908 To Geiger	
Crossley, Mary (Mrs. Harry Miller)			
Crouse, Mrs. Sadie	c-Oct. 26, 1924		
Crouse, Raymond	c-Mar. 18, 1934		
Crouthamel, Amanda (Mrs. John Price Harley)			
Crouthamel, Mrs. E. Merton	c-May 22, 1927	Apr. 17, 1932	
Crouthamel, E. Merton	c-Oct. 4, 1927	Apr. 17, 1932	
Crowley, William	Apr. 30, 1884		
Crumpacker, Mrs. (Elizabeth R. Jeeter)	c-Jan. 8, 1928	July 5, 1929	1937.
	c-Feb. 1, 1931		
Cughler, Hannah	1840		
Cunningham, Irene	Apr. 10, 1936		
Custer, Christian	c-Spring of 1856		Sep. 22, 1879
Custer, Mrs. Christian	c-Spring of 1856		
Custer, Catharine	July 4, 1858		1898
Custer, Mary M.	July 4, 1858		Dec. 16, 1881
Custer, Mary	1862		

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Dagon, William	Dec. 28, 1884		
Dailey, Charlotte (Mrs. Samuel Baylis)			
Dasdorf, Richard	Dec. 26, 1897	Sep. 21, 1898	
Dasher, Mrs. H. I.	Apr. 28, 1895	Apr. 3, 1899	
Daub, Mrs. Clarence V. (Edna Maguigan)			
David, Virginia (Mrs. Horace Frederick)			
*Davidson, Mrs. J. R.	c-Oct. 14, 1928		
Davidson, James R.	c-Apr. 19, 1942		Apr. 22, 1942
Davidheiser, Mrs. Lee (Stella Bolton)	Aug. 23, 1903	July 26, 1920	
Davis, William F. From Dover Hall	c-Oct. 4, 1897 c-Apr. 22, 1917 c-Nov. 25, 1923	Jan. 30, 1915 Oct. 25, 1920	
Davis, Mrs. William F. From Dover Hall	Nov. 7, 1886 c-Oct. 4, 1897 c-Apr. 22, 1917 c-Nov. 25, 1923 Apr. 18, 1897	To Dover Hall Jan. 30, 1915 Oct. 25, 1920	Mar. 24, 1926 Apr. 20, 1937
*Davis, Artemus K.			
*Davis, Mrs. Artemus K. (Anna Backmire)	Mar. 12, 1899		
Davis, Georgeanna	Apr. 11, 1915	Mar. 30, 1924	
Davis, Minnie (Mrs. Campbell)			
Davis, Laura K. (Mrs. E. L. Martin)			
Davis, Bertha (Mrs. Wallace)			
Day, Rachel	c-July 30, 1864		Dec. 10, 1911
Day, Letitia B.	c-July 30, 1864		
Day, Mrs. Alfred (F. Beulah Heckler)	May 4, 1916		
Day, Mrs. T. R. (Elsie Hummel)	Mar. 31, 1909	Feb. 11, 1923	
Day, Mrs. (Hannah Haas)	Oct. 13, 1839		
Day, Stephen	Oct. 4, 1838		
Day, Mary	Feb. 19, 1867	Gone to Coventry	
Deardorff, P.	Oct. 8, 1873		Aug. 17, 1884
*DeCray, Mrs. (Violetta A. Horning)	Mar. 19, 1913		
Degler, W. F.	c-Nov. 1, 1902	July 1, 1912	
*Delahunty, Helen	Apr. 8, 1928		
*Delahunty, Thomas, Jr.	Nov. 25, 1928		
*Delahunty, Charlotte M. (Mrs. Charles C. Eberly, Jr.)	Nov. 24, 1929		
*Delahunty, Mrs. Charlotte E.	Apr. 20, 1930		
De La Rue, William	Apr. 6, 1874		Sep. 29, 1875

CHURCH PERSONNEL AND LIST OF MEMBERS 597

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
De La Rue, Annie	Mar. 11, 1876		Jan. 29, 1906
Dellet, Adelene (Mrs. Wm. A. Carper)			
Delmer, Lillian	c-Jan. 21, 1923		
*Delp, W. S.	Aug. 28, 1892		
*Delp, Mrs. W. S.	Nov. 2, 1905		
Delp, Elizabeth (Mrs. Albert Horning) (Mrs. Harry W. Fisher)	May 1, 1901		
Delp, Hiram S.	Apr. 15, 1896		Apr. 28, 1938
Delp, Mrs. Hiram S.	Oct. 1913		Dec. 21, 1936
Delp, Alice	Mar. 2, 1902		
Delp, William G.	c-Oct. 6, 1902		July 18, 1917
Delp, Doris (Mrs. John B. Buffet)	Nov. 13, 1921		
DeStefano, Sylvia	Apr. 12, 1936	Apr. 14, 1938	
DeStefano, Emily	Apr. 12, 1936	1942	
DeStefano, Ralph	May 6, 1935	1942	
Detterer, Mary	July 6, 1836		
Detterer, Annie	May 30, 1875		
Dettra (widow)	Sep. 21, 1834	Gone to Upper Dublin	
*Dettra, Mrs. William W. (Mary E. Allen)	Apr. 16, 1905		
Dettra, Kathryn (Mrs. Henry L. Laskey)			
Detwiler, William	Nov. 13, 1892		
*Detwiler, Henry B.	Dec. 4, 1892		
Detwiler, Frank O.	Dec. 4, 1892	1908	
Detwiler, Mrs. Frank O. (Maggie M. Stanley)	Dec. 4, 1892		
Detwiler, Edwin	c-Dec. 4, 1898		
Detwiler, Mrs. (Nora Bolton)	Mar. 22, 1903	Nov. 21, 1907	
Detwiler, Millie		Oct. 5, 1896	
Detwiler, Martha Agnes (Mrs. Chas. G. Murphy) (Mrs. John McCallen)			
Detwiler, Mary S. (Mrs. Chester W. Miller)			
Detwiler, Emma Z. (Mrs. Isaac T. Hooker)			
Detwiler, Elizabeth (Mrs. H. K. Hoar)			
*Deweese, Mrs. Isabel	c-June 2, 1935		
Dey, Stephen			
Dickey, Amanda	Jan. 14, 1854		
Dickson, J. Walter	Nov. 24, 1908	Jan. 4, 1911 To Bethany	
Dickson, Mrs. Mary	Nov. 24, 1908	Jan. 4, 1911 To Bethany	
*Diehl, Mrs. Earl M. (Cora Hummel)	Mar. 14, 1915		

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Diehl, Miss C. E.	c-Mar. 19, 1893		
*Dietrick, Robt. Otto	Nov. 11, 1942		
Dietz, Katie	c-Jan. 4, 1883		
Dillon, Mrs. (Kathryn Godshall)	1911		
Dismont, John	July 25, 1848		Oct. 5, 1871
Dismont, Mrs. John	July 25, 1848		
*Dilling, G. Roy	Mar. 1, 1942		
*Dilling, Mrs. G. Roy	Mar. 1, 1942		
*Ditmer, John A.	c-Nov. 14, 1937		
*Ditmer, Mrs. John A.	c-Nov. 14, 1937		
*Ditmer, Martha	c-Nov. 14, 1937		
*Ditmer, Gilbert	c-Nov. 14, 1937		
Dix, Viola M. (Mrs. Wells)			
Dixy, Mrs. Wm. R. (Helen C. Smith)		Feb. 1925	
Divine, Ann	Oct. 19, 1828		
Divine, James	Aug. 7, 1831		
Divine, James	Sep. 21, 1834		
Dohner, Salinda M.	c-Jan. 22, 1923	Dec. 23, 1923	
Dolbow, George	Jan. 30, 1921		
Dome, Theodore	Jan. 28, 1866		July 3, 1879
Dome, Mrs. Theodore (Sarah Rosenberry)	Oct. 1, 1865	July 11, 1880	
Doran, Mrs. Florence	Nov. 24, 1908	Jan. 4, 1911 To Bethany	
*Dorsey, Ida (Mrs. J. Rockenstein)			
Dorsey, Jennie E. (Mrs. Edward A. Heun)			
Dorsey, Mrs. Ida (Mrs. John W. Rockenstein)	Apr. 7, 1929		
Douglass, Rachael (Mrs. George Wise)			
Doutrich, Isaac H.	c-June 30, 1904	Sep. 14, 1910	
Doutrich, Mrs. Isaac H.	c-June 30, 1904	Sep. 14, 1910	
Drain, Sadie	Nov. 3, 1908	Jan. 4, 1911 To Bethany	
Drain, Eva	Nov. 3, 1908	Jan. 4, 1911 To Bethany	
Drake, Lizzie (Mrs. Butterworth)			
Drake, Mrs. Della	Mar. 12, 1905	Jan. 4, 1911 To Bethany	
Drake, Albert	Mar. 12, 1905	Jan. 4, 1911 To Bethany	
*Dreeman, Mrs. George	Apr. 4, 1943		
*Dreeman, George	Apr. 18, 1943		
Dreisback, Mary A.	Jan. 17, 1858		
Drexel, Mrs. Francis A. (Hannah Jane Langstroth)	May 19, 1850		Dec. 30, 1858

CHURCH PERSONNEL AND LIST OF MEMBERS 599

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Drissel, Valeria (Mrs. C. W. Esquirrel)			
*Droege, Mrs. John	Feb. 2, 1908		
Droege, John, Jr.	Apr. 26, 1907	Feb. 1927	
Duff, Mary	May 26, 1908	Jan. 4, 1911 To Bethany	
Duff, Irma E. (Mrs. Henry F. Kulp)			
Dull, Elizabeth	Jan. 1823		
*Dunlap, Mrs. R. W.	Apr. 8, 1928		
*Dunlap, R. W.	Apr. 8, 1928		
Dunn (sister)	1862		
Dunn, Alexander	Nov. 2, 1908	Jan. 4, 1911 To Bethany	
Dutton, Mary	1840		
Dutton, Rachel	1831		
Dwight, Eugene	May 2, 1915		
Dwight, Mrs. Eugene	May 2, 1915		
Dymond, Mrs. A. G. (Rose Pepple)	c-Jan. 3, 1910	Feb. 1927	
Early, Emma		Oct. 23, 1922	
Easter, Josephine		Apr. 6, 1908 To Geiger	
Eberly, Mrs. Charles C., Jr. (Charlotte M. Delahunty)			
*Ebersole, Luke	c-Apr. 15, 1943		
*Ebersole, Mrs. Luke	c-Apr. 15, 1943		
*Eckenrode, Walter	Nov. 14, 1926		
*Eckenrode, Mrs. Walter	c-Nov. 28, 1926		
*Eckenrode, Miriam	Apr. 16, 1933		
*Eckenrode, Jane	Apr. 12, 1936		
*Eckenrode, Helen	Mar. 28, 1937		
*Eckenrode, Henry W.	Oct. 25, 1942		
Ecker, Caroline	Oct. 13, 1842	May 1898	
Ecker, Catharine	1862		
Eckhardt, Charles	Mar. 31, 1907	June 1910	
*Eckhardt, Paul	Mar. 31, 1907		
*Eckhardt, Mrs. Paul (Margaret Rettig)	Feb. 21, 1915		
*Eckhardt, Edward S.	c-Dec. 11, 1910		
*Eckhardt, Mrs. Edward S. (Hattie Jacobs)	c-Apr. 27, 1914		
*Eckhardt, Grace	Nov. 4, 1926		
*Eckhardt, Mildred (Mrs. Hughbert C. Hamilton)	May 3, 1928		
*Eckhardt, George	Feb. 14, 1932		
*Eckhardt, Adrian	Feb. 14, 1932		
Eckhardt, Helen (Mrs. H. G. Rosengren)			
Edgeworth, Clyde	c-Feb. 16, 1910	Nov. 1, 1911	

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Edwards, Mrs. (Mary A. Austin)			
Eggert, Chrissie M. (Mrs. Wm. C. Schick)			
Eggert, Mrs. Mary	May 28, 1939		Sep. 5, 1941
Eisenberry, Lawrence	c-Apr. 1851		1899
Eisenberry, Mrs. Lawrence	c-Apr. 1851		1892
Eisenberry, Sarah	1862		
Eisenberry, Rebecca	1862		
Eisenburg, L.			
Eisenhower, Jonothan	Jan. 17, 1858		
Eisenhower, Mrs. Jonothan	Jan. 17, 1858		Mar. 6, 1896
Ekey, Mrs. Wm. B. (Frances Alma Kurtz)			
Edris, Elias	c-Oct. 27, 1940	Jan. 22, 1941	
Elgin, Charles	Apr. 19, 1908	Jan. 4, 1909	
Eller, Melvine	c-Apr. 5, 1883	Left city	
Eller, Ellen	Apr. 5, 1883	Left city	
Eller, George	Apr. 15, 1883		
Ellis, Samuel H.	c-Sep. 16, 1894		
Ellis, Mrs. Samuel H.	Nov. 12, 1893		
Ellis, Charles C.	c-Oct. 2, 1899	Oct. 1, 1900	
	c-Oct. 27, 1919	Jan. 29, 1922	
Ellis, Virginia (Mrs. Norman J. Hutchinson)			
Ensminger, Mrs. M. L.	May 22, 1927	Nov. 19, 1939	
Epler, Anna	c-May 24, 1849		
Epler, Angeline	Jan. 17, 1858	Mar. 29, 1863	
Epler, Amanda	July 17, 1858	Mar. 29, 1863	
Epler, Anna L.	Apr. 8, 1859		Mar. 27, 1890
Eppsteiner, Mrs. Nathan (Amelia Backmire)			
Erdman, Margaret	June 19, 1881		
Ernest, Rebecca	c-Mar. 1873		Aug. 15, 1901
Ertel, Edward Francis	Nov. 29, 1903	Apr. 5, 1909	
Eshleman, Ruth	Feb. 27, 1916	Jan. 24, 1921	
Eshleman, Gladys	Feb. 27, 1916	Jan. 24, 1921	
Eshleman, Mrs. Bessie	Mar. 5, 1916	Jan. 24, 1921	
Eshleman, Edwin W.	Apr. 23, 1916	Jan. 24, 1921	
Espenshade, Sarah	Apr. 14, 1895	Jan. 27, 1897	
Esray, Lewis, Sr.	1913		
Esray, Mrs. Lewis, Sr.	Dec. 15, 1911		Apr. 8, 1938
*Esray, Russell F.	Dec. 15, 1911		
*Esray, Mrs. Russell F.	Apr. 9, 1933		
*Esray, Mary Elizabeth	May 16, 1943		
Esray, William L.	Mar. 21, 1915		Jan. 21, 1919
Esray, Edna	Mar. 5, 1916	1939	
Esray, Lewis, Jr.	Apr. 18, 1920	1939	
*Esrey, Mrs. Susan A.	Nov. 17, 1940		
*Esquirrel, Mrs. C. W. (Valeria Drissel)	Nov. 3, 1920		

CHURCH PERSONNEL AND LIST OF MEMBERS 601

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Etter, Hannah (Mrs. Lewis)			
Evans, Catharine	Apr. 6, 1817		June 25, 1866
"Died on Monday the 25th of June, 1866, sister Catharine Evans relict of I. F. Evans in the 79th year of her age. She was baptized in the River Delaware by Brother Peter Keyser, jr., April 6, 1817, and was a member of the Crown Street Church in Philadelphia over 49 years, and was also the first fruits of the church. She was buried at Germantown June 28, 1866, funeral services by brethren John Fox, John Umsted, and Jacob Spanogle."			
Evans, Ellen	1847		
Evans, Catharine	Apr. 8, 1860		
Evans, Robert I.	Apr. 8, 1860		Mar. 29, 1920
Evans, Mrs. Robert I. (Mary Supplee)	Mar. 18, 1866		Nov. 29, 1931
Evans, Sarah	June 8, 1866		Feb. 1, 1885
*Evans, Rowland C.	Apr. 23, 1893		
*Evans, Mrs. Rowland C.	Apr. 23, 1893		
Evans, Margaret W.	Jan. 19, 1902		Oct. 12, 1924
Evans, Lottie		Jan. 31, 1911	
Evans, Bessie		Nov. 1, 1911	
Evans, Fannie	Feb. 21, 1915		
Evans, Florence (Mrs. Elmer R. Ruhl)			
Everett, Mrs. Elizabeth	June 8, 1866		1895
Everett, Mary	June 8, 1866		
*Ewan, James B.	Jan. 26, 1929		
Fahnestock, Adam	Aug. 17, 1828		
Fahrney, Jacob	c-Sep. 1856		May 18, 1877
Fahrney, Hannah	c-July 7, 1902		Feb. 4, 1914
Fahrney, Elizabeth S. (Mrs. A. W. Miller)	c-Apr. 7, 1902	May 24, 1933	
Faringer, Mary	Oct. 23, 1825		
Fasnacht, Rebecca E.	c-Jan. 27, 1924		
Fasnacht, Paul S.	Oct. 9, 1927		Feb. 26, 1931
Fasnacht, Mrs. Paul S.	Oct. 9, 1927	Aug. 14, 1938	
Fasnacht, Irene (Mrs. Edgar Mathiot)	Dec. 26, 1927	Aug. 14, 1938	
Fegan, Mrs. Wm. M. (Mary R. Miller)	c-Nov. 29, 1925	Oct. 1, 1933	
*Ferguson, Dale W.	Nov. 1, 1942		
Findicen, May		Apr. 6, 1908 To Geiger	
Fisher, Mary	1847		
Fisher, Mrs. H. K. (Martha S. Harley)	May 7, 1893	Jan. 25, 1926	
Fisher, Laura	Feb. 6, 1903	Oct. 10, 1920	
Fisher, Lamont E.	Feb. 1908	1925	
Fisher, John C.	Apr. 13, 1913	Mar. 18, 1917	
*Fisher, Mrs. Harry W. (Mrs. Albert Horning) (Elizabeth Delp)			

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Fletcher, Annie		Apr. 6, 1908 To Geiger	
Flood, Jennie	May 2, 1897		Dec. 27, 1914
Flowers, Christian (with Catharine Evans, the "First Fruits of the Church")	Apr. 6, 1817	Easter Sunday	
Fluke, Edna	Feb. 19, 1905		
Fogelsanger, Florence (Mrs. Ross D. Murphy)			
Fogelsanger, Melvin	c-Apr. 26, 1908		
Fogelsanger, J. M.	Feb. 28, 1915		Mar. 12, 1936
*Fogelsanger, Mrs. J. M. (Nora B.)	Feb. 28, 1915		
Fogelsanger, Mrs. Elizabeth A.	c-June 28, 1931		Mar. 8, 1940
*Fogelsanger, Pearl	Apr. 15, 1938		
Foltz, Emma	Sep. 12, 1909	Jan. 4, 1911 To Bethany	
Forbes, Nellie (Mrs. Frank Meyer)			
Forbes, Mrs. Laura		Apr. 6, 1908 To Geiger	
Ford, John	Dec. 28, 1884		
Ford, Irving L.	c-June 12, 1927	June 10, 1928	
Ford, Mrs. Irving L.	c-June 12, 1927	June 10, 1928	
Forney, Mira	c-June 12, 1888	Jan. 3, 1889	
Foss, Sarah	Sep. 21, 1834		
*Foster, Frank	May 3, 1905		
*Foster, Mrs. Frank	May 3, 1905		
Foster, Josephine (Mrs. Emile J. Stroh)	May 3, 1905	1911	
*Foutz, Ira E.	c-Jan. 4, 1909		
Fox, Mary	c-Sep. 25, 1866	Gone to country	
Fox, Mary	Dec. 16, 1877		
Fox, Martha	Mar. 6, 1881	Oct. 24, 1889 To Progressives	
Fox, Mrs. Francis (Mary M. Schickendantz)			
Frailley, Sarah	Oct. 19, 1928		
Frank, David F.	Apr. 28, 1919		
Franks, Ellen Louisa	Mar. 17, 1902	Apr. 6, 1908 To Geiger	
(Mrs. John C. Uerkvitz)	c-Apr. 14, 1933		
Franks, Almena		Apr. 6, 1908 To Geiger	
Franks, Jacob		Apr. 6, 1908 To Geiger	
Franks, Lewis C.	Jan. 30, 1910	1915	
Franks, Mrs. William F.	Jan. 30, 1910	May 28, 1928	
Franks, Mary Bussier (Mrs. Archie Rhan)			
Fraser, Mrs. Geo. B. (Bernice Gible)			
Frazer, Mrs. R. J. (Eva Sassaman)	Jan. 28, 1891	Jan. 4, 1909	

CHURCH PERSONNEL AND LIST OF MEMBERS 603

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Frazier, Mrs. (Carrie Swigart)	c-Apr. 15, 1905		
Fred, B. M.		Oct. 6, 1902	
Frederick, Horace	May 6, 1917	Jan. 7, 1924	
Frederick, Mrs. Horace (Virginia David)	May 6, 1907	Jan. 7, 1924	
Frederick, Mabel (Mrs. Henry Allebach)			
Freeman, Elizabeth	Feb. 20, 1910	Jan. 4, 1911 To Bethany	
Freeman, Louisa	Dec. 10, 1926		
Fretz, Mrs. H.		Apr. 3, 1911	
Fretz, T. L.	Aug. 1914	Jan. 7, 1937	
Freyer, Mrs. (Dorothy B. Garrett)	Apr. 27, 1902		
Fricker, Francis	May 1, 1825		
Friese, Emma (Mrs. Corel W. Kinsing)			
Fry, John L.	Apr. 15, 1858		Mar. 12, 1899
Fry, Mrs. John L.	Apr. 15, 1858		Mar. 30, 1899
Fry, Mary	c-Apr. 1865		
Fry, Emma	Mar. 18, 1866		
Frymoyer, Ida	c-Apr. 2, 1906		
Fullen, George	Nov. 20, 1892	Nov. 1, 1911	
Fullen, Mrs. George	Nov. 6, 1892	Nov. 1, 1911	
Fullmer, John I.	Mar. 18, 1866	June 18, 1868	
*Fulton, Florance B.	Apr. 20, 1919		
Funk's wife (Shuglass' daughter)	Apr. 14, 1833		
*Funk, Henry H.	c-June 15, 1908		
*Funk, Mrs. Henry H. (Hannah Ritchey)	c-Oct. 3, 1904		
*Funk, Donald	Jan. 30, 1921		
*Funk, John William	Apr. 12, 1925		
Fuss, Harold	Mar. 26, 1916	Nov. 2, 1921	
Fuss, Mrs. Harold	Mar. 26, 1916	Nov. 2, 1921	
Gabel, Corda (Mrs. Martin Hurst)			
Gabel, Abia	Mar. 14, 1915	Jan. 24, 1921	
Gabel, Mrs. Abia (Gertrude May Loomis)	May 2, 1915	Jan. 24, 1921	
Gagoeck, Julia	1917		
Galbraith, Mrs. James			
Galbraith, Mrs. Katie		Feb. 1925	
Gamble, Sarah			
Gamble, Mrs. H. W. (Ida F. Moyer)	Jan. 21, 1917	Feb. 15, 1920	
Ganogan, Clarence	May 13, 1917	Feb. 1925	
Garber, J. A. D.	Nov. 30, 1896	Apr. 14, 1900	
Garber, Mrs. S. K.	Nov. 3, 1920	Nov. 7, 1920	
Garis, Henry	Sep. 6, 1874	Gone to Joel's church	

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Garis, Mrs. (Magga Oram)	Apr. 30, 1868	Gone to country	
Garman, Henry K.	c-Spring of 1906	July 23, 1917	Oct. 20, 1935
Garman, Mrs. Henry K. (Hattie Nagel)	Mar. 15, 1903	July 23, 1917	
Garner, Mrs. William N. (Bertha Sands)	May 23, 1886	Nov. 30, 1890 To Dover Hall	
Garner, Louise	c-Oct. 30, 1892	Oct. 2, 1911	
Garrett, Mrs. Anna	July 23, 1893	Apr. 1, 1895	Aug. 21, 1913
Garrett, Mrs. Lyda	Mar. 19, 1911		Feb. 22, 1923
Garrett, Earl R.	c-Nov. 19, 1922		
Garrett, Dorothy B. (Mrs. Freyer)			
Garris, Alice (Mrs. Samuel F. Nevins)			
Garris, Albert	c-Jan. 17, 1897	Oct. 1, 1900	
	c-July 11, 1904	Apr. 6, 1908	
		To Geiger	
*Gates, Elizabeth	Feb. 19, 1905		
Gehman, Katie (Mrs. Frank B. Moyer)			
Geiger, Henry	May 10, 1853	June 27, 1863	Dec. 30, 1885
Geiger, Mrs. Henry	Dec. 30, 1852		Sep. 7, 1916
Geiger, Ella (Mrs. Wilkinson)			
George, Mrs. Seth W. (Carrie Kreitz)	Dec. 23, 1894		Dec. 25, 1936
George, Myra	Mar. 25, 1906	Jan. 4, 1911 To Bethany	
Gerhart, Katie		Jan. 9, 1912	
Gethings, James W.	Sep. 23, 1908	Jan. 4, 1911	
Gethings, Mrs. James W.			
Gerhart, Mrs. James (Clara Camburn)	June 13, 1886	Apr. 1, 1901	Feb. 12, 1930
Gibble, Bernice (Mrs. Geo. B. Fraser)	c-Dec. 21, 1924	Oct. 18, 1936	
Gibson, I. M.	c-Sep. 1, 1889		
Gibson, Mrs. I. M.	c-Sep. 1, 1889		
Gilbert, Mary A.	c-Apr. 10, 1870	To the country	
Gilbert, Geo. W.	Oct. 25, 1908		
Gilmore, Cora	c-July 7, 1902	Oct. 6, 1902	
Glick, Bertha	June 14, 1903		
*Givler, Clarence	Apr. 21, 1935		
Gochenour, Gretna (Mrs. Russel B. Stambaugh)			
Godshall, Elizabeth (Mrs. David C. Moyer)			
Godshall, Mary (Mrs. J. W. Replogle)			
Godshall, Mary (Mrs. James Ward)			

CHURCH PERSONNEL AND LIST OF MEMBERS 605

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Godshall, Kathryn (Mrs. Dillon)			
Godshall, A. Y.			
Godwin, Robert	Apr. 9, 1933	1942	
Godwin, Charles	Apr. 1, 1934	1942	
*Good, J. Omar	c-Jan. 3, 1898		
Good, Mrs. J. Omar (Mabel Hartmann)	Apr. 30, 1893		Nov. 30, 1937
Gooden, Marie	Apr. 12, 1936	Apr. 7, 1940	
Goodyear, John	July 25, 1848		June 15, 1884
Goodyear, Martha	c-Apr. 21, 1918		Apr. 19, 1937
Gorgas, Sarah R.	Jan. 1, 1823		
Gorgas, Martha (Joseph's daughter)	May 25, 1823		Nov. 13, 1850
Gorgas, Joseph, Sr.	May 10, 1840		
Gorgas, Peter K.	May 10, 1840		
Gorgas, Rebecca (Geo's daughter)	May 10, 1840		Dec. 10, 1858
Gorgas, Mrs. Peter K. (Lydia Weaver)	May 10, 1840		
Gorgas, Rachel (Daughter of Joseph, Sr.) (Mrs. J. F. Bullock)			
Gorgas, Elizabeth (Daughter of Joseph, Sr.) (Mrs. Wm. S. Pierie)			
Gorgas, Rachel the younger	1849		
Gorsuch, Mary E.	Feb. 27, 1916	Feb. 1925	
*Gottshalk, Mrs. John H., Jr. (Ruth P. Hughes)			
Gotwalls, W. E.	Nov. 8, 1891	Jan. 4, 1911 To Bethany	
Gotwalls, S. P.	Oct. 12, 1902		July 4, 1916
Gotwalls, Mrs. Lizzie M.	Nov. 24, 1909	Jan. 4, 1911 To Bethany	
Gotwalls, Ella	Mar. 12, 1911		
Graber, Mrs. L.	Apr. 4, 1915		July 24, 1937
Graber, Louise (Mrs. John Hoffman)			
Graff, Elizabeth	May 14, 1865	Gone to Chestnut Hill	
Graham, Mrs. Edward (Madilla Moyer)	Apr. 1, 1894		Nov. 20, 1923
Graham, Edward	Apr. 15, 1914	1933	June 30, 1933
Graham, Paul	Apr. 4, 1915		
Graham, Anna	Mar. 27, 1921		
Graham, Bessie (Mrs. Victor Weiss)			
(Mrs. Frederick Wetter, Sr.)			
(Mrs. John S. Sipple)			
Grater, Geo. W.	June 10, 1906	Apr. 15, 1918	
Grater, Mrs. Geo. W. (Anna Mae Cathers)	Feb. 15, 1903	Apr. 15, 1918	

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Grater, Dorothy (Mrs. Emanuel Minskoff)	Mar. 27, 1921		
Grater, Abram E.	c-May 14, 1911		
Grater, Mrs. Abram E. (Mrs. Joseph Milton Worrell)	Apr. 14, 1912		
Grattan, William	Feb. 24, 1884		
Graver, Louis	Dec. 10, 1893		
Graver, Mrs. Graver, Sallie (Mrs. Hunsberger)	Apr. 4, 1915		
Graybill, A. N.	Sep. 28, 1873	To the country	
Grear, Mamie		Apr. 6, 1908 To Geiger	
Grear, Harry		Apr. 6, 1908 To Geiger	
Grear, Mrs. Mary		Apr. 6, 1908 To Geiger	
Gregg, Myrtle S. (Mrs. George R. Caulton)			
Greenland, Ella	Nov. 3, 1908	Jan. 4, 1911 To Bethany	
Greenland, Lena	Aug. 8, 1909	Jan. 4, 1911 To Bethany	
Gregory, Winfield		Apr. 6, 1908 To Geiger	
Griffith, Mrs. (Carrie May Kessler)	May 1, 1892	Oct. 6, 1902	
Griffith, Ethel	Nov. 3, 1908	Jan. 4, 1911 To Bethany	
Griffith, George C.	c-Oct. 26, 1924	1940	
Griffith, Mrs. George C.	c-Oct. 26, 1924	May 3, 1936	
Griffith, Paul	Apr. 20, 1930	May 3, 1936	
Griffith, George, Jr.	Apr. 20, 1930	May 3, 1936	
*Grim, Mrs. H. C. (Mary Longacre)	Jan. 30, 1910		
*Groff, William S.	Apr. 12, 1903		
Groff, Mrs. William S. (Eva M. Myer)	Mar. 5, 1899		June 17, 1926
Groff, Mrs. Anna	c-Nov. 14, 1926		
Groff, Mabel	c-Nov. 14, 1926		
Grosh, Robert S.		July 22, 1918	
Gross, Sarah Elizabeth (Mrs. Jacob M. Markley)			
Grove, Roy	c-Apr. 14, 1924	Feb. 1927	
Grubb, Catharine	c-Aug. 12, 1867		Mar. 17, 1875
Guest, Mary	Mar. 27, 1825		
Gunning, Jessie	Aug. 29, 1897	Oct. 6, 1902	
*Guss, Mrs. John (Amy Mauss)	c-Nov. 14, 1926		
Guss, Dorothy (Mrs. Fred G. Whitecotton)	Mar. 28, 1937		
Gutwaltz, Esther F.	c-Apr. 1853		

CHURCH PERSONNEL AND LIST OF MEMBERS 607

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Haas, L. Frank	Jan. 17, 1897	Aug. 31, 1897	
Haas, Ida	Mar. 28, 1897		
Haas, Vernon	Jan. 20, 1921		Dec. 11, 1926
Haas, Walter	Jan. 30, 1921		
Haas, Hannah (Mrs. Day)			
Hackman, Ada V.	July 22, 1917		Feb. 25, 1924
*Hackman, Isaac Z.	c-Jan. 27, 1924		
*Hackman, Mrs. Isaac Z. (Minerva Steffy)	c-Feb. 27, 1921		
Hafer, Mrs. Carl	Apr. 4, 1915	Spring of 1917	
Hagey, John	Apr. 4, 1833		June 30, 1885
Hagey (sister)			
Hague, Florence		Apr. 6, 1908 To Geiger	
Hahn, Mrs. William H. (Elizabeth Hummel)	Apr. 10, 1898	Oct. 29, 1911	
Haid, Ethel	Nov. 3, 1908	Jan. 4, 1911 To Bethany	
Haid, Katherine	Nov. 3, 1908	Jan. 4, 1911 To Bethany	
Haines, Mrs. Ella	Oct. 8, 1899	Oct. 2, 1911	
Haines, Bertha	Oct. 8, 1899		
Haines, Minnie (Mrs. Earl Skiles)	Apr. 13, 1921		
Haldeman, Lee	Sep. 10, 1876	Gone west	Jan. 22, 1931
Haldeman, Mrs. Lee (Emma Spanogle)	Oct. 10, 1875	Gone west	1918
*Haldeman, Mrs. Leland H. (Daisy Rider)	Apr. 16, 1911		
Halfman, William	Mar. 18, 1827		
Hall, Matthew	c-Jan. 6, 1896	Sep. 21, 1898	
Hall, Gordon J.	Apr. 23, 1916	Feb. 1925	
Hallinger, Grace	Dec. 1910		
*Hallman, Mrs. H. T. (Mildred Brumbaugh)	Feb. 6, 1921		
Hamberg, Edward	May 1915		
Hamilton, May	Mar. 12, 1899		
Hamilton, Edna	Feb. 6, 1921		
Hamilton, Mrs. Hughbert C. (Mildred Eckhardt)			
Hammer, Deborah	c- 1830		
Hammer, Mrs. Samuel (Julia Shuglass)	Apr. 14, 1833		Mar. 17, 1868
Hammer, Hiram	Mar. 24, 1839		1853
Hammer, Mrs. Hiram	Mar. 24, 1839	Gone to Germantown	1901
Hammer, Jesse G.	Apr. 8, 1860	Went to Germantown	
Hammer, Lizzie	Mar. 12, 1865	" " "	
Hammer, Deborah	Mar. 18, 1866	" " "	
Hammer, Ellen	Mar. 18, 1866	" " "	
Hammer, Cornelia	Mar. 18, 1866	" " "	
Hammer, Maggie M.	Feb. 27, 1876	May 18, 1878	1901

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Hanawalt, D. R.	c-Oct. 26, 1883		
Hansberry, Elizabeth			May 21, 1936
Harlackner, Frank M.	c-Feb. 10, 1929		
Harley, John	c-Spring of 1833	Went to Coventry	
Harley, Rudolph	Apr. 22, 1837		Oct. 17, 1843
Harley, S.	Oct. 13, 1839		
Harley, Jesse	c- 1841		
Harley, Jacob	1845 to 1848		
Harley, David	c-Apr. 1851	Gone to Coventry	
Harley, Isaiah G.	Dec. 16, 1854		May 18, 1902
Harley, Mrs. Isaiah G.	Mar. 12, 1865		June 18, 1898
Harley, Catharine A. (Mrs. Charles C. Hartmann)			
Harley, Ida May (Mrs. William Hazard)			
Harley, James A.	Feb. 19, 1882		Dec. 16, 1927
Harley, Mrs. James A. (Katherine Landis)	Sep. 25, 1887		Oct. 21, 1937
Harley, Mrs. John Price (Amanda Crouthamel)	c-about 1895		Mar. 18, 1929
Harley, J. Linwood	Nov. 4, 1896	Feb. 1925	
Harley, Abraham M.	Oct. 8, 1899		Mar. 15, 1923
Harley, C. Wilbur	Feb. 8, 1903	Mar. 30, 1930	
Harley, Harry L.	1903	Sep. 9, 1928	
Harley, Jennie	May 24, 1905		Nov. 10, 1920
Harley, Mrs. J. P. (Edith M. Replogle)	1905	May 5, 1911	
	c-Sep. 14, 1924	Jan. 14, 1940	
Harley, J. P.	1910	May 5, 1911	
	c-Sep. 28, 1914	Jan. 14, 1940	
Harley, Mrs. Jacob	Apr. 11, 1906		
Harley, Emma L.	c-Nov. 4, 1909	Feb. 1925	
Harley, Kathryn S.	c-Dec. 11, 1910		May 1929
Harley, Joseph	Oct. 26, 1912		July 13, 1914
Harley, Jacob M.	Nov. 8, 1914		Mar. 9, 1915
Harley, Edward	Apr. 4, 1915		Aug. 26, 1937
Harley, Jacob S.	c-Jan. 18, 1920	Jan. 9, 1922	
Harley, Sarah A.	c-Mar. 1, 1923		Mar. 23, 1940
Harley, Mrs. Harry L.			
Harley, James Linwood, Jr.	June 14, 1925		
Harley, Lavinia (Mrs. George C. Kurtz)			
Harley, Martha S. (Mrs. H. K. Fisher)			
Harley, Mrs. Jacob M. (Sarah Elizabeth Gross)			July 25, 1929
Harrison, Hannah	July 18, 1886	To Dover Hall	
Harrison, Joseph H.	Nov. 14, 1909	Jan. 4, 1911	
		To Bethany	
Harrison, Mrs. Florence	Nov. 24, 1909	Jan. 4, 1911	
		To Bethany	

CHURCH PERSONNEL AND LIST OF MEMBERS 609

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Harshbarger, Florence (Mrs. T. T. Myers)			
Hart, Florence		Oct. 6, 1902	
Hartenstine, Mrs. (Mary Bach)	c-Nov. 1866 c-June 25, 1876	To Pottstown	
Hartenstine, Annie	c-Oct. 4, 1883		
Hartman, Mrs. Cornelius C.	May 22, 1892		
Hartman, Mrs. Harry S. (Matilda S. Overholtzer)	Apr. 2, 1893	June 15, 1924	Aug. 18, 1936
Hartman, J. Omar	Jan. 12, 1930	Dec. 9, 1934	
Hartman, Lillian R. (Mrs. Herrick E. Horner)			
Hartmann, Mrs. Chas. C., Jr. (Catharine A. Harley)	Sep. 6, 1874		Jan. 29, 1943
Hartmann, Chas. C., Jr.	Oct. 11, 1874		Aug. 28, 1896
Hartmann, Mabel (Mrs. J. Omar Good)			
Hartmann, J. Harry	Oct. 11, 1874 c-Apr. 6, 1896	To Dover Hall	Sep. 29, 1926
Hartranft, Laura V. (Mrs. Chas. E. Hoffman)			
Hartranft, Mrs. Albert	Apr. 17, 1892	Apr. 6, 1908	
*Hartzell, Mrs. Albert	Jan. 10, 1934		
Hatcher, Bunyan		Apr. 3, 1905	
Hatcher, Mrs. B. C.	Mar. 12, 1911	Feb. 23, 1913	
Hatcher, B. C.	Mar. 12, 1911		Feb. 1913
Hatcher, Lonza V.	Apr. 15, 1914	Apr. 28, 1919	
Hatcher, Mrs. Lonza V. (Blanche Stephens)	Apr. 23, 1916	Apr. 28, 1919	
Haughton, Mrs. (Marcelian Boerstler)	Jan. 1, 1903		July 28, 1926
Hauptmann, Olga Marie (Mrs. Franklin E. Jeter)	Nov. 1, 1931		
Hause, Lucy	Jan. 15, 1882		
Hause, Ida	Feb. 11, 1883		Feb. 1, 1887
Hause, Jacob K.	Nov. 29, 1891		1909
Hause, John	Nov. 29, 1891		Feb. 22, 1892
Hause, William	Dec. 9, 1894		
Hause, Jane (Mrs. Clymer)			
Hause, Mary (Mrs. Ward)			
Haverstick, Annie	July 27, 1873		Aug. 1881
Haverstick, Mary			Oct. 1899
Hazard, Mrs. William (Ida May Harley)	June 5, 1887		Mar. 29, 1912
Hearning, Rebecca	Mar. 26, 1851		
Hearning, Elizabeth			
Heckler, F. Beulah (Mrs. Alfred Day)			

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Heckler, Chas. J.	c-Sep. 1, 1889	Oct. 5, 1896 To Progressives	
Heckler, Mrs. Chas. J.	Sep. 1, 1889	Oct. 5, 1896 To Progressives	Mar. 12, 1931
Heckler, Grace M. (Mrs. Simon)			
Heckman, S. B.	c-Nov. 7, 1897	Jan. 3, 1910	
Hedelt, Ethel		Apr. 6, 1908 To Geiger	
Hedrick, Bayard M.	c-Oct. 11, 1910	Jan. 12, 1920	
Hedrick, Mrs. Bayard M.	c-Oct. 11, 1910	Jan. 12, 1920	
Hedrick, Hiram L.	c-Sep. 22, 1912	Feb. 25, 1919	
Hefterick, Adelaide (Mrs. H. E. Keller)			
Hefterick, Elizabeth (Mrs. Jacob Mukenbeck)			
*Heiges, Curvan B.	Oct. 5, 1941		
*Heiges, Mrs. Curvan B.	c-Oct. 5, 1941		
Heilman, Mrs. (Iva Long)	c-Oct. 27, 1919	Oct. 23, 1922	
Heinley, Albert	Mar. 5, 1899		
Heinz, Mrs. Albert (Margaret Hummel)	Jan. 30, 1910		
Heisey, Alta W.	Apr. 20, 1924	Sep. 26, 1926	
Heist, Mrs. Lizzie	c-Jan. 26, 1896		
Heist, Servatus, Jr.	Jan. 3, 1897	Oct. 1, 1900	
Heist, Harry M.	Jan. 3, 1897		
Heist, L. W. S.	c-Apr. 7, 1902		
Helfrick, Addie		Apr. 6, 1908 To Geiger	
Helfrick, Carrie		Apr. 6, 1908 To Geiger	
Hemingway, Samuel	Apr. 27, 1913 Mar. 14, 1926		
Hemingway, Mrs. Samuel	Apr. 27, 1913 Mar. 14, 1926		
*Heming, Mrs. Harold Millar (Wanda Christine Colbert)	Nov. 28, 1937		
Hemingway, Ruth E. (Mrs. Gustave A. Widlund)			
Hemingway, Kathryn (Mrs. Albert C. Trankle)			
Henderson, Ira	1915		
Hendricks, Jacob	Jan. 17, 1894		
Hengst, Victor A.	Jan. 31, 1909	Mar. 31, 1925	
Henning, William A.	Jan. 22, 1893		
Henning, Mrs. William A.	Jan. 22, 1893	Oct. 31, 1921	
Henning, Edith	Mar. 26, 1916	Nov. 2, 1921	
Hermley, Joseph	c-Apr. 6, 1896		Oct. 21, 1932
Hermley, Mrs. Joseph	c-Apr. 6, 1896		1920
Herbert, Charles		Apr. 6, 1908 To Geiger	

CHURCH PERSONNEL AND LIST OF MEMBERS 611

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Herener, Mamie		Apr. 6, 1908 To Geiger	
Herr, Milton	Jan. 30, 1910	Feb. 1925	
Herr, Albert Y.	c-Oct. 14, 1917		Aug. 16, 1942
Herr, Mrs. Albert	c-Oct. 14, 1917		Mar. 19, 1929
Herr, Victor	c-Oct. 14, 1917	Dec. 11, 1927	
Herr, Nathan Y.	July 8, 1925		Sep. 21, 1929
Herr, Carl	Feb. 1, 1929		
Herr, Lois (Mrs. Frank Wise)			
*Herr, Donald	Nov. 24, 1929		
Hersh, Rebecca	Apr. 8, 1860		
Hersh, Mary	Apr. 8, 1860	Gone to Columbia	
Hersh, Emma	Apr. 8, 1860		
Hershberger, Cora	c-Oct. 5, 1903	Jan. 4, 1909	
Hershberger, Ollie E.	c-Oct. 5, 1903		
Hershey, Samuel	July 4, 1858	May 27, 1864	
Hershey, Lou Etta	c-Feb. 3, 1928	Sep. 6, 1936	
Hershey, Mrs. Owen	c-Feb. 3, 1928		
Hess, Maud	Sep. 16, 1917	Feb. 4, 1925	
*Hess, Paris H.	c-Oct. 6, 1940		
Hess, Gertrude (Mrs. Adie H. Ressler)			
Hetric, J. P.	c-Apr. 6, 1874		Sep. 30, 1927
Hetric, Mrs. J. P.	Sep. 6, 1874		Apr. 29, 1877
Heydorn, Edward	Jan. 30, 1910	Feb. 1927	
Heydorn, Mrs. Edward	Feb. 26, 1908	Feb. 1927	
Heydorn, Edna	Feb. 26, 1908	Feb. 1927	
Heyer, Christian	May 14, 1865		
*Heun, Mrs. Edward A. (Jennie E. Dorsey)	Feb. 20, 1921		
Heyer, Mrs. Frederika	Mar. 18, 1866		
Heyer, Mary (her daughter)	Mar. 18, 1866		
Heyer, Annie	Oct. 29, 1871		
Heyser, Emanuel	c-Oct. 1865	Gone to Georgia	
*Hicks, jr., Mrs. John D.	Mar. 26, 1937		
Hildebrand, Evan	Mar. 18, 1866	To country	
Hildebrand (sister)	Sep. 19, 1895	Nov. 2, 1914	
Hildebrand, Mrs. Anna	c-Jan. 7, 1896	Nov. 2, 1914	Mar. 24, 1926
Hildebrand, Florence (Mrs. George Shingle)			
Hill, Agnes		Oct. 6, 1902	
*Hines, Florence	c-Sep. 12, 1909		
Himes, Bower E.	Dec. 8, 1889		
Himmelwright, Samuel	Apr. 27, 1902		
Hoag, Mrs. Leon (Alta A. Rudy)	July 12, 1925	Nov. 17, 1929	
*Hoar, Harry K.	Feb. 8, 1903		
*Hoar, Mrs. Harry K. (Elizabeth Detwiler)	c-Feb. 8, 1903		
Hoar, Frances (Mrs. F. C. Trucksess)	c-Apr. 12, 1913	1928	

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Hofecker, Ada (Mrs. Charles Keebler)			
Hoffman, Chas. E.	Oct. 23, 1921		July 14, 1939
*Hoffman, Mrs. Chas. E. (Laura Hartranft)	Nov. 4, 1904		
Hoffman, May	Oct. 3, 1907	Jan. 4, 1911 To Bethany	
Hoffman, Peter	Oct. 3, 1907	Jan. 4, 1911 To Bethany	
Hoffman, John	Feb. 19, 1908 c- 1928	Jan. 24, 1921	Jan. 23, 1934
Hoffman, Mrs. John (Louise Graber)	Feb. 19, 1908 c- 1928	Jan. 24, 1921	Aug. 5, 1936
Hoffman, Mrs. Marion	Aug. 8, 1909	Jan. 4, 1911 To Bethany	
Hoffman, Mrs. (Mary E. Over)	Apr. 14, 1912	Jan. 23, 1922	
*Hoffman, Erdman F.	Mar. 19, 1913		
Hoffman, Gertrude	Dec. 5, 1926	Jan. 1, 1933	
*Hoffman, Mrs. Erdman F. (Alberta Miller)	Nov. 25, 1928		
Hoffman, Mrs. H. B.		Jan. 3, 1921	
Hollinger, E. Grace	Mar. 9, 1910		
Hollinger, John R.	c-Feb. 4, 1912	Nov. 23, 1919	
*Hollinger, Mrs. Mattie F.	c-Nov. 14, 1915		
Hollinger, Mrs. W. F.	May 4, 1916		
Hollinger, Ruth (Mrs. Robert A. Jones)	c-Feb. 26, 1933	Mar. 15, 1943	
*Hollowell, Mrs. (Florence Allison)	c-Apr. 28, 1913		Feb. 12, 1926
Hollowell, Harry	Apr. 18, 1920		
Holsinger, Paul	c-Apr. 10, 1927	Jan. 7, 1931	
Holsinger, Mrs. Helen B.	c-Apr. 10, 1927	Jan. 7, 1921	
Holsopple, Mrs. (Florence Hubbs)	Apr. 4, 1897	Apr. 1, 1901	
Holsopple, Naomi Q. (Mrs. D. K. Adams)			
Hook, John		Apr. 6, 1908 To Geiger	
Hooker, J. A.	c-Aug. 8, 1897 c-Nov. 30, 1913	Apr. 28, 1913 July 8, 1917	
Hooker, Mrs. J. A.	c-Aug. 8, 1897 c-Nov. 30, 1913	Apr. 28, 1913 July 8, 1917	
Hooker, May	c-Aug. 8, 1897 c-Nov. 30, 1913	Apr. 28, 1913 July 8, 1917	
Hooker, Walter Ross	Oct. 5, 1902		
Hooker, Mrs. Isaac T. (Emma Z. Detwiler)	c-Jan. 3, 1898 c- 1909	Sep. 17, 1899 Apr. 28, 1913	
Hooker, Isaac T.	c- 1909	Apr. 28, 1913	
Hooker, Edmund S.	c-Nov. 30, 1913	July 8, 1917	
Hopely, Minerva R. (Mrs. Harry T. Rainier)			

CHURCH PERSONNEL AND LIST OF MEMBERS 613

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Hopely, Thomas	Nov. 25, 1921		
Hopple, Lizzie	Oct. 24, 1886	Apr. 7, 1887	
*Hopton, Mary A.	Dec. 3, 1893	Jan. 7, 1896	
	c-July 2, 1900	Apr. 28, 1913	
	c-Apr. 11, 1917		
Hornefins, Mrs. W. H. (Mary Wolgemuth)	Jan. 9, 1922	Jan. 8, 1928	
Horner, M. W.	Jan. 27, 1901		
Horner, Mrs. Herrick E. (Lillian R. Hartman)	Apr. 28, 1901	Jan. 1, 1924	
Horner, Herrick E.	May 1, 1919	Jan. 1, 1924	
Horner, Elizabeth	Jan. 12, 1902		
Horner, E. Stanley	Feb. 20, 1916	May 18, 1924	
Horning, Mrs. Albert (Elizabeth Delp)			
(Mrs. Harry W. Fisher)			
Horning, Rebecca	Mar. 26, 1851		
Horning, Jeremiah	c-Mar. 28, 1866		
Horning, Lydia	c-June 18, 1868	Gone west	
Horning, Violet A. (Mrs. DeCray)			
*Horning, Willis	Jan. 12, 1913		
*Hottel, Abraham S., Jr.	Apr. 3, 1931		
*Hottel, Kathryn M.	Apr. 3, 1931		
*Hottel, B. Franklin	c-Oct. 14, 1934		
Houchins, W. L.			
Hough, Lydia	Sep. 6, 1874	Gone out west	
Haupt, Elijah	May 2, 1925		
*Howe, Roland L.	c-Oct. 16, 1892		
Howe, Pauline Elizabeth (Mrs. L. M. Rosenberger)			
Hubbs, Mrs. Mary		Apr. 6, 1908 To Geiger	
Hubbs, Mary		Apr. 6, 1908 To Geiger	
Hubbs, Meta		Apr. 6, 1908 To Geiger	
Hubbs, Alma		Apr. 6, 1908 To Geiger	
Hubbs, Florence (Mrs. Holsopple)			
Hughes, Blanche (Mrs. Earl Comfort)			
Hughes, Ruth P. (Mrs. John H. Gottshalk, Jr.)	Apr. 4, 1926		
*Hughes, Mrs. John C.	Apr. 4, 1926		
Hughes, Anna M. (Mrs. T. W. Bull)			
Hughes, John Kellet	Mar. 21, 1915		
Hull, Mrs. (Stella LeCompte)	Apr. 17, 1892		
Humbert, Catharine	c-Apr. 16, 1905	Jan. 10, 1906	

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Hummel, Sara May (Mrs. W. C. Colbert)			
Hummel, Elsie (Mrs. T. R. Day)			
Hummel, Cora (Mrs. Earl M. Diehl)			
Hummel, Carolyn (Mrs. Walter H. Railing)			
Hummel, Margaret (Mrs. Albert Heinz)			
Hummel, Elizabeth (Mrs. J. Wesley Stevenson)			
Hummel, Elizabeth (Mrs. William H. Hahn)			
*Hummel, Mrs. Seymour Z. (Margaret)	Apr. 17, 1892		
Hummel, Mrs. Silas Early	Apr. 17, 1892		Jan. 6, 1911
Hummel, Mrs. Mary	Apr. 27, 1892		
Hummel, Charles C.	Mar. 9, 1902		Feb. 27, 1938
Hummel, Katie	Feb. 15, 1903		
Hummel, Lucinda	Feb. 15, 1903		
Hummel, Mrs. Charles C. (Emma Kelly)	Mar. 11, 1906		Feb. 27, 1919
*Hummel, George S.	Mar. 31, 1907		
*Hummel, Mrs. George S. (Helen Cooper)	Mar. 28, 1915		
Hummel, Mildred (Mrs. Herbert Boddorf)	Apr. 4, 1926		
Hummel, Evelyn (Mrs. Wm. A. Widmer, Jr.)	June 9, 1929		
*Hummel, Seymour	Apr. 13, 1930		
Hummel, Catherine (Mrs. James W. Street, Jr.)			
*Hummel, Earl	Mar. 27, 1932		
Humphries, Lydia (Mrs. Keidesch)			
Hunsberger, Isaac	c-Apr. 1855	Oct. 22, 1911	Sep. 10, 1915
Hunsberger, Mrs. Isaac	c-Apr. 1855		May 1, 1906
Hunsberger, Mary	c-Mar. 1873		
Hunsberger, Sudie May (Mrs. William H. Bowman)			
Hunsberger, David	Feb. 24, 1884	Apr. 6, 1908 To Geiger	
Hunsberger, Mrs. David	June 5, 1887		May 13, 1888
Hunsberger, Mrs. (Sallie Graver)	Nov. 25, 1888		
*Hunsperger, Russell	Apr. 3, 1942		
*Hunsperger, Mrs. Jesse	c-Sep. 5, 1937		
Hunt, Thomas	July 31, 1910	Jan. 4, 1911 To Bethany	
*Hunter, Erma	Apr. 30, 1924		

CHURCH PERSONNEL AND LIST OF MEMBERS 615

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Hunter, Lewis	May 16, 1897		Apr. 20, 1928
Hunter, Mrs. Lewis (Mrs. S. W. Souders)			
*Hunter, Mrs. Lewis S. (Anna Elizabeth Sprengel)			
*Hurst, Martin	Jan. 24, 1909		
Hurst, Mrs. Martin (Corda Gabel)	Jan. 24, 1909		Dec. 5, 1942
*Hurst, Roy	Jan. 24, 1909		
*Hurst, Mrs. Roy (Mamie Schweisfurth)	Mar. 23, 1913		
Hutchison, Norman J.	c-Feb. 10, 1929	Apr. 21, 1940	
Hutchison, Mrs. Norman J. (Virginia Ellis)	Nov. 20, 1921	May 24, 1933	
Hutson, Mrs. Bertha	Nov. 20, 1921		Oct. 26, 1932
Hutson, Albert	Apr. 4, 1926		Sep. 24, 1929
Illi, Mrs. Walter C. (Thelma Trout)	Nov. 28, 1926	Nov. 24, 1935	
*Ingerfill, Mr. Herbert	c-Dec. 14, 1941		
*Ingerfill, Mrs. Herbert	c-Dec. 14, 1941		
Irwin, Mrs. Frank	Apr. 10, 1896	Feb. 1925	
Irwin, William S.	Apr. 15, 1906	July 26, 1920	
Irwin, Mrs. William S.	Nov. 1, 1916	July 26, 1920	
Irwin, Mrs. Andrew	Apr. 30, 1911		
Irwin, Herbert S.	Apr. 16, 1911	Feb. 1925	
Irwin, Alberta	Mar. 23, 1913		
Jackson, Samuel	May 21, 1882		
Jacobs, Frances	July 6, 1836		
Jacobs, Mrs. Raymond C. C. (Mrs. B. T. James)	c-Dec. 21, 1924	Jan. 10, 1937	
Jacobs, Hattie (Mrs. Edward Eckhardt)			
*Jacoby, Mrs. Elmer A. (Iva Markley)	c-June 2, 1935		
Jacoby, Ethel (Mrs. Thomas Aveson)			
James, Jennie		Apr. 6, 1908 To Geiger	
James, Mrs. T. S.	c-Nov. 14, 1926	Oct. 10, 1934	
James, Marjorie	Apr. 13, 1930	Oct. 17, 1934	
James, William	Apr. 1, 1934		
Jamison, Deborah	Oct. 24, 1860		
Jarvis, Margaret	1906		
Jenkins, Annie	May 14, 1865		
Jenks, Mrs. Anna	Sep. 12, 1909	Jan. 4, 1911 To Bethany	
*Jeter, Franklin E.	c-Jan. 8, 1928		
*Jeter, Mrs. Franklin E. (Mrs. Olga Marie Hauptmann)			

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Jeter, Elizabeth R. (Mrs. Crumpacker)			
Johnson, Catharine J.	Apr. 15, 1858		
*Johnson, Frank N.	c-Apr. 4, 1898		
*Johnson, Mrs. Frank N.	c-Jan. 19, 1903	Oct. 4, 1904	
Johnson, Elwanda (Mrs. Norman Schultz)	Apr. 13, 1930		
Jones, Betsy (William Bowman's sister)	Apr. 29, 1821		Oct. 28, 1849
Jones, Hannah D. (Wife of Dr. John Jones)	June 23, 1823		Apr. 3, 1864
Jones, Maria	July 27, 1828		
Jones, Anna	Feb. 27, 1876		
Jones, Mrs. J. Darlington (Ruth Lloyd)	May 14, 1893		
Jones, Robert G.	c-July 6, 1907	Jan. 4, 1911 To Bethany	
	c-Jan. 30, 1913	Jan. 6, 1919	
Jones, Mrs. Robert G.	c-July 8, 1907	Jan. 4, 1911 To Bethany	
	c-Jan. 30, 1913	Jan. 6, 1919	
Jones, Lillie	Nov. 3, 1908	Jan. 4, 1911 To Bethany	
*Jones, Charles H.	Mar. 28, 1915		
*Jones, Mrs. Charles H.	Mar. 28, 1915		
*Jones, Mrs. David (Esther Oberholtzer)	Apr. 4, 1915		
Jones, Mrs. Bertha	May 9, 1915		Mar. 31, 1930
Jones, Mrs. A. B. (Mabel Esther Ward)	Feb. 16, 1919	Sep. 30, 1923	
*Jones, Gertrude	Feb. 8, 1942		
*Jones, Evelyn	c-Mar. 15, 1942		
Jones, Mrs. Robert A. (Ruth Hollinger)			
*Joy, Mrs. Blanche C.	c-Dec. 14, 1941		
*Kammer, Milton	Nov. 20, 1921		
*Kammer, Herbert	Mar. 27, 1932		
*Kammer, Theodore	Mar. 28, 1937		
Kane, Mrs. Kathryn	Apr. 10, 1936		
Kane, Dorothy	Apr. 10, 1936		
Kauffman, Caroline		Apr. 6, 1908 To Geiger	
*Kauffman, Mrs. Mark A.	Nov. 7, 1929		
*Kauffman, Mark A.	c-Sep. 22, 1930		
Keebler, Mrs. Charles (Ada Hofecker)	c-May 14, 1911	May 18, 1927	
*Kehr, Mrs. Herman (Margaret M. Brumbaugh)	Feb. 17, 1918		
*Kehr, Leon	Aug. 10, 1936		
Keidel, Mrs. Helen E.	Mar. 11, 1925		

CHURCH PERSONNEL AND LIST OF MEMBERS 617

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Keidesch, Mrs. Joseph (Lydia Humphries)	Oct. 3, 1907	Jan. 4, 1911 To Bethany	
Keidesch, Joseph	Nov. 2, 1908	Jan. 4, 1911 To Bethany	
Keightly, Nina	Nov. 3, 1908	Jan. 4, 1911 To Bethany	
Keim, Lewis M.	c-Apr. 7, 1902 c-Nov. 14, 1915	Apr. 3, 1905	Dec. 3, 1940
Keim, Mrs. Lewis M. (Mary M. Myers)	c-Apr. 7, 1902 c-Nov. 14, 1915	Apr. 3, 1905 Nov. 22, 1942	
Keim, Mary Helen	Apr. 4, 1920		
Keim, Frances Margaret	Apr. 4, 1920		
Keim, J. Kenneth	Apr. 4, 1920		
*Keim, Luverne	Apr. 20, 1924		
*Keim, Esther S.	Apr. 18, 1925		
Keim, Lewis, Jr.	Apr. 4, 1926		
*Keim, Albert	Apr. 16, 1933		
Keim, Esther	Mar. 28, 1937		
Keller, H. E.	c-Nov. 3, 1901	Oct. 4, 1909	
Keller, Mrs. H. E. (Adelaide Heferick)	Nov. 3, 1901	Oct. 4, 1909	
Keller, J. Edwin	Sep. 6, 1903	Nov. 21, 1907	
*Keller, Frank B.	c-Oct. 4, 1904		
*Keller, Mrs. Frank B.	c-Oct. 4, 1904		
*Keller, Mrs. E. E.	c-May 4, 1924		
Keller, Arlien	Mar. 27, 1932	Apr. 14, 1938	
Kelly, Emma (Mrs. Charles C. Hummel)			
Kemp, Clinton	c- 1903		
Kendrick, Mrs. Clark (Sudie Mae Thomas)	June 16, 1889		
Kerney, Amelia	1911		Sep. 8, 1911
Kerr, Elsie	Nov. 3, 1908	Jan. 4, 1911 To Bethany	
*Kessler, Esther	Apr. 7, 1940		
Kessler, Carrie May (Mrs. Griffith)			
Keyser, Hannah (daughter of Peter Keyser, Jr.) (Mrs. John Riehle)			
Keyser, Mary (Mrs. Christopher S. Langstroth)			
Keyser, Clementine (Mrs. Michael Kyser Lynd)			
Keyser, Doris	Apr. 13, 1930	1940	
Keyser, Earl	Apr. 9, 1933	1940	
*Kiebach, Robert G.	c-May 10, 1925		
*Kiebach, Mrs. Robert G.	c-Feb. 18, 1934		
Kiker, Phebe	c-Mar. 28, 1866		

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Kilhafer, Helen K.	c-Dec. 22, 1926	Oct. 21, 1928	
Killian, Mrs. Albert F. (Emma J. Miller)	Oct. 30, 1892	Apr. 1, 1912	
Kime, Jonah	c-Mar. 28, 1868	To Coventry	
Kimmer, Margaret	Apr. 21, 1935	1942	
King, Ruth (Mrs. B. W. Burke)			
King, Anna	May 20, 1900		
King, Laura	Apr. 10, 1912	Oct. 4, 1912	
King, Mrs. Neil (Laura M. Snyder)	Dec. 7, 1913	Sep. 24, 1929	
King, George, Jr.	Mar. 5, 1916		
King, David F.	c-Apr. 28, 1919	Dec. 18, 1921	
King, Edith	c-Apr. 28, 1919	Dec. 18, 1921	
King, Frank	c-Apr. 28, 1919	Dec. 18, 1921	
King, Edna (Mrs. Porter)	c-Apr. 28, 1919	Feb. 26, 1933	
Kingdon, Richard	May 5, 1897		Jan. 9, 1925
Kingdon, Emily	Jan. 26, 1902	Oct. 17, 1926	
Kinports, Lucy	Apr. 9, 1868		
Kinsport, Lucy	Nov. 1, 1868		
Kinsport, Mrs. H. R.	Apr. 20, 1902		
Kinsel, Naomi	c-Oct. 25, 1920	Feb. 12, 1923	
Kinsey, L. E.	c-Feb. 16, 1910	Jan. 4, 1911	
Kinsey, Mrs. L. E.	c-Feb. 16, 1910	Jan. 4, 1911	
Kinsing, Corel W.	June 11, 1882	Oct. 24, 1889	
		To Progressives	
Kinsing, Mrs. Corel W. (Emma Friese)	Mar. 6, 1881	Oct. 24, 1889	
		To Progressives	
Kirk, Mrs. Flora	c-Jan. 1, 1931		Nov. 30, 1933
Kirk, Mary (Mrs. James W. Spence)			
Kisthart, Florence	Mar. 11, 1925	June 6, 1926	
Kittinger, Edna G.	c-July 11, 1904		
Kittinger, Amanda	c-July 11, 1904		July 30, 1914
Kittinger, B. F.	c-July 11, 1904		July 31, 1913
Kittinger, Walter A.	c-July 11, 1904		Aug. 2, 1905
Kline, Chas.	Oct. 11, 1874		Dec. 9, 1879
Kline, Lillie H.	Dec. 31, 1899		
Knerr, Mary Grace (Mrs. Louis G. Stahl)			
Knowles, Gertie	Apr. 24, 1907	Jan. 4, 1911	
		To Bethany	
Knox, George	Feb. 14, 1897	Apr. 1, 1901	
Knox, Mrs. George	Feb. 14, 1897	Apr. 1, 1901	
Kober, Katie	Nov. 2, 1908	Jan. 4, 1911	
		To Bethany	
Kober, Lizzie	Nov. 2, 1908	Jan. 4, 1911	
		To Bethany	
Koffel, John		Jan. 31, 1910	

CHURCH PERSONNEL AND LIST OF MEMBERS 619

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Kohler, Jennie		Apr. 6, 1908 To Geiger	
Kohr, Chas. A.	Mar. 8, 1942	Oct. 25, 1942	
Kohr, Mrs. Chas. A.	Mar. 8, 1942	Oct. 25, 1942	
Kolb, Matthew	Sep. 20, 1874		Feb. 15, 1881
Kolb, Lizzie	Nov. 23, 1874		Mar. 31, 1880
Kolb, Annie	Mar. 2, 1879		
Kolb, William, Sr.	c-Mar. 30, 1880	Oct. 24, 1889 To Progressives	
Kolb, Mrs. William, Sr.	c-Mar. 30, 1880	Oct. 24, 1889 To Progressives	
Kolb, William, Jr.	c-Mar. 30, 1880	Oct. 24, 1889 To Progressives	
Kolb, Horace	c-Mar. 30, 1880	Oct. 24, 1889 To Progressives	
Kolb, Mamie	May 13, 1883		
Kolb, Mrs. Charlotte	Apr. 29, 1894		Mar. 27, 1896
Kolk, Robert C.	Nov. 19, 1924		
Konigmocher, Annie (Mrs. M. G. Brumbaugh)			
Koppenheffer, Edna	c-Apr. 1867	Gone out west	
Koppenheffer, William D.	June 14, 1868		
Kramer, Edmund		Apr. 6, 1908 To Geiger	
Kramer, Harry		Apr. 6, 1908 To Geiger	
Kramer, Lillian		Apr. 6, 1908 To Geiger	
Kramer, Linda		Apr. 6, 1908 To Geiger	
*Kramer, Ella R.	July 12, 1925		
Kreibel, Mrs. Leidy (Mina Wismer)	May 18, 1911	Jan. 12, 1920	
Kreitz, Sabilla	c-Oct. 3, 1904		
Kreitz, Carrie (Mrs. Seth W. George)			
*Kress, Mrs. James	c-Apr. 19, 1942		
Kretchman, M.		Oct. 6, 1902	
Kretchman, Gustavus	Oct. 10, 1897		
Krug, Ira	Oct. 30, 1898		
Krug, Chas. B.			
Krug, Liney			
Krug, Bessie			
Krug, Charles, Jr.			
Krug, Anna		Jan. 4, 1909	
Krupp, Mrs. Lydia Moyer (Mrs. I. N. Buckwalter)			
Krupp, Iva L. (Mrs. Barclay White Bradley)	Apr. 2, 1893		
Kulp, Amanda	Dec. 30, 1894		

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Kulp, Mrs. Wilson R. (Alice Silcock)			
Kulp, Ellen	Mar. 31, 1895		
Kulp, Fannie	Apr. 18, 1897	Apr. 5, 1909	
Kulp, H. Stover	c-July 28, 1919	Nov. 25, 1923	
Kulp, Mrs. H. Stover (Neta Ruth Royer)	c-Feb. 18, 1920	Nov. 25, 1923	June 15, 1924
*Kulp, H. B.	Nov. 2, 1919		
*Kulp, Mrs. H. B.	Nov. 2, 1919		
*Kulp, Henry F.	Nov. 28, 1926		
*Kulp, Mrs. Henry F. (Irma E. Duff)	May 11, 1941		
Kuns, Dora Emma (Mrs. J. W. Cline)			
Kuns, Geo. Dilling	c-Oct. 1, 1914	Apr. 28, 1920	
Kuns, Mrs. Geo. Dilling	c-Oct. 1, 1914	Apr. 28, 1920	
Kuns, Margaret E.	Mar. 21, 1915	Apr. 28, 1920	
Kuns, Leland W.	Mar. 21, 1915	Apr. 28, 1920	
Kurtz, George C.	Nov. 13, 1892		May 10, 1936
*Kurtz, Mrs. George C. (Lavinia Harley)	Mar. 20, 1892		
Kurtz, William	Nov. 27, 1892		
Kurtz, Conrad	Dec. 4, 1892		
Kurtz, D. Webster	c-June 20, 1910	July 29, 1914	
Kurtz, Mrs. D. Webster	c-June 20, 1910	July 29, 1914	
Kurtz, Frances Alma (Mrs. Wm. B. Ekey)	Jan. 12, 1913		
Kurtz, George, Jr.	Mar. 5, 1916		
*Kurtz, Alton C.	c-Apr. 19, 1942		
*Kurtz, Mrs. Alton C.	c-Apr. 19, 1942		
Kyle, Susan J.	c-Sep. 14, 1892	Jan. 6, 1908	
*La Fontaine, Mrs. H. P. (Winifred G. White)	c-Apr. 4, 1926		
Lahn, William		Nov. 1, 1911	
Lamonte, Charles	Mar. 12, 1916		
Landis, Hannah	Mar. 29, 1859		Oct. 3, 1892
Landis, Henry L.	c-Oct. 30, 1866		
Landis, Mrs. Henry L.	c-Oct. 30, 1866		
Landis, Mrs. Catherine (Catherine Souder)	c-Mar. 28, 1868	To Dover Hall	
Landis, Abraham	May 9, 1886	To Dover Hall	
Landis, H. B.	c-Oct. 30, 1892	Jan. 6, 1895	Jan. 14, 1941
Landis, John F.	c-Nov. 22, 1914	Mar. 18, 1917	
Landis, Katherine (Mrs. James A. Harley)			
Lane, Gordon	Nov. 20, 1921		
Langstroth, Piscator	Mar. 1821		Aug. 14, 1861
Langstroth, Mrs. Piscator (Eliza Lehman)	Mar. 1821		Jan. 23, 1877
Langstroth, Christopher S.	May 25, 1823		Apr. 12, 1849

CHURCH PERSONNEL AND LIST OF MEMBERS 621

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Langstroth, Mrs. Christopher S. (Mary Keyser)	May 25, 1823		May 27, 1870
Langstroth, Hannah Jane (daughter of Piscator Langstroth) (Mrs. Francis A. Drexel)			
Lapp, Christianna	Oct. 13, 1842		Feb. 1856
Large, Mrs. J. Warren (Jessie M. Oellig)	c-Nov. 6, 1932	c-Jan. 30, 1938	
Larkey, Dorothy B. (Mrs. John E. Underwood)	Apr. 9, 1933		
Laskey, Mrs. Henry L. (Kathryn Dettra)			
Laughlin, Irene		Apr. 6, 1908 To Geiger	
Laughlin, Bessie		Apr. 6, 1908 To Geiger	
*Lawhead, Mrs. Wm. C. (Marjorie Taylor)			
*Lawrence, Charles E.	Apr. 19, 1908		
Lawrence, Mrs. Matilda	Nov. 6, 1910		Nov. 9, 1910
*Lawrence, Walter	Apr. 16, 1911		
Lebo, Christine (Mrs. George Brown)	c-Sep. 12, 1926	Apr. 8, 1942	
Lecompte, Stella (Mrs. Hull)			
Lee, Charles	May 14, 1905	Jan. 4, 1911 To Bethany	
Leedom, Margaret		Apr. 26, 1915	
Lehman, William	Mar. 1821		Sep. 17, 1860
Lehman, Mrs. William	Mar. 1821		July 28, 1871
Lehman, Sybella	c-Jan. 1, 1823		
Lehman, Hannah (daughter of Benjamin)	May 25, 1823		
Lehman, Elizabeth (daughter of Christian)	May 25, 1823	Oct. 15, 1832 To Cincinnati	
Lehman, Sylvanus	Dec. 14, 1834		Oct. 4, 1835
Lehman, Benjamin	June 1844		Dec. 25, 1867
Lehman, Mrs. Benjamin	June 1844		Aug. 21, 1891
Lehman, Frederica	Mar. 5, 1876		
Lehman, Deborah (Mrs. Cowperthwaite)			
*Lehman, Florence	c-Apr. 7, 1940		
Leibert, Hannah (Peter's wife)	Mar. 1821		Feb. 2, 1841
Leidy, Mrs. Annie E.	Oct. 8, 1899		
Leidy, Robert	July 18, 1903		
Leigh, Mrs. Olive L.		Jan. 24, 1921	
Leister, Mrs. Mabel (Mabel Shellenberger)	Mar. 3, 1901	Jan. 9, 1912	
Lenart, George	Mar. 12, 1865		Apr. 26, 1865

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Lentz, Earl K.	c-Jan. 27, 1926	Dec. 6, 1936	
Lentz, Mrs. Earl K.	c-Jan. 27, 1926	Dec. 6, 1936	
Lentz, Mrs. May G.	c-July 29, 1928		
Lentz, Daniel	c-Feb. 10, 1929		
Lerch, Joseph	Oct. 23, 1921		Jan. 26, 1936
*Lerch, Mrs. Joseph (Mrs. R. L. Bockius) (Amelia M. Weiss)	May 5, 1897		
Lewis, Amanda	c-Nov. 20, 1848		
Lewis, Mrs. (Hannah Etter)	c-Jan. 11, 1869	Gone to country	
Leyenberger, Albert	Apr. 14, 1865		
Lichty, John A.	c-Apr. 29, 1894	Sep. 7, 1896	
Lichty, Milton J.	c-Oct. 28, 1894	July 12, 1897	
Liskey, Iva M.	Jan. 24, 1922		
Litchie, Milton	c-Oct. 14, 1888		
Littler, Mrs.	Mar. 12, 1905	Jan. 4, 1911 To Bethany	
Lloyd, Ruth (Mrs. J. Darlington Jones)			
Lloyd, L. Robert	before 1840		
Lloyd, Mrs. L. Robert	before 1840		
Lochill, Mrs.		Apr. 6, 1908 To Geiger	
Logue, J. Preston	c-May 8, 1910	Nov. 7, 1926	
Lohmyer, Tillie	Jan. 27, 1901		
Long, Mary	May 25, 1823		
Long, Walter S.	c-Apr. 1, 1901	Apr. 7, 1902	
Long, Mrs. Walter S.	c-Apr. 1, 1901	Apr. 7, 1902	
Long, Mrs. Edgar F. (Edith Cressman)	Jan. 26, 1902		
Long, Janet	c-Aug. 29, 1906	Feb. 1925	
Long, Edgar F.	c-Apr. 10, 1916		
Long, Iva (Mrs. Heilman)			
Longacre, Aaron S.	Nov. 19, 1898	Mar. 24, 1926	
Longacre, Mary S. (Mrs. H. C. Grim)			
Loomis, Gertrude May (Mrs. Abia Gabel)			
*Loos, Mrs. Ivan (Helen Beesley)			
Ludwick, B. B.	c-Apr. 23, 1923	Sep. 18, 1927	
Ludwick, Mrs. B. B.	c-Apr. 23, 1923	Sep. 18, 1927	
Ludwick, Harry	c-Apr. 23, 1923	Sep. 18, 1927	
Ludwick, Ray	c-Apr. 23, 1923	Sep. 18, 1927	
Ludwick, Blondell	c-Apr. 23, 1923	Sep. 18, 1927	
Ludwick, Henry	c-Apr. 23, 1923	Aug. 30, 1936	
Ludwick, Mrs. Henry	Nov. 3, 1926	Aug. 30, 1936	
Lukens, Mrs. Joseph	Oct. 20, 1836		May 28, 1874
Lukens, Mrs. Geo. W.	Dec. 17, 1893		Nov. 3, 1915

CHURCH PERSONNEL AND LIST OF MEMBERS 623

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Lukens, Nannie H.	Jan. 3, 1915	Oct. 28, 1919	
Lukens, Geo. W.	Apr. 11, 1915	Oct. 28, 1919	
Lutz, G. Mahlon	May 22, 1870		
Lutz, Mrs. G. Mahlon	May 22, 1870		
Lutz, Florence		Apr. 6, 1908 To Geiger	
Lutz, Mrs. Harvey A. (Verna Seiders)	c-Jan. 29, 1922	Dec. 3, 1941	
Lutz, Harvey A.	May 20, 1923		Sep. 10, 1939
Lynd, Mrs. Michael Keyser (Clementine Keyser)	May 25, 1823		Oct. 20, 1889
Lynd, Catharine Keyser (Mrs. William Schmoele)			
Lynd, Sarah (Mrs. Wm. L. Smith)			
Lynd, Eliza (Mrs. McIlhenny)			
Lyons, Antoinette	Oct. 3, 1907	Jan. 4, 1911 To Bethany	
MacElroy, Mrs. J. C. (Martha M. Schickendantz)	Apr. 4, 1915	Oct. 17, 1934	
MacFarland, Albert J.	Apr. 15, 1894		
MacFarland, Albert	Apr. 29, 1894		
MacFarland, Mrs. Albert	Apr. 29, 1894		
*McAllister, Samuel	Jan. 30, 1921		
*McAllister, Mrs. Samuel	Apr. 25, 1943		
*McAllister, Edna	Apr. 25, 1943		
*McAllister, Alice	Apr. 25, 1943		
McBride, Joseph M.			Dec. 15, 1913
McBride, Mrs. Joseph M.	Mar. 1, 1896		Jan. 20, 1926
McBride, George	May 30, 1897		
McCallen, John	Apr. 11, 1915		July 26, 1939
McCallen, Mrs. John (Mrs. Chas. G. Murphy)			
(Martha Agnes Detwiler)	May 22, 1892		Aug. 1, 1923
McCallen, Clara A.	Apr. 4, 1926	June 24, 1934	
McCarthy, Mrs. (Rhoda M. Swigart)	c-July 11, 1898	Feb. 1925	
McCloud, Harry	c-Jan. 3, 1910	Dec. 14, 1915	
McCloud, Mrs. Harry	c-Jan. 3, 1910	Dec. 14, 1915	
McClung, J. H.	1912		
McClung, Mrs. J. H.	1912		
McClung, Wayne	1912		
McCoy, Mrs. (Edna G. Miller)	c-Jan. 8, 1923		
McCreehy, Jeanette		Apr. 6, 1908 To Geiger	
McCully, Ida May	Mar. 5, 1876		
McDonald, Mabel (Mrs. Souders)			

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
McDonald, Mrs. C. H.	Apr. 11, 1915	Feb. 1925	
McDonough, George L.	c-Nov. 29, 1896	May 22, 1898	
McDonough, Martha	c-Nov. 29, 1896	May 22, 1898	
McEwen, Sadie		Apr. 6, 1908	
		To Geiger	
McFadden, John D.	Feb. 17, 1884	To Progressives	
McFall, Thomas	Jan. 17, 1897	Oct. 6, 1902	
McFall, Mrs. Thomas	Jan. 17, 1897	Oct. 6, 1902	
McFarland, Charles	Nov. 12, 1893		
McFarland, Mrs. Charles	Nov. 12, 1893		
McFarlane, Albion		Oct. 6, 1902	
McFarlane, Mrs. Albion		Oct. 6, 1902	
McGill, Marion	Feb. 6, 1921		
*McGrath, Ferdinand	Apr. 26, 1942		
McIlhenny, Mrs. (Eliza Lynd)	May 25, 1823		June 2, 1885
McIlhenny, Joseph E.	June 15, 1823		Mar. 21, 1873
McIlhenny, William	Feb. 8, 1903	Mar. 12, 1922	
McIlhenny, Mrs. William (Katherine Hart Smith)	Mar. 12, 1905	Mar. 12, 1922	
McIlhenny, Mrs. Elizabeth	Jan. 30, 1910		Apr. 21, 1928
McKee, Agnes	May 20, 1900		
McLaughlin, Rosalie	Apr. 21, 1935		
McMinn, Mary	Apr. 25, 1825		
McMinn, Amanda M. (Mrs. Charles Thomas)			
McMinn, Elizabeth (Mrs. Henry I. Mifflin)			
McMullin, Ada		Apr. 7, 1889	
Mackenthun, Mrs. Gustave	Jan. 16, 1927		June 24, 1929
Mackey, John Crawford	Oct. 20, 1889	Mar. 26, 1890	
Mackey, Mrs. John Crawford	Oct. 20, 1889		
Macklin, Lena (Mrs. R. J. Broderick)			
Maclay, Mrs. Wm. R. (Florence Watson)	c-Oct. 20, 1924	Mar. 28, 1932	
Madeira, C. C., Jr.	c-Jan. 7, 1934		Mar. 1, 1939
Madeira, Mrs. C. C., Jr.	c-Jan. 7, 1934	Jan. 8, 1941	
Magee, Gertie	Apr. 2, 1893		
Maginn, Mrs. James (Laura Ramburg)	Mar. 14, 1915		
Magsam, W. Clifford	Mar. 23, 1913		
Magsam, Geo. A.	Feb. 27, 1916	Oct. 21, 1927	
Magsam, Salina C.	May 28, 1924		Sep. 19, 1932
Magsam, Jasmine (Mrs. Chas. Prough)	Jan. 23, 1927		
Magsam, Cleopatra (Mrs. Carlton V. Smith)			
Maguigan, Edna M. (Mrs. Clarence V. Daub)	Apr. 23, 1905	Jan. 16, 1938	
Major, Thomas	Spring of 1835	Went to Ohio	
	c-Mar. 8, 1857	Spring of 1843	

CHURCH PERSONNEL AND LIST OF MEMBERS 625

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Major, Mrs. Thomas (Sarah Righter)	Nov. 12, 1826 c-Mar. 8, 1857	Spring of 1843	
Malone, Josephine	Apr. 28, 1901		
Maniere, Fred B.	Apr. 28, 1895		
March, Sarah	c-July 2, 1885	To Dover Hall	
Markley, Mrs. Philip M. (Mary E. Rosenberry)	June 21, 1868 c-June 2, 1935	July 1, 1880	July 10, 1937
Markley, Minnie	Apr. 15, 1883	Apr. 1, 1901	
Markley, Jacob L.	c-May 22, 1898		Feb. 17, 1926
*Markley, Mrs. Jacob L. (Laura Conner)	c-May 22, 1898		
Markley, Christine Moyer (Mrs. Wellington C. Rosenberger)			
Markley, Gertrude M. (Mrs. Floyd E. Mishler)			
Markley, Iva (Mrs. Elmer A. Jacoby)			
Markley, Elias L.	c-Oct. 7, 1901		Sep. 28, 1907
Markley, Mrs. Elias L.	c-Oct. 7, 1901	Jan. 24, 1921	July 4, 1934
Markley, Clyde A.	Apr. 27, 1902		
Markley, Ralph E.	Apr. 27, 1902	Jan. 12, 1920	
*Markley, Jacob M.	Feb. 8, 1903		
Markley, Mrs. Jacob M.	Dec. 24, 1911	Mar. 22, 1925	
Markley, Mrs. Mary H.	Oct. 5, 1903		Apr. 1, 1911
Markley, Vesta C.	Apr. 11, 1909		
Markley, Edith (Mrs. Norbert Ruggles)			
Markley, Harvey P.			Mar. 16, 1902
Markley, Miriam (Mrs. George Pearce)			
Markley, Francis L.	Mar. 21, 1915	June 17, 1932	
Markley, S. E.	Mar. 21, 1915	Oct. 8, 1939	
Markley, Kathryn (Mrs. Geo. Schickendantz)			
*Markley, P. R.	c-Apr. 26, 1936		
*Markley, Mrs. P. R.	c-Apr. 26, 1936		
Marks, George	1831	Left the city	
Marks, Ruth	1831	Left the city	
Marshall, Laura	Apr. 30, 1893		
Marten, Sarah	1862		
*Marter, Mrs. Stanley Z. (Iva May Snyder)	Feb. 15, 1903		
*Marter, Stanley Z.	May 1, 1938		
Martin, Sarah	Apr. 15, 1858		Dec. 17, 1885
Martin, Catharine	July 4, 1858		
Martin, Mary	Sep. 23, 1866		
Martin, Israel W.	c-Nov. 15, 1891	Dec. 11, 1892	
Martin, Mrs. E. L. (Laura K. Davis)	Apr. 10, 1898 c-Nov. 1, 1925	Dec. 4, 1912 Apr. 14, 1940	

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Martin, E. W.	c-July 3, 1899		
Martin, Mrs. E. W.	c-July 3, 1899		
Martin, Catharine	1905	Feb. 1927	
Martin, Grover C.	July 8, 1917	Feb. 1925	
Martin, Emma	c-July 24, 1922	Oct. 11, 1922	
Martin, E. L.	c-Nov. 1, 1925	Apr. 14, 1940	
Martin, Paul R.	c-Apr. 4, 1926		Feb. 13, 1932
*Martin, Mrs. Paul R.	c-Apr. 4, 1926		
Martin, Ruth	Dec. 9, 1928	Apr. 14, 1940	
Martin, Miriam	Mar. 25, 1934	1942	
Martin, Mae M. (Mrs. Thomas W. Alport)			
Masters, Eliza	c-Jan. 6, 1876	Apr. 26, 1882	
Mathiot, Mrs. Edgar (Irene Fasnacht)			
Maurer, Mrs. Earl			
Mauss, Amy (Mrs. John Guss)			
Mentse, Tillie		Jan. 10, 1906	
Mentzer, Sallie A.	c-Jan. 4, 1911		Apr. 14, 1937
Mercer, Mrs. Alice			
Mervine, Lottie	May 22, 1892	Sep. 23, 1923	
Merzweiler, Mrs. (Sadie Musser)	c-Jan. 10, 1906	Jan. 3, 1910	
Meshoe, Jennie	Dec. 18, 1892	Apr. 16, 1930	
*Messick, George	Apr. 2, 1922		
*Messick, Mrs. George (Mrs. Emanuel Moyer)	Mar. 7, 1920		
Metz, Sarah S.	Mar. 28, 1915	Sep. 29, 1929	
Metzger, Clarence Levi	Apr. 4, 1920		
Meyer, Mrs. Frank (Nellie Forbes)	Apr. 13, 1913		
Mitchell, Elizabeth	July 8, 1856		
Mifflin, Mrs. Henry I. (Elizabeth McMinn)	Mar. 27, 1825		
Miles, Henry M.	May 31, 1914	1915	
Miller, Catharine S.	c-Feb. 24, 1850	Mar. 29, 1863	Nov. 20, 1878
Miller, Hannah	Jan. 28, 1866	Gone to country	
Miller, Howard	c- 1886		
Miller, Sarah	c-July 3, 1892	Oct. 30, 1893	
Miller, George	Dec. 11, 1898		
*Miller, Mrs. Samuel L. (Anna Myer)	Mar. 5, 1899		
Miller, Matilda H.	c-July 6, 1902	Jan. 7, 1907	
Miller, Ada S.	c-July 6, 1902		
Miller, Daniel E.	c-Oct. 6, 1902		
Miller, Mrs. Daniel E.	c-Oct. 6, 1902	Jan. 7, 1907	
Miller, Mrs. Jennie	1905		
Miller, Mrs. John D.	1906		
Miller, Robert S.	Mar. 3, 1907	Feb. 21, 1943	
Miller, Charlotte		Apr. 6, 1908 To Geiger	

CHURCH PERSONNEL AND LIST OF MEMBERS 627

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Miller, Philip	Oct. 3, 1907	Jan. 4, 1911 To Bethany	
Miller, Mrs. Harry (Mary Crossley)	c-Oct. 4, 1909		
Miller, Samuel L.	Jan. 1, 1913		
Miller, Chester W.	Apr. 18, 1920	Apr. 11, 1943	
Miller, Mrs. Chester W. (Mary S. Detwiler)	Mar. 12, 1913	Apr. 11, 1943	
*Miller, John R.	Mar. 7, 1915		
*Miller, Lewis	Mar. 14, 1915		
Miller, Nellie	May 16, 1915	Feb. 1925	
Miller, Edna D.	c- 1916	Jan. 5, 1941	
*Miller, Gertrude S.	c-Mar. 9, 1924		
Miller, Mrs. John R.	Apr. 7, 1929		Mar. 14, 1943
Miller, Orca Z. (Mrs. Howard B. Burritt)	c-Sep. 8, 1913		
Miller, Mary R. (Mrs. William M. Fegan)			
Miller, Edna G. (Mrs. McCoy)			
Miller, Mrs. Tillie (Tillie Rittenhouse)		Apr. 1, 1901	
Miller, Alberta (Mrs. Erdman F. Hoffman)			
Miller, Nettie (Mrs. M. W. Shumaker)			
Miller, Emma J. (Mrs. Albert F. Killian)			
Miller, Gurnie	c-June 7, 1931	Apr. 4, 1934	
Miller, Minnie C.	Sep. 5, 1937	Apr. 11, 1943	
Miller, Mrs. A. W. (Elizabeth S. Fahrney)			
Milliken, Mrs. Albert (Mrs. John Bradley)			
(Abbie Camburn)			
Mills, Mrs. Chas. H. (Anna Clark)	Nov. 25, 1928	Feb. 4, 1942	
*Minskoff, Mrs. Emanuel (Dorothy Grater)			
Mishler, Mrs. Floyd E. (Gertrude M. Markley)	1904 c-Jan. 22, 1917	Oct. 11, 1914 Nov. 4, 1923	
Mishoe, Bessie	Sep. 23, 1894		
Mishoe, Florence	Apr. 18, 1897		
Mitchell, Hannah K.	Apr. 27, 1823		Sep. 20, 1885
*Moffet, Anna	Apr. 2, 1939		
Mohler, Lena A.	c-Jan. 3, 1898		
Mohler, Mary G.	c-Dec. 12, 1926	Aug. 14, 1938	
Moomaw, Mrs. (Florence Norris)	Mar. 1, 1896	Oct. 6, 1902	
Moore (brother)	On roll prior to 1840		

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Moore, Mrs. John C. (Lilla Ada Thomas)	May 23, 1886		
Moore, John C.	Sep. 15, 1889		July 21, 1911
*Moore, Theo. P.	Nov. 2, 1942		
*Moore, Russell	Apr. 25, 1943		
Moran, Mrs.		Oct. 2, 1911	
Morgan, Harry	Jan. 30, 1921		
Morley, John	Mar. 18, 1866	To Chester	
Morley, Annie M.	Mar. 18, 1866		
Morrison, Mrs. Jermina	Apr. 8, 1894	Oct. 6, 1902	
Morrison, Geo. W.	Mar. 5, 1903		May 20, 1920
Morrison, Mrs. Geo. W.	Mar. 5, 1903		Sep. 9, 1941
*Morrison, Anna C.	Mar. 5, 1903		
Morton, Mrs. Ida	Feb. 28, 1909	Jan. 4, 1911 To Bethany	
Morton, Harry D.	Aug. 8, 1909	Jan. 4, 1911 To Bethany	
*Mory, Mrs. Josephine	Apr. 10, 1936		
Mosier, Annie	Jan. 28, 1866		
Moss, Anna	Oct. 3, 1907	Jan. 4, 1911 To Bethany	
Mower (brother)	Nov. 2, 1908	Jan. 4, 1911 To Bethany	
Mower, Maurice	Nov. 3, 1908	Jan. 4, 1911 To Bethany	
*Mowrer, Norman, Jr.	Apr. 19, 1927		
*Mowrer, Norman, Sr.	Apr. 19, 1927		
*Mowrer, Mrs. Norman, Sr. (Anna M. Cramer)	Sep. 29, 1927		
*Mowrer, Robert	Apr. 15, 1938		
Moyer, Sarah H.	Feb. 25, 1883 c-Sep. 19, 1895	To Dover Hall From Dover Hall	
Moyer, Emma	Oct. 14, 1883	To Progressives	
Moyer, Lydia (Mrs. Daniel Krupp) (Mrs. I. N. Buckwalter)			
Moyer, Catherine A.	Apr. 27, 1902	July 15, 1908	
Moyer, Mrs. Frank B. (Kattie Gehman)	June 29, 1904	July 15, 1908	
*Moyer, David C.	Dec. 23, 1894		
*Moyer, Mrs. David C. (Elizabeth Godshall)	May 4, 1898		
*Moyer, Granville M.	c-Mar. 30, 1905		
*Moyer, Mrs. Granville M. (Dorothea Schellhammer)	Mar. 23, 1913		
Moyer, Ida F. (Mrs. H. W. Gamble)			
Moyer, Madilla (Mrs. Edward Graham)			
Moyer, Herbert T.	Mar. 10, 1907	Nov. 24, 1927	
*Moyer, Herbert G.	Mar. 19, 1913		

CHURCH PERSONNEL AND LIST OF MEMBERS 629

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
*Moyer, Mrs. Herbert G. (Helen M. Roberts)	May 25, 1919		
Moyer, Nelson N.	Apr. 13, 1913		Aug. 21, 1916
Moyer, Jacob	Apr. 11, 1915		Dec. 1930
*Moyer, Willard	May 2, 1915		
Moyer, Ruth (Mrs. William G. Cole)			
Moyer, Raymond T.	Dec. 31, 1916	Apr. 3, 1925	
Moyer, Mrs. Emanuel (Mrs. George Messick)			
Moyer, Emma (Mrs. Fred Zimmerman)			
Moyer, Paul G.	Apr. 5, 1931	Apr. 11, 1943	
Munkenbeck, Mrs. Jacob (Elizabeth Heferick)	July 7, 1901 c-Apr. 28, 1913	Oct. 11, 1910 Nov. 2, 1921	
Munkenbeck, Margaret Rosina	Nov. 1, 1931	Mar. 16, 1932	
Munkenbeck, Sarah Elizabeth	Nov. 1, 1931	Mar. 16, 1932	
Munkenbeck, Barbara Jane	Nov. 1, 1931	Mar. 16, 1932	
*Murphy, Mrs. Ross D. (Florence Fogelsanger)	Mar. 31, 1907 c-Apr. 27, 1924	May 25, 1919	
*Murphy, Ross D.	c-Apr. 27, 1924		
*Murphy, Miles	c-Oct. 20, 1924		
Murphy, May (Mrs. William Weiss)			
Murphy, Mrs. Charles G. (Agnes Martha Detwiler) (Mrs. John McCallen)			
Murray, Mrs. Mary	Apr. 24, 1892		Aug. 16, 1924
Musser, Sadie (Mrs. Merzweiler)			
Myer, Eva M. (Mrs. William S. Groff)			
Myer, Alice	May 15, 1921		Sep. 30, 1926
Myer, Anna (Mrs. Samuel L. Miller)			
Myers, T. T.	c-July 20, 1891	Sep. 29, 1907	May 30, 1929
Myers, Mrs. T. T. (Salome Stoner)	c-Oct. 20, 1893		Mar. 11, 1894
Myers, T. T. (Florence Harshbarger)	c-Apr. 4, 1898	Sep. 29, 1907	Sep. 1, 1931
Myers, Ira C.	c-July 2, 1893		
Myers, Sarah	c-Oct. 28, 1894	Oct. 10, 1896	
Myers, Sarah	c-July 6, 1896		
Myers, Lizzie	Apr. 18, 1897		
Myers, Tobias	c-Jan. 3, 1898		Mar. 10, 1914
Myers, John A.	c-Apr. 6, 1898	Apr. 12, 1933	
Myers, Sarah	Mar. 4, 1900		
Myers, Mrs. Emma		Apr. 6, 1908 To Geiger	

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Myers, Mary	c-Sep. 14, 1910		
Myers, B. A.	c-Sep. 12, 1915	Mar. 12, 1916	
Myers, Mrs. B. A.	Nov. 3, 1915	Mar. 12, 1916	
Myers, Mary M. (Mrs. Lewis M. Keim)			
Myers, Samuel M.	Apr. 30, 1916		
Myers, Martin B.	Feb. 18, 1917	Jan. 12, 1920	
Myers, Helen (Mrs. Wm. D. W. Tomlin)	Dec. 9, 1928		
Myhertz, Mrs. Harold (Mary Oberholtzer)	Apr. 13, 1913	Mar. 25, 1928	
Nagel, Hattie (Mrs. Henry K. Garman)			
Nagel, David	c-Oct. 4, 1909	Jan. 3, 1910	
Neff, Sarah "came to town"	c- 1826		
Nelson, Mrs. J.		Apr. 6, 1908 To Geiger	
*Nelson, Elizabeth	Apr. 16, 1933		
*Nelson, Charles	Oct. 22, 1933		
*Nelson, Mrs. Charles (Cleo Pfaltzgraff)	c-Feb. 15, 1942		
Nestel, Mrs. Fred	Apr. 20, 1924	Dec. 3, 1933	
Nevins, Samuel F.	Mar. 24, 1895	Apr. 26, 1915	
Nevins, Mrs. Samuel F. (Alice Garris)	Jan. 31, 1897	Apr. 26, 1915	
*Newcomer, Harold	c-June 28, 1931		
*Newcomer, Mrs. Harold	Apr. 21, 1935		
Newman, Margaretta "From Miami, Ohio"	c-Feb. 15, 1830		
Nice, Abraham	Apr. 5, 1883		Apr. 15, 1885
Nininger, Edgar D.	c-Dec. 28, 1902	Apr. 2, 1926	
Noel, Mrs. J. L. (Emma Buckwalter)			
Nolan, Lucy	July 12, 1916	Nov. 5, 1916	
Norris, Laura	c-July 20, 1891		
Norris, Florence (Mrs. Moomaw)			
Norris, Paul N.	c-Oct. 21, 1917	Feb. 19, 1922	
Norris, Mrs. Paul N.	c-Oct. 21, 1917	Feb. 19, 1922	
Nuttall, Tom	Nov. 2, 1908	Jan. 4, 1911 To Bethany	
*Nyce, Mrs. Jonas (Mary Brumbaugh)	c-May 10, 1914		
Nyce, Beatrice S.	c-Jan. 26, 1925	Oct. 10, 1926	Aug. 1927
Oaks, Mary (Mrs. Worthington)			
Ober, Ralph A.	c-Nov. 4, 1909		
Oberholtzer, Ann Matilda	c-Nov. 6, 1870		
Oberholtzer, Anna M.	c-Jan. 8, 1885		

CHURCH PERSONNEL AND LIST OF MEMBERS 631

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Oberholtzer, Mrs. Mary	May 30, 1886		
Oberholtzer, Esther (Mrs. David Jones)			
Oberholtzer, Mary (Mrs. Harold Myhertz)			
Oberholtzer, Jacob	Jan. 3, 1897		
Oberholtzer, Matilda S. (Mrs. Harry S. Hartman)			
Oberholtzer, Matilda T. (Mrs. Harry Schmid)			
*Oberholtzer, Mrs. Miles (Matilda Weigle)	Apr. 4, 1909	Oct. 25, 1920	
*Oberholtzer, Miles	Nov. 22, 1914	Oct. 25, 1920	
Oberholtzer, Harry	Mar. 12, 1913	Jan. 29, 1922	
Oberholtzer, Mrs. John S.	Apr. 13, 1913		June 4, 1914
Oberholtzer, John S.	Nov. 26, 1916		Mar. 5, 1940
Oberholtzer, Ralph T.	Apr. 19, 1915		Jan. 22, 1925
*Oberholtzer, Ralph	Apr. 13, 1930		
*Oberholtzer, Ethel	Apr. 2, 1939		
Oberholtzer, Edith T. (Mrs. Jesse L. Stayer)			
Odgers, Richard C.	Apr. 12, 1903		
Oellig, Jessie M. (Mrs. J. Warren Large)			
Oeweiler, Mrs. (Viola E. Withers)	Apr. 16, 1911 Mar. 12, 1916	May 17, 1914 Jan. 13, 1929	
Oram, Magga (Mrs. Garis)			
Oram, Alice	c-Oct. 30, 1866	Nov. 30, 1890 To Dover Hall	
Oram, Ann	Apr. 30, 1868		
Oram, Lizzie	June 16, 1889		
Orr, Lizzie (Mrs. Snyder)			
Orr, E. A.	c-Apr. 24, 1887	July 11, 1889	
Orr, Mrs. E. A.	c-Apr. 24, 1887	July 11, 1889	
Osski, Amanda M. (Mrs. Charles L. Wise)			
Ottkey, Emily	Nov. 3, 1908	Jan. 4, 1911 To Bethany	
Over, Clements F.	c-Apr. 28, 1912	Oct. 25, 1915	
Over, Mrs. Clements F.	c-Apr. 28, 1912	Oct. 25, 1915	
Over, Mary E. (Mrs. Hoffman)			
Owens, William, Jr.	Aug. 8, 1909	Jan. 4, 1911 To Bethany	
Owens, Harry W.	Sep. 12, 1909	Jan. 4, 1911 To Bethany	
Owens, Mrs. Emma	Sep. 12, 1909	Jan. 4, 1911 To Bethany	

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Palmer, Mabel		Apr. 6, 1908 To Geiger	
Parks, Flora (Mrs. M. G. Brumbaugh)			
*Patton, Winifred	Apr. 21, 1935		
*Patton, Roberta	May 6, 1935		
*Patton, Bessie	Mar. 28, 1937		
Paul, Mary "Henry's wife"	May 19, 1850		Apr. 22, 1890
Paup, W. L.	c-Feb. 21, 1897	May 10, 1913	
Paup, Mrs. W. L.	c-Feb. 21, 1897	May 10, 1913	
Pearce, George M.			
Pearce, Mrs. George M. (Miriam Markley)	Nov. 22, 1903		
*Pearse, Mrs. A. H.	Oct. 31, 1894		
*Pearse, A. H.	Mar. 5, 1899		
Pearse, Ethel M. B. (Mrs. Luigi Valeno) (Mrs. Grover Van Rensimer)	1908		July 23, 1942
Pecht, Ida M.	c-Jan. 11, 1894		
Pennypacker, Caroline	July 25, 1848		
Pepple, Rose (Mrs. A. G. Dymond)			
Perry, John	Apr. 1, 1866		
Perry, Nora (Mrs. Edwin Clayton Weiss)			
Perry, Mrs. Goldie E.	c-Sep. 1, 1935		
Peterson, Mrs. (Blanche Bennett)	c-Dec. 11, 1910	May 25, 1919	
Peterson, Ethel			
Petry, Mrs. Gussie	Mar. 27, 1892		
Pettes, Doris	Nov. 1, 1931		
Pfaltzgraff, Martha M. (Mrs. Jacob Trimmer)	Dec. 10, 1926	June 2, 1935	
Pfaltzgraff, Cleo (Mrs. Chas. Nelson)			
Pfaltzgraff, Lillian (Mrs. Victor Starz)			
Pfaltzgraff, Mrs. Herman	Dec. 10, 1926	Sep. 3, 1933	
*Pfaltzgraff, Sarah E.	Dec. 10, 1926		
Pfaltzgraff, Mary (Mrs. Lloyd Colvin)	c-May 22, 1927		
Pfoutz, Daniel M.	c-Feb. 10, 1870 (r) Oct. 26, 1883	Jan. 3, 1884	Mar. 11, 1912
Pfoutz, Mrs. Daniel M.	c-Feb. 20, 1870 (r) Oct. 26, 1883	Jan. 3, 1884	Jan. 28, 1913
Phander, Velma M.	Feb. 4, 1917	Jan. 12, 1920	
Phander, Mrs. Mae T.	c-Jan. 13, 1918	Jan. 12, 1920	
Pierie, Mrs. Wm. S. (Elizabeth Gorgas)	June 3, 1842		Feb. 7, 1896
Pierson, Mrs. Mary	Mar. 12, 1897	Apr. 2, 1900	
*Pilsen, G. Lee	Dec. 19, 1909 (r) Jan. 1, 1912		

CHURCH PERSONNEL AND LIST OF MEMBERS 633

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
*Pilsen, Mrs. G. Lee	Mar. 12, 1911		
Pilsen, Thomas C.	Jan. 24, 1909	Apr. 28, 1920	
Pilsen, Mrs. Thomas C.	Feb. 19, 1911	Apr. 22, 1920	
Pilsen, Wm. C.	Dec. 27, 1914	Mar. 24, 1920	
Pitzer, Mrs. C. H.	c- 1910		
Pleamb, Sarah	c-May 6, 1891	Apr. 6, 1908 To Geiger	
*Poehlman, Leonard	Mar. 27, 1932		
Poley, Sadie	Mar. 2, 1902		
Poley, George	c-Apr. 7, 1902		
	(r) Dec. 9, 1928		
Pope, Mrs. (Lucinda Walton)	Mar. 18, 1866		
Porter, Mrs. (Edna King)			
Powderhill, Albert	Dec. 11, 1892		
Powers, Maria	c-Sep. 16, 1900	Oct. 1, 1906	
Price, Henry	prior to Jan. 1, 1823		
Price, Mrs. Henry	" " Jan. 1, 1823		
Price, Joseph	c-fall of 1860	Gone out west	
Price, Mrs. Joseph	c- " " 1860	" " "	
Price, John	Mar. 18, 1866		
Price, Susan	Mar. 18, 1866	Gone to Norristown	
Price, Catharine R.	between 1845 and 1848	Dec. 25, 1910	
Price, William S.	c-Feb. 8, 1891	May 15, 1901	
Price, Agnes	Dec. 11, 1892	Oct. 6, 1902	
Price, Verna Shaw	c-Oct. 3, 1898	May 20, 1901	
Price, Joseph A.	c-Apr. 6, 1898		
Price, Helen	Jan. 13, 1901	Mar. 27, 1927	
Price, Joseph A.	c-Aug. 13, 1907		
Price, Elmira S.	c- 1910		
Prough, Mrs. Chas. (Jasmine Magsam)			
Pugh, Anna	Nov. 14, 1906	Jan. 4, 1911 To Bethany	
Pugh, Eva	Nov. 14, 1906	Jan. 4, 1911 To Bethany	
Pugh, Mrs. Christina	Nov. 14, 1909	Jan. 4, 1911 To Bethany	
Puterbaugh, Sarah	c-July 11, 1889	Mar. 29, 1899	
Putt, Mrs. (Eva Leona Replogle)	Feb. 6, 1905	Nov. 16, 1913	
Pyle, Mrs. W. Harold (Catherine Cathers)			
Quinque, Morris	Apr. 23, 1911		
Rabold, Mrs. Wm. G., Jr.	c-Apr. 4, 1926	May 2, 1929	
Rabold, Wm. G., Jr.	Oct. 24, 1926	May 2, 1929	
*Raby, John	Apr. 9, 1939		
Rae, Mattie		Apr. 6, 1908 To Geiger	

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Rae, Margaret		Apr. 6, 1908 To Geiger	
Rae, Mrs. Jessie		Apr. 6, 1908 To Geiger	
Rae, William		Apr. 6, 1908 To Geiger	
Radcliffe, Mrs. S. W.	Jan. 24, 1904	Oct. 10, 1920	
Radcliffe, J. H.			
Railing, Mrs. Walter H. (Carolyn Hummel)	Apr. 16, 1911	Feb. 12, 1933	
Rainier, Mrs. Harry T. (Minerva R. Hopely)	Nov. 20, 1921		
*Raithel, Mrs. Emma	Apr. 10, 1936		
Ramburg, Laura (Mrs. James Maginn)			
Ramsey, Mrs. Susan	July 6, 1908		
Rapp, Sarah G. "Joseph Rapp's wife"	Apr. 27, 1823	July 31, 1842	
Rath, Sydney	Mar. 5, 1916		
*Rath, Mrs. Irene	c-Nov. 6, 1932		
*Rath, Kenneth	c-Nov. 6, 1932		
Rath, Phyllis (Mrs. Clarence Shelow)			
Raudenbush, Edward	Jan. 17, 1894		Feb. 14, 1911
Reber, Jesse	c-Mar. 9, 1924	May 29, 1929	
Reber, Mrs. Jesse	Mar. 2, 1924	May 29, 1929	
Reber, Rufus	c-Sep. 25, 1927	Sep. 18, 1935	
Reed, Emma	May 8, 1866		
Reiff, Lydia	May 6, 1838		
Reiff, Ellen	May 5, 1839		Dec. 26, 1885
Reiff, Jacob B.	June 8, 1866		Dec. 26, 1885
Reiff, Harry D.	1902	To Germantown	
Reiman, M. S.	c-Sep. 1, 1935		Feb. 17, 1938
*Reiman, Mrs. M. S.	c-Sep. 1, 1935		
*Reiman, Ruth	c-Sep. 1, 1935		
Reiner, Joel K.	prior to Feb. 15, 1880	To Dover Hall	Feb. 25, 1914
Reiner, Mrs. Joel K.	" " Feb. 15, 1880	" " "	
Reiner, Rebecca G.	May 23, 1886	" " "	
Reinhold, F. Lewis	c-July 23, 1923	Nov. 5, 1933	
Reinhold, Mrs. F. Lewis	c-July 23, 1923	Nov. 5, 1933	
Reinhold, S. G.	June 20, 1926	Apr. 29, 1934	
Reinhold, Edith May	June 20, 1926	Aug. 14, 1938	
Remm, Mrs.	Apr. 24, 1907	Jan. 4, 1911 To Bethany	
Replogle, Hattie B.	c-Apr. 3, 1892	Mar. 3, 1893	
	c-Jan. 24, 1894		
Replogle, Joseph W.	c-Jan. 2, 1905	Sep. 3, 1916 To Bethany	
Replogle, Mrs. Joseph W. (Mary Godshall)	c-July 19, 1907	Sep. 3, 1916 To Bethany	

CHURCH PERSONNEL AND LIST OF MEMBERS 635

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Replogle, Mary Ethel (Mrs. George Shivelhood)	Apr. 23, 1905		
*Replogle, Samuel Mark	Feb. 6, 1905		
Replogle, Mrs. Samuel Mark (Lillian Burrows)	May 24, 1914	Feb. 9, 1933	
Replogle, Henry B.	Feb. 18, 1906		
Replogle, Mrs. E. H.	Feb. 26, 1908	Jan. 14, 1940	
Replogle, Nellie G. (Mrs. B. B. Tyler)			
Replogle, Eva Leona (Mrs. Putt)			
Replogle, J. Ferman	c-Dec. 12, 1916	Nov. 9, 1924	
Replogle, Mrs. J. Ferman	c-Dec. 12, 1916	Nov. 9, 1924	
Replogle, Edith M. (Mrs. J. P. Harley)			
Replogle, Archie	c-July 28, 1919	Oct. 22, 1922	
Replogle, Mrs. Archie	c-July 28, 1919	Oct. 23, 1922	
Replogle, Margaret	c-July 28, 1919	Oct. 23, 1922	
Replogle, Ruth	Nov. 13, 1921	Feb. 9, 1933	
Replogle, Olive		Jan. 3, 1910	
Reppert, John M.	c-Apr. 3, 1905	Jan. 4, 1911 To Bethany	Oct. 23, 1935
Ressler, Adie H.	c-Dec. 20, 1891	July 8, 1907	
Ressler, Mrs. Adie H. (Bertha J. Swyers)	Jan. 7, 1891		1903
Ressler, Mrs. Adie H. (Gertrude Hess)	Nov. 3, 1897	July 8, 1907	
Ressler, Carrie M.	May 1, 1892		
Rettig, Margaret (Mrs. Paul Eckhardt)			
Rhan, Mrs. Amanda	Apr. 18, 1897		Nov. 13, 1923
*Rhan, Archie	Jan. 24, 1897		
*Rhan, Mrs. Archie (Mary Bussier Franks)	Apr. 19, 1915		
*Rhan, Almena	Apr. 4, 1920		
Rhan, Mary Doris (Mrs. Frank T. Sandstrom)	May 3, 1931		
Rhoads, Anna S. (Mrs. William Crawford)			
Rhoads, Arthur S.	Apr. 23, 1905		
Rice, W. C.	Apr. 14, 1912	Jan. 16, 1921	
Rice, Mrs. W. C.	Mar. 12, 1913	Jan. 16, 1921	
*Rich, Zelma	Apr. 25, 1943		
*Rickert, George	Nov. 24, 1929		
Rider, Daisy (Mrs. Leland H. Haldeman)			
Rieger, Elsie	Mar. 16, 1908	1915	
Riehle, Mrs. John "John's wife, and daughter of P. K. jr."	May 25, 1823		Jan. 8, 1841
Righter, Mrs. John "Came from country"	Mar. 1821 1829		June 17, 1876

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Righter, John			
"Came from country"	1829		Aug. 10, 1860
Righter, Sarah "John Righter's daughter"			
(Mrs. Thomas Major)			
Righter, Mary	Sep. 21, 1834		Aug. 11, 1901
Riker, Peter	Mar. 18, 1866		
Riker, Phebe	c-Mar. 28, 1866		
Riley, Ruhamah	Jan. 28, 1866		
Riley, Rebecca	Nov. 18, 1877		Feb. 4, 1878
Rinehart, J. S.	c-July 7, 1891	June 11, 1892	
	c-June 16, 1899		
	c-Dec. 17, 1893		
Rinehart, Susan R.			
Ritchey, Hannah			
(Mrs. Henry H. Funk)			
Ritchie, John			
Rittenhouse, Tillie			
(Mrs. Miller)			
Rittenhouse, Julia	c-Apr. 20, 1884	To Norristown	
Robbins, Lydia			
("Peter Gorgas' Black Woman")	May 10, 1840		
Roberts, Mrs. Mary	May 10, 1840		
Roberts, Sarah	Nov. 9, 1845		
Roberts, Mary	July 25, 1848		Feb. 22, 1864
Roberts, Hannah D.			Aug. 2, 1871
Roberts, Hannah	Mar. 12, 1865		June 17, 1876
Roberts, Sarah	c-Apr. 1871	To Pine Run	
Roberts, Ellwood	Sep. 6, 1874	To Progressives	
Roberts, Mrs. Ellwood	Sep. 6, 1874	" "	May 2, 1876
Roberts, Mary Amanda	Sep. 6, 1874	Oct. 24, 1889	
		To Progressives	
Roberts, Sallie W.	Mar. 2, 1879	Oct. 24, 1889	
		To Progressives	
Roberts, Helen M.			
(Mrs. Herbert G. Moyer)			
Robinson, Mrs.			
(Vada Compton)	Feb. 6, 1921		
*Rockenstein, Mrs. John W.			
(Ida Dorsey)	Apr. 4, 1915		
Rockey, Mrs. Mary E.	Feb. 1908	Mar. 27, 1927	
Rockey, Samuel M.	Jan. 24, 1909		
Rockman, William		Apr. 6, 1908	
		To Geiger	
Rode, Mrs. Lewis			
(Ida Cathers)	Feb. 25, 1883		
Roder, Sarah	Oct. 16, 1887		
Rodgers, William H.	Nov. 26, 1893	Jan. 27, 1897	
	c-May 13, 1900	July 2, 1902	
Roetze, Charles	Jan. 17, 1897		
*Rohrer, Mary M.	c-Nov. 14, 1926		
Rook, Mrs. Samuel	Nov. 21, 1926		Aug. 26, 1934
Rook, Robert	May 3, 1931		

CHURCH PERSONNEL AND LIST OF MEMBERS 637

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Roop, Lavinia C. (Mrs. Ezra Wenger)			
Rose, George W.	Feb. 23, 1919		
Rosenberger, Sarah	c-Oct. 11, 1876	To Reiners	
	c-Jan. 2, 1897		
Rosenberger, Amanda	Mar. 9, 1879	To Reiners	
	c-Sep. 19, 1895		
	c-Oct. 29, 1899	Feb. 16, 1910	
	Dec. 22, 1901		Jan. 10, 1927
Rosenberger, Wellington C.			
*Rosenberger, Mrs. Wellington C. (Christine Moyer Markley)	Dec. 22, 1901		
Rosenberger, Ida E.	May 1904	1920	
*Rosenberger, Lester M.	Feb. 11, 1917		
*Rosenberger, Mrs. Lester M. (Pauline Elizabeth Howe)	Oct. 16, 1932		
*Rosenberger, Wellington Clemens	Apr. 18, 1943		
*Rosenberger, Benton	Jan. 30, 1921		
Rosenberger, Christine (Mrs. Kenneth W. Conners)	Nov. 13, 1921		
*Rosenberger, Fred	Apr. 4, 1926		
Rosenberry, Sarah (Mrs. Theodore Dome)			
Rosenberry, Alice C. (Mrs. Cassel)			
Rosenberry, Mary E. (Mrs. Philip M. Markley)			
*Rosengren, Mrs. H. G. (Helen Eckhardt)	1910		
*Rosengren, Harold, Jr.	Nov. 24, 1929		
*Rosengren, Helen	Apr. 3, 1942		
Roth, Bertha		Apr. 6, 1908 To Geiger	
Royer, Neta Ruth (Mrs. H. Stover Kulp)			
Royer, David K.	c-Jan. 26, 1889	Oct. 6, 1902	
Royer, Florence G.	c-Apr. 29, 1919	July 24, 1922	
Royer, Bertha	1903		
Rubicam, Elizabeth	Aug. 19, 1821		Dec. 19, 1853
*Rudy, Maude L.	c-May 15, 1938		
Rudy, Alta A. (Mrs. Leon Hoag)			
Ruggles, Harry M.	Feb. 18, 1917	Feb. 1925	
Ruggles, Lillian R.	c-Oct. 4, 1900	Jan. 3, 1910	
	c-Oct. 26, 1916		Jan. 19, 1923
	Dec. 3, 1916	Oct. 2, 1927	
Ruggles, Norbert			
*Ruggles, Mrs. Norbert (Edith Markley)	Mar. 19, 1913	Oct. 2, 1927	
	c-Jan. 11, 1931		
*Ruggles, Janet	Mar. 28, 1937		
*Ruggles, Niel	Apr. 2, 1939		
Ruhl, Elmer R.	c-Apr. 1, 1912	Nov. 5, 1916	

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Ruhl, Mrs. Elmer R. (Florence Evans)	c-Oct. 27, 1919		
Rummel, John B.	Apr. 22, 1894		
Rutter, Ann	Jan. 1823		
*Rutter, Chas.	Apr. 11, 1937		
*Rutter, Mrs. Chas.	Apr. 11, 1937		
Ryder, Nellie	c-Apr. 12, 1911	Apr. 19, 1931	
S——, Hannah	May 19, 1850		
Sabold, Florence S.	May 4, 1899		
Sabold, Alice (Mrs. Norman F. Spare)			
Sadler, John W.	Nov. 13, 1892	Oct. 6, 1902	
Salus, Ruth	Feb. 6, 1921		May 8, 1925
Sander, Emma	June 15, 1879		
Sanders, Israel	July 18, 1886		
Sanders, Mrs. Israel	Apr. 8, 1894		July 16, 1925
Sanders, Aremintia (Mrs. Burton)			
Sands, Albert	Feb. 11, 1883	Nov. 30, 1890 To Dover Hall	
	c-Oct. 30, 1892		1907
Sands, Mrs. Albert	c-Oct. 30, 1892		
Sands, Hannah	Feb. 24, 1884	Nov. 30, 1890 To Dover Hall	
Sands, Bertha (Mrs. William N. Garner)			
*Sandstrom, Mrs. Frank T. (Mary Doris Rhan)			
Sassaman, Mrs. (Nora Sieber)	c-May 6, 1894	Jan. 23, 1922	
Sassaman, Eva (Mrs. R. J. Frazer)			
Savidge, Edwin T.		Apr. 6, 1908 To Geiger	
Saylor, Gladys	Sep. 17, 1922		
*Schab, Josephine	Mar. 31, 1907		
*Schaefer, Mrs. A. J. (Florence Schweisfurth)	Feb. 15, 1903		
Scheffel, John I.	Feb. 2, 1919		
Schellhammer, Frank	Mar. 23, 1913	Mar. 25, 1914	
Schellhammer, Dorothea (Mrs. Granville M. Moyer)			
Scheets, Catharine	July 4, 1858	To Germantown	
Schenk, Mary	Sep. 28, 1900		
Schenk, Nora	c-Apr. 28, 1897	July 15, 1900	
*Scherf, John	Apr. 18, 1943		
*Schick, Mrs. Cornelius C. (Mary Simonds)	Apr. 11, 1909		
*Schick, Cornelius C.	Feb. 28, 1915		
*Schick, William C.	Nov. 22, 1914		

CHURCH PERSONNEL AND LIST OF MEMBERS 639

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Schick, Mrs. Wm. C. (Chrissie M. Eggert)	Mar. 28, 1915		May 24, 1938
*Schick, Ernest	Mar. 14, 1915		
*Schick, Albert	Apr. 4, 1915		
Schick, Mrs. Catherine R.	Feb. 20, 1916		Nov. 12, 1939
Schick, Oscar	Feb. 20, 1916	Mar. 22, 1925	
Schick, Evelyn K. (Mrs. Virgil B. Clark)	May 2, 1926		
Schickendantz, Caroline S.	Apr. 5, 1896		Apr. 3, 1902
Schickendantz, George	Jan. 24, 1897		
Schickendantz, Mrs. George (Kathryn Markley)	c-Oct. 4, 1904		Jan. 23, 1919
Schickendantz, Mary M. (Mrs. Francis Fox)	Apr. 4, 1915	May 25, 1935	
Schickendantz, Martha M. (Mrs. J. C. MacElroy)			
*Schmid, Mrs. Harry (Matilda T. Oberholtzer)	Nov. 22, 1903		
*Schmid, Phyllis	Apr. 16, 1933		
*Schmid, John	Apr. 16, 1933		
*Schmid, Charles	Mar. 28, 1937		
Schmoele, Mrs. William (Catherine Keyser Lynd)	May 25, 1823		Oct. 1, 1872
Schnell, Mrs. William H. B.	c-Dec. 23, 1887		Jan. 5, 1938
Schnell, William H. B.	Feb. 19, 1911		Oct. 5, 1938
Schnell, Matilda M. (Mrs. Edward J. Schwass)			
Schnell, Alvin W.	Apr. 30, 1902		Mar. 23, 1921
Schnell, Sadie I.	Feb. 12, 1908		Jan. 1, 1939
Schneider, Lena		Apr. 6, 1908 To Geiger	
*Schneider, Mrs. Frederick (Evelyn Sprengel)	c-Mar. 21, 1937		
Schnurpfel, Mrs. Karl (Theresa Brinkman)			
Schofield, A. Curtis	July 8, 1903		May 3, 1938
*Schofield, Mrs. A. Curtis (Sallie A.)	Apr. 1, 1906		
Schott, Mrs. Harry			July 2, 1913
Schreiner, Samuel D.	c-Apr. 5, 1909	Sep. 10, 1911	
	c-Oct. 20, 1913	Sep. 3, 1916	
	c-Oct. 5, 1909	Sep. 10, 1911	
	c-Oct. 20, 1913	Sep. 3, 1916	
Schreiner, Mrs. Samuel D.			
*Schultz, Mrs. Norman (Elwanda Johnson)			
Schwass, Mrs. Edward J. (Matilda M. Schnell)	Feb. 15, 1903	Mar. 12, 1922	
Schwass, Edward J.	Feb. 19, 1911	Mar. 12, 1922	
Schweisfurth, Lizzie	Oct. 31, 1897	Apr. 1, 1901	
*Schweisfurth, Mrs. Rudolph	Mar. 3, 1901		
Schweisfurth, George	Mar. 20, 1904		

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
*Schweisfurth, Rudolph	Mar. 21, 1915		
Schweisfurth, Mamie (Mrs. Roy Hurst)			
Schweisfurth, Florence (Mrs. A. J. Schaefer)			
Schwenk, Martha A.	Mar. 24, 1918	Jan. 9, 1922	
Scott, John Carmichael	Mar. 19, 1911	Feb. 1925	
Seiders, Verna (Mrs. Harvey A. Lutz)			
Seidt, William	Jan. 6, 1895		
Seidt, Ernest	Jan. 3, 1897		
Seiler, Lillie May	Apr. 24, 1907	Jan. 4, 1911 To Bethany	
Seiler, Mrs. Matilda	Nov. 24, 1908	Jan. 4, 1911 To Bethany	
Seiler, Charles	Aug. 8, 1909	Jan. 4, 1911 To Bethany	
Seipler, Mrs. George	Sep. 22, 1901		
Senderling, Mrs. Jennie (Jennie Crees)	Oct. 10, 1875	Oct. 2, 1902	
Senderling, Florence	Mar. 18, 1900	Oct. 2, 1902	
Senger, Nellie M.	c-Sep. 9, 1934		Sep. 8, 1937
Sergeson, Stanley C.	May 28, 1915	Feb. 1927	
Setzler, Bessie	Mar. 24, 1895		
Sevin, James	c-Nov. 2, 1898	Oct. 6, 1902	
*Shade, Mrs. Ernest W. (Millicent Pleiades Van Rensimer)	Jan. 23, 1927		
Sharp, Joseph	Oct. 3, 1907	Jan. 4, 1911 To Bethany	
*Shaeffer, Rebekah S.	Jan. 13, 1918		
Sheckells, R. H.	c-Jan. 4, 1876	To Wilmington	
Sheets, Joseph	Oct. 12, 1837		
Sheets, Mrs. Joseph (Sarah Shannon)	Apr. 14, 1833		Dec. 25, 1883
Shellenberger, Mabel (Mrs. Leister)			
Shellenberger, Maggie	c-Jan. 12, 1888	Jan. 3, 1889	
*Shelow, Mrs. Clarence (Phyllis Rath)	c-Nov. 6, 1932		
Sheltenham, Carrie S. (Mrs. Weiser)			
Shenk, Samuel		Apr. 3, 1905	
Shenk, Stella (Mrs. G. Edwin Shubrooks)	Nov. 29, 1925	Jan. 21, 1932	
Shephard, Oliver	c-Sep. 19, 1895		
Shephard, Elizabeth	June 20, 1886	To Dover Hall	
*Sheppard, Mrs. Ragan W. (Annie)	c-Apr. 30, 1933		
*Sheppard, Mercedith (Mrs. Walter E. Ware)	Mar. 25, 1934		
*Sheppard, Esther	Apr. 21, 1935		

CHURCH PERSONNEL AND LIST OF MEMBERS 641

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Sherlock, Josephine	May 26, 1908	Jan. 4, 1911 To Bethany	
Sherrard, Joseph	May 3, 1905		
Shingle, George	Nov. 6, 1898	Oct. 2, 1911	
Shingle, Mrs. George (Florence Hildebrand)	Jan. 27, 1901	Oct. 2, 1911	
Shingle, John	Mar. 9, 1902		
Shivelhood, Mrs. Geo. (Mary Ethel Replogle)			
Short, Stanley	c-Jan. 3, 1910	Feb. 1925	Mar. 28, 1914
Short, Mrs. Elizabeth	Apr. 18, 1897		
Short, Mrs. John	Jan. 24, 1897		
Short, John	Mar. 28, 1897		
Short, Daisy (Mrs. William Blessing)			
Short, Emily	Apr. 18, 1897	Oct. 5, 1903	
Showalter, Mrs. N. L.	1912		
Shubert, Mrs. M.		Apr. 6, 1908 To Geiger	
Shubert, Ella		Apr. 6, 1908 To Geiger	
Shugard, Joseph C.	Apr. 9, 1893	Oct. 5, 1896	
	(r) Oct. 7, 1901	Jan. 6, 1902	
Shuglass, Julia (Mrs. Samuel Hammer)			
*Shumaker, Mrs. M. W. (Nettie Miller)	c-Oct. 20, 1924		
*Shumaker, M. W.	c-Apr. 10, 1927		
*Shumaker, William	Mar. 27, 1932		
*Shumaker, Roy	Mar. 28, 1937		
Siddall, Mary E.	Apr. 15, 1912	June 15, 1927	
Siddall, Edith	Mar. 12, 1913	Mar. 28, 1932	
Sieber, Harry F.	c-Apr. 3, 1905	Nov. 29, 1927	
Sieber, Nora (Mrs. Sassaman)			
Sigler, Ann	July 25, 1848		
Silber, Mary	Apr. 8, 1860	Oct. 6, 1902	
Silcock, Nellie	Nov. 19, 1893		
Silcock, Harry, Jr.	Dec. 3, 1893		
Silcock, Mrs. Harry, Jr.			Sep. 13, 1910
Silcock, Joseph	Oct. 12, 1902		
Silcock, Harry, Sr.	Oct. 19, 1902		
Silcock, Margaret	Apr. 13, 1930		
Silcock, Alice (Mrs. Wilson R. Kulp)	July 2, 1893	Jan. 28, 1918	
Silver, Bella	Dec. 22, 1901		
Silverthorn, Mrs. A. P. (Cora A. B. Brumbaugh)	c-Mar. 7, 1888		
	c-Nov. 2, 1898	Apr. 7, 1902	
Simmons, Emma	Nov. 26, 1919		
Simon, Mrs. (Grace M. Heckler)	July 29, 1906		

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Simonds, Walter, Sr.	May 16, 1915	Jan. 24, 1921	
Simonds, Walter, Jr.	May 16, 1915		
Simonds, Alfred	Mar. 5, 1916	July 8, 1925	
Simonds, Mary (Mrs. Cornelius C. Schick)			
Simpson, Hannah	c-Aug. 12, 1867		
*Simpson, Mrs. Esther	c-May 9, 1943		
Simpson, Mrs. Kenneth (Esther Rath Weir)	c-Nov. 4, 1934	Mar. 29, 1936	
*Sippel, John S.	Apr. 27, 1913		
Sippel, Mrs. John S. (Jennie Sweeney)	Apr. 13, 1913		Sep. 29, 1935
*Sippel, Mrs. John S. (Mrs. Frederick Wetter, Sr.) (Mrs. Victor A. Weiss) (Bessie Graham)	Apr. 3, 1904		
*Sippel, Theodore	Mar. 4, 1915		
*Sippel, Robert	Aug. 14, 1927		
*Sippel, John S., Jr.	Aug. 14, 1927		
*Skiles, Mrs. Earl (Minnie Haines)			
Slagle, Mrs. William	1906		
Slingloof, Joseph	May 25, 1823		Mar. 10, 1836
Slyder, Mrs. S. B.	Sep. 10, 1910	Feb. 12, 1911	
Small, Mrs. John	c-Apr. 26, 1920	Apr. 29, 1942	
Smith, Mrs. Wm. L. (Sarah Lynd)	May 25, 1823		
Smith, Elizabeth	Dec. 23, 1827		
Smith, Mary	Aug. 7, 1828		Mar. 14, 1848
Smith, Mary E.	Oct. 24, 1860	Gone to country	
Smith, Laura	c-Aug. 30, 1891	Apr. 22, 1894	
*Smith, Warren E.	Apr. 30, 1893		
Smith, Mrs. Lydia	c-Jan. 19, 1896		
Smith, Joseph	c-May 22, 1898	May 13, 1900	
Smith, Katie	c-Oct. 29, 1899	Oct. 6, 1902	
*Smith, Mrs. Carlton V. (Cleopatra Magsam)	Apr. 13, 1913		
Smith, Amos	Apr. 11, 1915	Apr. 20, 1921	
Smith, Mrs. Amos	Apr. 11, 1915	Apr. 20, 1921	
Smith, Nester D.	Mar. 12, 1916	Feb. 1925	
Smith, Mrs. Nester D.	Mar. 12, 1916	Feb. 1925	
Smith, Edward J.	Mar. 12, 1916	Feb. 1925	
Smith, Mrs. Edward J.	Mar. 12, 1916	Feb. 1925	
Smith, C. Elmer			Apr. 28, 1917
Smith, Mrs. C. Elmer			
*Smith, Carlton V.	Nov. 21, 1926		
Smith, Elizabeth			
*Smith, Mrs. Catharine Smith, Helen C. (Mrs. Wm. R. Dixy)			
Smith, Katherine Hart (Mrs. William McIlhenny)			

CHURCH PERSONNEL AND LIST OF MEMBERS 643

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Snader, Estella M.	Jan. 14, 1876	To Harper's Ferry	
Snader, Sarah	June 8, 1878		
Snavely, Mabel M.	c-Oct. 22, 1899	Apr. 3, 1905	
*Snedeaker, Mrs. George (Grace Street)	Apr. 16, 1922		
Snovels, Clarence		Apr. 6, 1908 To Geiger Aug. 18, 1907	
Snowberger, Harry E.			
Snyder, Mary (Mrs. William Banger)			
Snyder, Mrs. (Lizzie Orr)	Mar. 18, 1866		1906
Snyder, Joseph N.	Mar. 18, 1866		Jan. 18, 1898
Snyder, Milton H.	Jan. 7, 1897		Feb. 23, 1930
Snyder, Mrs. Milton H.	about 1894		June 8, 1941
Snyder, Jennie B. (Mrs. Jennie Ackerle)			
Snyder, Laura M. (Mrs. Neil King)			
Snyder, Iva May (Mrs. S. Z. Marter)			
Soby, George	c-Apr. 7, 1902		
Sollenberger, Sallie (Mrs. Chas. Chamberlain)			
Somerville, William	Jan. 26, 1902		
Somerville, Mrs. William	c-Apr. 4, 1900		
Sommer, Jean Elizabeth	Apr. 9, 1933	Oct. 21, 1942	
*Sommer, Gertrude	May 6, 1935		
*Sommer, Gladys	May 1, 1938		
Souder, Catherine (Mrs. Landis)			
Souder, Lewis	Oct. 15, 1882	To Dover Hall	
Souders, Isaac	c-Jan. 12, 1864		Dec. 12, 1882
Souders, Mary	Feb. 17, 1884	To Dover Hall	
*Souders, Mrs. S. W. (Mrs. Lewis Hunter)	Apr. 11, 1906		
Souders, Mrs. (Mabel McDonald)	Mar. 23, 1913	Feb. 1927	
Sowers, Hannah	about Jan. 1, 1823		Mar. 1837
Sowers, Jain V.	Mar. 26, 1851		
Spanogle, Jacob	c-Apr. 16, 1865	Gone out west	Apr. 19, 1876
Spanogle, Mrs. Jacob	c-Apr. 16, 1865	" " "	1898
Spanogle, Samuel	Mar. 18, 1866		
Spanogle, Mrs. Samuel (Mary Thomas)	Mar. 18, 1866		
Spanogle, Emma (Mrs. Lee Haldeman)			
Spanogle, Della (Mrs. Edmund Bender)	Nov. 17, 1897	Dec. 8, 1897	
Spare, Norman F.	Jan. 30, 1910	Apr. 1, 1926	
	c-May 21, 1933	Oct. 7, 1935	

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Spare, Mrs. Norman F. (Alice Sabold)	c-Apr. 7, 1907 c-May 21, 1933	Apr. 1, 1926 Oct. 7, 1935	
Spare, Charles	Jan. 18, 1925	Apr. 1, 1926	
Spare, John H.	c-May 21, 1933	Oct. 7, 1935	
Spare, Donald	c-May 21, 1933	Mar. 18, 1934	
Speicher, Earl E.	c-Dec. 12, 1916	Apr. 28, 1920	
*Spence, Mrs. James W. (Mary Kirk)	c-Jan. 11, 1931		
*Spence, Jean	Apr. 15, 1938		
Spencer, George H.	May 10, 1840	Moved	Jan. 12, 1871
Spencer, Mrs. George H.	May 10, 1840	Moved	Jan. 4, 1883
Sperry, John	before 1862		
Sperry, Mrs. John	before 1862		
Sprenkel, Anna Elizabeth (Mrs. Lewis S. Hunter)	Apr. 7, 1929		
*Sprenkel, William J.	July 26, 1931		
Sprenkel, Evelyn (Mrs. Frederick Schneider)			
*Sprenkel, Richard	June 19, 1932		
*Sprenkel, Louise	Mar. 24, 1940		
*Sprenkel, Mrs. Chas. C.	c-Sep. 6, 1942		
Stadiger, Mary	July 27, 1828		
*Stahl, Louis G.	Mar. 30, 1919		
*Stahl, Mrs. Louis G. (Mary Grace Knerr)	Mar. 21, 1915		
Stall, Daniel	about 1840		
Stall, Mary	about 1840		
Stambaugh, Russel B.	c-Apr. 26, 1920	July 24, 1922	
Stambaugh, Mrs. Russel B. (Gretna Gochenour)	c-Apr. 26, 1920	July 24, 1922	
Stanley, Maggie M. (Mrs. Frank O. Detwiler)			
Starz, Mrs. Victor (Lillian Pfaltzgraff)	Dec. 10, 1926	Apr. 9, 1930	
*Stayer, Ida May	Mar. 24, 1940		
*Stayer, Mrs. Jesse L. (Edith T. Oberholtzer)	Apr. 20, 1919		
*Stayer, Jesse L.	c-Mar. 21, 1937		
Stayer, Pauline (Mrs. W. R. Wilson)			
*Stayer, David	Apr. 22, 1936		
*Stayer, Edith Marie	Apr. 6, 1941		
Steffeline, Adeline	Nov. 15, 1866		
Steffy, Minerva (Mrs. Isaac Z. Hackman)			
Steiner, John W.	Feb. 11, 1883	To Dover Hall	
Steinmetz, Clara B.	Oct. 30, 1892	Apr. 1, 1901	
Steinrook, David	Mar. 18, 1827	Oct. 3, 1834	
Steinrook, Mrs. Sidney	May 23, 1827	Feb. 22, 1834	
Stephens, Blanche (Mrs. Lonza V. Hatcher)			

CHURCH PERSONNEL AND LIST OF MEMBERS 645

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Stetson, Mrs. (Margaret Bastedo)			
Stevenson, Joseph S.	c-Jan. 6, 1902	1920	
Stevenson, Chester	Jan. 30, 1910	May 7, 1916	
*Stevenson, Mrs. J. Wesley (Elizabeth Hummel)	Nov. 13, 1921 c- 1936	Dec. 11, 1932	
Stevens, Harry	Dec. 23, 1894		
Stewart, John	Aug. 29, 1848		Nov. 14, 1848
Stier, Mary (Mrs. S. B. Carpenter)			
Steiner, Amanda	c-Nov. 14, 1897		
Stiner, Mary			Sep. 14, 1901
Stoner, D. R. R.	c-Mar. 6, 1895		
Stoner, William	Dec. 15, 1897	Jan. 30, 1898	
Stoner, Salome (Mrs. T. T. Myers)			
Storm, Myra		Oct. 2, 1911	
Stover, Margaret (Mrs. Arthur G. Ash)			
Stover, Emma Viola (Mrs. John C. Cripps)			
Stover, Charles Philip	Oct. 5, 1902		
Stover, David R.	c-Oct. 27, 1904		Dec. 24, 1935
Stover, Mrs. David R.	c-Oct. 27, 1904		Mar. 21, 1932
Stover, David R., Jr.	1910	July 5, 1914	
Stover, Eleanor	Apr. 16, 1911	Oct. 26, 1916	
Stover, Jason	Apr. 16, 1911		
Stow, Mrs. Wm. B.	c- 1928		Feb. 1, 1933
Straghan, Nellie	Nov. 29, 1909	Jan. 4, 1911 To Bethany	
Stranaghan, Ellwood	Jan. 18, 1885		
Stratenger, Mary	c- 1830		
Strawbridge, Edward	Apr. 30, 1930		
*Street, James W., Jr.	Aug. 31, 1902		
*Street, Mrs. James W., Jr. (Catherine Hummel)	Apr. 10, 1898		
Street, Grace (Mrs. George Snedeaker)			
Street, Margaret S. (Mrs. Charles S. Bohle)	Apr. 16, 1922		
*Street, James W., 3rd	Mar. 31, 1929		
Stroh, Mrs. Emile J. (Josephine Foster)	May 3, 1905	1911	
*Stubbs, Lenna	c-May 17, 1908		
*Stuckey, Preston H.	Jan. 29, 1911		
Studebaker, Rudolph	Jan. 28, 1866	Gone out west	
Studebaker, Mrs. Rudolph	Jan. 28, 1866	Gone out west	
Supplee, Samuel	c-Mar. 1861		Apr. 21, 1875
Supplee, Mrs. Samuel (Catherine)	c-Mar. 1861		Apr. 21, 1885

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Supplee, Mary (Mrs. Robert I. Evans)			
Swain, Elizabeth	Dec. 10, 1826	Moved	
Swartz, Jacob	Sep. 21, 1902		
Sweeney, Peter	Feb. 21, 1915		Nov. 28, 1924
Sweeney, Thompson	Feb. 27, 1921		
Swigart, Rhoda M. (Mrs. McCarthy)			
Swigart, Carrie (Mrs. Frazier)			
Swope, Florence (Mrs. Clinton A. Swope)	c-May 18, 1924	Oct. 4, 1942	
Swyers, Bertha J. (Mrs. Adie H. Ressler)			
Syer, Harry	Feb. 6, 1927		
Syer, Thomas	Feb. 6, 1927		
Syer, Mrs. Thomas	Nov. 21, 1926		
Talley, Catharine	Mar. 2, 1859	"gone out west"	
Talley, Elizabeth	Jan. 28, 1866	"gone out west"	
Talley, James	Jan. 28, 1866		
Tanner, Thomas	Apr. 2, 1939		Feb. 16, 1943
*Tanner, Kathryn	Mar. 24, 1940		
*Taylor, Vida E.	Feb. 3, 1909		
Taylor, Mrs. Martha	June 6, 1909	Jan. 4, 1911	
Taylor, Herbert	June 6, 1909	Jan. 4, 1911	
Taylor, Harry	June 6, 1909	Jan. 4, 1911	
*Taylor, Irene M.	c-Jan. 3, 1910		
Taylor, Mrs. Mary E.	Mar. 19, 1913		June 3, 1940
Taylor, Fred	Mar. 5, 1916	Nov. 25, 1926	
Taylor, Albert	Mar. 28, 1915		
*Taylor, Philip	Apr. 4, 1926		
Taylor, Marjorie (Mrs. Wm. C. Lawhead)	Mar. 20, 1932		
Thackeray, Lydia	Spring of 1856		Aug. 27, 1879
Thawley, May	c-July 22, 1918	Dec. 21, 1924	
Thomas, Louisa	Mar. 27, 1825		
Thomas, Robert	Mar. 27, 1825		
Thomas, Jacob M.	1831		Oct. 6, 1853
Thomas, Charles	1831		Apr. 22, 1855
Thomas, Mrs. Mary	Sep. 21, 1834		Oct. 23, 1851
Thomas, Mrs. Charles (Amanda M. McMinn)	Sep. 21, 1834		Apr. 16, 1886
Thomas, J. Sperry	July 4, 1858		
	c-Apr. 20, 1884		Jan. 16, 1893
Thomas, Mrs. J. Sperry	Mar. 12, 1865		July 25, 1939
Thomas, Silas	c-June 11, 1867	Apr. 26, 1882	Dec. 26, 1885
Thomas, Harriet Height	June 11, 1867	Apr. 26, 1882	Apr. 13, 1895
Thomas, Sudie Mae (Mrs. Clark Kendrick)	June 16, 1889		
Thomas, Iva Mae	Sep. 15, 1889		

CHURCH PERSONNEL AND LIST OF MEMBERS 647

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Thomas, Silas Harry	Jan. 17, 1894		
Thomas, John Stanley	May 5, 1897		
Thomas, Joseph	Jan. 27, 1901		
Thomas, Mrs. Ella J.	Jan. 17, 1909	Jan. 4, 1911 To Bethany	
Thomas, Harry, Jr.	Apr. 20, 1902		
Thomas, Mrs. Harry, Jr.	Apr. 20, 1902		
Thomas, Elizabeth	Nov. 3, 1912		Feb. 19, 1920
Thomas, Silas H.	Feb. 22, 1903		Mar. 28, 1921
Thomas, Mrs. Silas H.	Feb. 22, 1903		Feb. 28, 1936
Thomas, Raymond	Jan. 31, 1909		Oct. 9, 1912
Thomas, George B.	Jan. 31, 1909	Jan. 24, 1921	
Thomas, Clair H.	Apr. 16, 1911		Mar. 3, 1933
Thomas, Lilla Ada (Mrs. John C. Moore)			
Thomas, Mary (Mrs. Samuel Spanogle)			
*Thompson, Mrs. John (A. Ray Cathers)			
Thompson, William		Apr. 6, 1908 To Geiger	
Thompson, Florence		Apr. 6, 1908 To Geiger	
Thompson, Elizabeth		Apr. 6, 1908 To Geiger	
*Thompson, William	Jan. 23, 1927		
*Thompson, Albert	c-Jan. 1940		
*Tomlin, Mrs. Wm. D. (Helen Myers)			
Tong, Elizabeth	Feb. 20, 1910	Jan. 4, 1911 To Bethany	
Trace, Katie	c-Jan. 13, 1882		
Trankle, Mrs. Albert C. (Kathryn Hemingway)	May 2, 1926		
Treich, Lottie S.	Mar. 1, 1931	Apr. 29, 1934	
Trimmer, Mrs. Jacob (Martha M. Pfaltzgraff)			
Trout, Earl E.	Apr. 2, 1911		Nov. 30, 1933
*Trout, Mrs. Earl E. (Loretta)	Apr. 2, 1911		
Trout, Densel	Jan. 30, 1921	1942	
Trout, Thelma (Mrs. Walter C. Illi)			
Trout, Harold	Nov. 28, 1926	1942	
*Trout, Ernest E., Jr.	Jan. 23, 1927	June 28, 1937	
	c-Sep. 16, 1940		
Troth, David	Mar. 12, 1893	Apr. 3, 1899	
Trucksess, Mrs. F. C. (Frances Hoar)			
Truman, Louise	Dec. 10, 1826	July 6, 1829	
*Trumbauer, Rosa May	Sep. 23, 1908		
	c-Sep. 14, 1910		

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Turner, Mrs. Mary	Apr. 20, 1823		
Turner, Isaiah	June 15, 1823		
Tyler, Mrs. B. B. (Nellie G. Replogle)	Feb. 6, 1905	Feb. 1927	
Tyson, Eliza			Aug. 11, 1891
*Uerkvitz, Ellen L.	Apr. 14, 1933		
*Uerkvitz, Mrs. John C. (Ellen Louisa Franks)			
Uibel, William			
Uibel, Mrs. Josephine	Mar. 3, 1901	Jan. 12, 1920	
Uibel, Frederick	1904	Jan. 12, 1920	
Uibel, George	1904	Jan. 12, 1920	
*Underwood, Mrs. John E. (Dorothy Larker)			
Ungerbuckler, Viola (Mrs. Clark)			
Urner, Charles	c-Apr. 1868	"gone to country"	
Urner, Mrs. Charles	c-Apr. 1868	"gone to country"	
Van Horn, Mrs. H. T.			
Vanmaker, Mary	c- 1866	"gone to Burks Co."	
Van Rensimer, Mrs. Grover (Ethel M. B. Pearse) (Mrs. Luigi Valeno)			
Van Rensimer, Millicent Pleiades (Mrs. Ernest W. Shade)			
Vogle, Mary	Apr. 14, 1895	Oct. 6, 1902	
Wadleworth, Viola	Nov. 14, 1906	Jan. 4, 1911 To Bethany	
Wagner, Aaron	c-Spring of 1872		
Wagner, Mrs. Aaron	c-Spring of 1872		
Wagner, Kate (Mrs. Cook)			
Wagner, William	Oct. 6, 1878		
Wagner, Lewis	Mar. 6, 1881		
Wagoner, Mrs. S. S. (Viola Beesley)			
Wall, George V.		Jan. 7, 1907	
Wall, Mrs. George V.		Jan. 7, 1907	
Wallace, Mrs. (Bertha Davis)	Mar. 7, 1898	Jan. 26, 1920	
Walleisa, Mrs. Leonard	Mar. 14, 1915		
Walleisa, Leonard	Mar. 14, 1915		
Walleisa, Henry	May 2, 1926		Aug. 29, 1927
Walton, Harrison	c-Spring of 1863		
Walton, Mrs. Harrison	Mar. 9, 1879		
Walton, Lucinda (Mrs. Pope)			
Walton, Henry	Jan. 29, 1879		

CHURCH PERSONNEL AND LIST OF MEMBERS 649

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Walton, Mrs. Henry	Jan. 29, 1879		
Walton, William	May 1, 1881		
Wappler, Katie			
Ward, Mrs. (Mary Hause)	Dec. 4, 1881		Dec. 29, 1891
Ward, Mabel Esther (Mrs. A. B. Jones)			
Ward, Mrs. James (Mary Godshall)	Nov. 1, 1896	Apr. 4, 1910	
Ward, James	Mar. 16, 1908	Apr. 4, 1910	
Ward, Elizabeth Matilda			July 10, 1867
Warden, Grace	Nov. 20, 1892		June 15, 1894
Ware, George	Nov. 3, 1908	Jan. 4, 1911 To Bethany	
Ware, Sadie	Jan. 17, 1909	Jan. 4, 1911 To Bethany	
Ware, Mrs. Walter E. (Mercedith Sheppard)			
Warner, Mary	Dec. 4, 1881		
Warner, Esther D.	c-Sep. 25, 1927	Jan. 5, 1936	
Wasso, Freda	Aug. 1913		
	c-Nov. 14, 1926		
Watson, Florence E. (Mrs. Wm. R. Maclay)			
Waterfield, Mrs. James A. (Lenora B. Clemmer)			
Watt, James	Mar. 19, 1911	Feb. 1925	
Weeks, Sophia	Oct. 10, 1875		July 15, 1890
Weeks, Eliza E.	Mar. 5, 1876		
Weaver, D. W.	Nov. 19, 1893	May 12, 1896	
Weaver, Lydia (Mrs. Peter K. Gorgas)			
Weaver, Sallie		Apr. 6, 1908 To Geiger	
Weaver, Cora (Mrs. Warren J. Byar)			
*Weber, Mrs. Raymond B. (Ella Richard Creutz)	Feb. 15, 1903		
*Weber, Raymond B.	Feb. 22, 1920		
*Weber, Frank Earl	Apr. 12, 1936		
*Weber, Jane	Apr. 2, 1939		
*Weber, Eleanor Blanche	May 16, 1943		
Weber, Edward		Apr. 6, 1908 To Geiger	
Weber, Josephine		Apr. 6, 1908 To Geiger	
Webster, Walter	c-July 3, 1899		
*Weigle, Mrs. Anna	Apr. 4, 1909	Oct. 25, 1920	
	c-		
Weigle, Matilda (Mrs. Miles Overholtzer)			

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Weimer, Lizzie	c-Jan. 12, 1888		
Weir, Esther Rath (Mrs. Kenneth Simpson)			
Weiser, Mrs. (Carrie S. Sheltenham)	Mar. 27, 1892		
Weiss, Mrs. Edward	May 5, 1897		Dec. 22, 1914
Weiss, Amelia M. (Mrs. R. L. Bockius) (Mrs. Joseph Lerch)			
Weiss, Mrs. Matilda H. (Mrs. Edwin T. Bumm)	Apr. 27, 1902	Feb. 1927	June 2, 1934
Weiss, Edwin Clayton	Mar. 20, 1904		
Weiss, William	Feb. 19, 1905		
Weiss, Mrs. William (Mary Murphy)	Mar. 31, 1907		
Weiss, Victor A.	Jan. 17, 1897		
Weiss, Mrs. Victor A. (Bessie Graham) (Mrs. Frederick Wetter, Sr.) (Mrs. John S. Sipple)			
Weiss, Melvin	Jan. 30, 1921	Nov. 14, 1931	
Weiss, Mrs. Edwin Clayton (Nora Perry)	Nov. 26, 1916		
*Welfield, Margaret	Apr. 12, 1936		
Wells, Mrs. (Viola M. Dix)	Mar. 18, 1906	Dec. 14, 1915	
Welty, Sarah	c-Jan. 13, 1882		
Wenger, John	c-Sep. 27, 1859		
Wenger, Monroe P.	Oct. 24, 1920		Aug. 4, 1929
*Wenger, Mrs. Monroe P.	Oct. 24, 1920		
*Wenger, Vera	Oct. 24, 1920		
Wenger, Ezra	c-May 18, 1924	Oct. 2, 1927	
Wenger, Mrs. Ezra (Lavinia C. Roop)	c-May 18, 1924	Oct. 2, 1927	
Wenger, Mrs. Raymond (Anna M. Brubaker)	Dec. 6, 1927	Mar. 2, 1941	
Wesner, Owen	Mar. 28, 1897	Oct. 2, 1911	
Wesner, Mrs. Owen	Jan. 24, 1897	Oct. 2, 1911	
Wetter, Mrs. Frederick, Sr. (Mrs. John S. Sipple) (Mrs. Victor A. Weiss) (Bessie Graham)			
Wharton, Sophia	Dec. 13, 1874		
Wharton, Annie (Mrs. Yeingst)			
Wharton, Benjamin	Jan. 3, 1897		
Wharton, Mary	Jan. 24, 1897		
Wharton, William	Jan. 1, 1899		
Whisler, George H.	c-Jan. 22, 1917	May 24, 1922	
Whisler, Mrs. Lydia M.	c-Jan. 22, 1917	May 24, 1922	
Whisler, Galen R.	c-May 12, 1918	Oct. 23, 1922	

CHURCH PERSONNEL AND LIST OF MEMBERS 651

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Whisler, Mrs. Galen R.	c-May 12, 1918	Oct. 23, 1922	
Whitaker, Mrs. Mary	July 31, 1910	Jan. 4, 1911 To Bethany	
*White, Etta May	May 5, 1909		
White, Mrs. F. B.	Apr. 4, 1926	Sep. 23, 1930	
White, Wilbur R.	Apr. 4, 1926	Sep. 23, 1930	
White, Lois G.	Apr. 4, 1926	Sep. 23, 1930	
White, Winifred G. (Mrs. H. P. La Fountaine)			
*White, Mrs. Margaret	c-June 2, 1935		
*Whitecotton, Mrs. Fred G. (Dorothy Guss)			
*Widdowson, Frank R.	Oct. 1, 1911		
Widlund, Gustave A.	Mar. 21, 1915	Dec. 29, 1927	
Widlund, Mrs. Gustave A. (Ruth E. Hemingway)	Apr. 13, 1913 c-Mar. 7, 1926	Dec. 29, 1927	
*Widmer, Mrs. Wm. A., Jr. (Evelyn Hummel)			
Wilkinson, Mrs. (Ella Geiger)	Mar. 18, 1866	"gone to Phoenixville"	
Williams, Thomas H.	Dec. 10, 1893		1897
Williams, Lottie	before 1910		
Williamson, Eliza Jane	before 1840		Nov. 16, 1857
Williamson, Mrs. Robert (Margaret Bailey)			
Wilson, Thomas	July 27, 1823		
Wilson, Mary	May 1, 1825		
Wilson, W. H.	Jan. 3, 1897		
*Wilson, Mrs. Edith	Apr. 4, 1920		
Wilson, Caroline E.	Jan. 21, 1923		
Wilson, Lulu (Mrs. Harry Clemmer)			
*Wilson, Mrs. W. R. (Pauline Stayer)	c-Nov. 6, 1932		
Wine, Helen May	Oct. 21, 1917	Apr. 28, 1919	
Wine, Mary	Oct. 21, 1917	Apr. 28, 1919	
Winey, Cloyd C.	c-July 30, 1899	Feb. 1927	
Winter, Fannie C.	c-July 27, 1907	Apr. 6, 1908	
Wintrode, Mrs. M. G.	c-May 16, 1891		
Wintrode, Ambrose	Jan. 26, 1902		
Wintrode, Viola	Apr. 18, 1897		
Wintroth, Martha	c-Mar. 30, 1891		
Wise, Mrs. George (Rachel Douglass)	Oct. 13, 1842		Feb. 17, 1913
Wise, Mrs. Charles L. (Amanda M. Osski)	Jan. 26, 1902		
*Wise, Mrs. Amanda	c-1910		
*Wise, Frank	c-Oct. 22, 1923		
*Wise, Mrs. Frank (Lois Herr)	Apr. 7, 1929		

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Wismer, Lavinia	c-June 7, 1914	Nov. 24, 1918	
Wismer, Mina (Mrs. Leidy Kreibel)			
Withers, Viola E. (Mrs. Oeweiler)			
Withers, Lydia	May 5, 1918	Oct. 2, 1921	
Withers, Salome	May 5, 1918	Jan. 12, 1920	
*Withers, Samuel F.	c-May 4, 1930		
*Withers, Mrs. Samuel F.	c-May 4, 1930		
*Withers, Anna Jane	May 6, 1934		
*Withers, Betty	May 1, 1938		
Witters, Mary G.	c-May 23, 1915		Apr. 10, 1938
Woerner, Clifford J.	Apr. 23, 1916		
Wolbert, Elizabeth	May 8, 1866		May 1, 1904
Wolgemuth, Mary (Mrs. W. H. Hornafins)			
*Wolfe, J. Albert	c-May 12, 1915		
Woodward, Annie	June 15, 1879	Oct. 2, 1906	
Works, John	July 27, 1823		Dec. 25, 1874
Worrell, Margaret F. 1845			Mar. 28, 1876
"The friend of Harriet Livermore, the Pilgram Stranger"			
*Worrell, Joseph Milton	Oct. 23, 1921		
*Worrell, Mrs. Joseph Milton (Mrs. Abram E. Grater)			
Worthing, Amanda		Jan. 6, 1908	
Worthington, Mrs. (Mary Oaks)	Oct. 20, 1889		
	c-Apr. 3, 1892	Apr. 7, 1902	
Wright, Nellie		Apr. 6, 1908	
		To Geiger	
Wright, Ralph		Nov. 1, 1911	
Yager, M. (sister)	May 10, 1840		
Yarnall, Nathaniel	c-Feb. 27, 1870		May 4, 1877
Yarnall, Mrs. Nathaniel	c-Feb. 27, 1870		Jan. 6, 1898
*Yeakley, Mrs. Edw. L. c-	1940		
Yeingst, Mrs. (Annie Wharton)	Apr. 17, 1892	Oct. 6, 1902	
Yereman, O. H.	c-Nov. 24, 1918		
Yoder, Sarah	Oct. 16, 1887	Jan. 6, 1908	
Young			
"Woman who lived at Dr. Jones' "	Apr. 5, 1829		
Young, Camelia	Aug. 29, 1848		
Young, Mary Ann	July 25, 1848		
Young, "sister from Coventry Church recommended by John Price"	c-prior to 1845 about 1862		
Young, Hester			
Young, Clarence			
Young, Elizabeth (Mrs. C. M. Baumann)			

CHURCH PERSONNEL AND LIST OF MEMBERS 653

<i>Name</i>	<i>Received</i>	<i>Off Roll</i>	<i>Died</i>
Young, Mamie	Apr. 24, 1907	Jan. 4, 1911 To Bethany	
Young, William A.		Apr. 6, 1908 To Geiger	
Young, Albert B.	Feb. 27, 1916		Jan. 10, 1923
*Young, Martha G.	c-Oct. 28, 1934		
*Young, Mrs. Mary	c-May 16, 1943		
Youtsey, Ida J. (Mrs. Jesse Y. Castor)			
Zentmeyer, Adam	Feb. 1917		
Zentmeyer, Mrs. Adam	Feb. 1917		
Zern, E. J.	c-Feb. 8, 1891	Sep. 18, 1892	
*Ziegler, Ralph	Apr. 14, 1933		
*Ziegler, Alton	Apr. 14, 1933		
Ziegler, Edith (Mrs. Raymond A. Borneman)	Apr. 14, 1933		
*Ziegler, Barton	May 2, 1940		
Zigler, Jacob	(r) Mar. 6, 1831		
Zigler, Ann	July 25, 1848		Mar. 3, 1871
*Zimmerman, Mrs. Cyrus B. (Mrs. Reginald Baker) (Mary E. Bollinger)	c-Dec. 12, 1916		
Zimmerman, Fred	Apr. 18, 1920		Dec. 7, 1941
*Zimmerman, Mrs. Fred (Emma Moyer)	Nov. 3, 1920		
*Zimmerman, Roland N.	c-May 18, 1924	Dec. 15, 1938	
	c-Mar. 7, 1943		
*Zimmerman, Mrs. Roland N.	c-May 18, 1924	Dec. 15, 1938	
	c-Mar. 7, 1943		
*Zimmerman, Fred, Jr.	Apr. 9, 1933		
Zimmerman, Frederick R.	May 7, 1933	Apr. 10, 1938	
Zobler, Willie N.	c-Mar. 18, 1896		
Zook, Jacob	June 14, 1818		
Zook (widow)	Sep. 1821		
Zook, Christiana (Christiana Birkmyre)	1823		

CHAPTER 45

ANALYSES OF THE MEMBERSHIP LIST

A careful analyses of the list disclose the following interesting statistics:

		<i>Joined by</i>					
<i>Baptism</i>		<i>Certificate</i>		<i>Confession of Faith</i>		<i>Totals</i>	
<i>Male</i>	<i>Female</i>	<i>Male</i>	<i>Female</i>	<i>Male</i>	<i>Female</i>	<i>Male</i>	<i>Female</i>
588	957	221	314	5	24		
						588	957
						221	314
						5	24
						<hr/>	<hr/>
						814	1295

The combined total of 814 and 1295 is 2109.

Included in this total are 15 male and 44 female (59) who joined through the Mission at 26th St. and Lehigh Avenue, on various dates not of record between November 29, 1896 and April 6, 1908. On the latter date they were all formally transferred to the Geiger Memorial Church on one certificate. A list of this transfer was prepared May 16, 1932 by Mrs. Edwin F. Savidge, nee Meta G. Hubbs.

Also the names and dates of baptism of 87 (26 male and 61 female) who joined through Bethany Mission. Data furnished by Mrs. J. W. Replogle January 29, 1932). They were all transferred to Bethany January 4, 1911, on one certificate, after that Mission had been recognized as a separate and independent church body.

The following should be added:

Shown as members on the church register—a record in custody of the Church Clerk. There is no recorded date of their entering the church as members, but there is a record of their leaving.....	13	32
Listed in the 1912 church directory as members, but no other record.....	2	2

Listed in the 1915 directory as members, but no other record	1	2
Listed in the church register, but no accession or withdrawal dates shown	17	28
Appearing on various voting and membership lists from 1822 to 1872, but not shown in the registers, and no specific dates given	8	26
	<hr/>	<hr/>
	855	1385
Total calculated membership to December 31, 1940		2240

The following is an analysis of the withdrawals, arranged and summarized with notations respecting the cause where known:

	<i>Male</i>	<i>Female</i>
Known individual certificates granted	88	120
Blanket Certificate to Geiger Memorial ...	15	44
Blanket Certificate to Bethany	26	61
	<hr/>	<hr/>
	129	225
Withdrew or dropped from the roll, no other comment	130	180
Known deaths—dates given	122	182
Totals (male and female) of last four items at top page and bottom page 654	28	58
	<hr/>	<hr/>
	409	645
	<hr/>	<hr/>
Through death or otherwise of which there appear no record of dates		323

Further withdrawals with following notations:

"Gone out West"	11
"Gone to the country"	11
"Gone to Coventry"	4
"Left the City"	5
"Removed"	7
"Moved to Baltimore"	1
Bucks County	1
Chester	1
Chestnut Hill	1
Columbia	1
East Berlin	1
Georgia	1
Germantown	7
Hagerstown	1
Harper's Ferry	1
Maryland	1
Middletown	1
Meyersdale	1
New Jersey	2

Norristown.....	2	
Phoenixville.....	1	
Pine Run.....	1	
Pottstown.....	1	
Upper Dublin.....	1	
Virginia.....	1	
Wilmington.....	1	67

The divisions among the membership in the Marshall Street Church in the 80's took two separate groups of worshippers to independent fields:

Old Order, numbering.....	27		
And Progressives.....	24		
Withdrew at various times to other denominations, as follows:			
Baptist.....	11		
Beracah.....	1		
Church of God.....	1		
Episcopal.....	2		
Lutheran.....	12		
Mennonite.....	2		
Methodist.....	18		
Moravian.....	1		
Reformed.....	1		
7th Day Adventist.....	1		
Society of Friends.....	1		
Presbyterian.....	18		
United Brethren.....	3		
Mormon.....	3	126	
"Joined another Church"—denomination not specified.....		30	
Dropped by request of the member.....	39		
Dropped by the Church.....	85		
"Do not attend church".....	19		
"Left the church".....	12		
"Not in full fellowship".....	6		
"Resigned".....	8		
"Went back to the world".....	8	177	
"Dismissed".....	3		
"Disowned".....	5		
"Disowned for bad conduct".....	1		
"Disowned for attending the play house".....	1		
"Excommunicated".....	1		
"Expelled".....	4	15	1792
Membership as of December 31st, 1940.....			448

SUMMARY OF ACCESSIONS OVER SPECIFIED PERIODS
AS NOTED

Accessions to December 31, 1855.....		42 years	<i>Totals</i>	
<i>Male</i>	<i>Female</i>		<i>Male</i>	<i>Female</i>
37	97	By Baptism		
8	14	By Certificate	45	111
—	—			

From January 1, 1856 (the year the Sunday School
was organized)
To December 31, 1872..... 17 "

<i>Male</i>	<i>Female</i>			
28	70	By Baptism		
18	32	By Certificate	46	102
—	—			

Add for those appearing on various voting and
membership lists from 1822 to 1872, but whose
names do not appear on any of the registers—(It is
reasonable to include them as members, as eligibility
to vote is proof of membership)—from page 655.....

8 26

The 59 year period at the Crown Street location..... 99 239

From December 31, 1872 (first year at Marshall St.)
To December 31, 1890 (last year at Marshall St.)... 19 years

<i>Male</i>	<i>Female</i>			
50	85	By Baptism		
16	27	By Certificate	66	112
—	—			

Total membership to December 31st, 1890..... 165 351

It will be noted that during the first seventeen
years following the organization of the Sunday
School, there were almost as many additions to the
church as during the forty-two year period im-
mediately preceding; or twice as many during the first
36 years of the operation of the Sunday School as
in the previous forty-two years.

Accessions from January 1, 1891 to December
31st, 1940..... 50 years

<i>Male</i>	<i>Female</i>			
432	600	By Baptism		
179	241	By Certificate		
5	24	By confession of faith and evidence of former baptism		
—	—			
616	865			

<i>Male</i>	<i>Female</i>	
15	44	Through 26th St. & Lehigh Ave. Mission
26	61	Through Bethany Mission
33	64	Other accessions shown on pages 654-655
<i>Male</i>	<i>Female</i>	
13	32	
2	2	
1	2	
17	28	
690	1034	..... 690 1034
		855 1385
		2240

ADDITIONS TO THE CHURCH UNDER THE RESPECTIVE PASTORATES

From January 1, 1891 to December 31, 1940

<i>Pastors</i>	<i>Baptism</i>		<i>Certificate</i>		<i>Confession of Faith</i>		<i>Totals</i>
	<i>M</i>	<i>F</i>	<i>M</i>	<i>F</i>	<i>M</i>	<i>F</i>	
T. T. MYERS							
April 26, 1891 to Sept. 1, 1899	96	131	43	47	1		318
T. T. MYERS and C. C. ELLIS							
Sept. 1, 1899 to July 1, 1900	2	9	3	5			19
T. T. MYERS and W. S. LONG							
Nov. 1, 1900 to May 1, 1901	4	9	1	2			16
W. S. LONG							
May 1, 1901 to May 1, 1902	11	22	7	2			42
T. T. MYERS							
May 1, 1902 to Sept. 1, 1907	51	79	16	29			175
CHAS. A. BAME							
Oct. 1, 1907 to Jan. 31, 1910	23	38	15	17	2		95
D. W. KURTZ							
Mar. 14, 1910 to Sept. 1, 1914	36	55	17	22	1	4	135
G. D. KUNS							
Oct. 1, 1914 to Apr. 22, 1918	79	82	13	19	1		194
C. C. ELLIS							
Nov. 27, 1918 to Apr. 28, 1919	4	3	4	4			15
C. C. ELLIS and H. S. KULP							
Apr. 28, 1919 to July 1, 1921	22	26	5	11			64
H. S. KULP							
July 1, 1921 to Nov. 1, 1922	7	14	1	0	4		26
Church WITHOUT a Pastor							
Nov. 1, 1922 to Oct. 22, 1923	2	2	8	6	1	1	20
ROSS D. MURPHY							
Oct. 22, 1923 to Dec. 31, 1940	95	130	46	77	3	11	362
Totals	432	600	179	241	5	24	1481

KNOWN MEMBERSHIP WITHDRAWALS UNDER RESPECTIVE PASTORATES

April 26, 1891 to Dec. 31, 1940
(See Page 658 for lapse of time under each)

Pastors	Deaths			Certificates Granted			Joined Other Churches			Misch. Withdrawals			Grand Totals	Grand Accessions	Gain or Loss
	M	F	Total	M	F	Total	M	F	Total	M	F	Total			
Myers	10	17	27	17	13	30	1	1	2	6	5	11	70	318	248
Myers and Ellis	0	0	0	2	1	3	0	2	2	1	0	1	6	19	13
Myers and Long	0	0	0	2	2	4	0	0	0	1	7	8	12	16	4
Long	1	4	5	4	8	12	0	0	0	0	0	0	17	42	25
Myers	3	6	9	4	5	9	0	6	6	12	23	35	59	175	116
Bane	2	1	3	6	3	9	0	0	0	9	16	25	37	95	58
Kurtz	8	16	24	9	17	26	0	0	0	17	25	42	92	135	43
Kuns	5	9	14	12	18	30	5	3	8	9	8	17	69	194	125
Ellis	1	3	4	1	3	4	0	0	0	2	4	6	14	15	1
Ellis and Kulp	7	6	13	3	5	8	1	1	2	22	25	47	70	64	- 6
Kulp	0	1	1	3	5	8	0	0	0	13	15	28	37	26	- 11
Without a Pastor	2	2	4	0	2	2	0	1	1	0	5	5	12	20	8
Totals	39	65	104	63	82	145	7	14	21	92	133	225	495	1119	624
Murphy	43	54	97	39	63	102	17	24	41	14	25	39	325	362	37
										*22	*24	46			
	82	119	201	102	145	247	24	38	62	128	182	310	820	1481	661

* M F

22 24 Dropped from the Roll.

Brought forward—1481

There should be added to the total brought forward, the accessions through the Missions which cannot be directly credited to any of the pastors:

Geiger Memorial	59	
Bethany	87	146

Also the following from pages 654–5 which cannot be allocated in point of time because of no record:

<i>Male</i>	<i>Female</i>	<i>Total</i>		
13	32	45		
2	2	4		
1	2	3		
17	28	45	97	243
<hr/>				
Accessions during the regime of salaried pastors for the fifty years from April 26, 1891 to December 31, 1940				1724
Accessions to December 31, 1890, from page 657				516
				<hr/>
				2240

The ninety-seven which cannot be allocated, and the thirty-four who joined from 1822 to 1872 (accession dates unknown), and the fifty-nine who joined through the Mission at 26th St. and Lehigh Avenue (dates not of record) represent 190, or 8½% of the total membership of 2240. No one seems to know when they were taken into the church; and nearly half of them left the church and no one knows when nor why. However, the angels no doubt have a record, which is all-sufficient.

Add the number on the church roll as of April 26th, 1891, reported by Isaiah G. Harley to Church Council, January 9th, 1893	76
	<hr/>
	1557

Deduct:

Tabulated withdrawals, preceding page	820	
Further membership loss through death, or withdrawals in other forms, of which there is no date of record, and therefore cannot be allocated to pastorate periods	289	1109
	<hr/>	<hr/>
Leaving on the church roll as of December 31, 1940		448

Allowing for the base of seventy-six on the roll as of April 26, 1891, we find a net gain in numbers of 372 in the fifty years the church has been operating under full-time salaried pastors at the present site, Carlisle and Dauphin Streets, or a yearly average of seven plus.

Taking the eighteen years ending December 31, 1940, we note the gross accessions to be 362, and the gross withdrawals 325, a net gain of 37, or two plus a year. Comparing this with the *first* eighteen years at the present site, we find the total accessions to be 665 and total withdrawals 201, a net gain of 464, or twenty-five plus per year.

A still greater difference is noted when we compare the first eight years of the same fifty year period with the last eight years. During the first eight years the total accessions were 318 and the total withdrawals seventy, a net gain of 248, or thirty-one a year. During the eight years ending December 31, 1940, the total accessions were 132 and the withdrawals 141, a net *loss* of nine, or one loss a year. Furthermore, during this last eight year period the overhead expense of the church was \$44,111.25 as compared with \$11,429.32 for the other eight years.

The net gain or loss is the difference between the number placed on the roll and the number taken off the roll for the period, regardless of how they came or how removed.

Here is a record of the average church attendance, morning and evening, covering a ten year period. These figures were obtained by actual count, and are for the church year closing August 31st:

<i>Fiscal Year</i>	<i>Morning</i>	<i>Evening</i>
1931-32	134	84
1932-33	133	69
1933-34	136	73
1934-35	133	87
1935-36	118	70
1936-37	135	71
1937-38	137	66
1938-39	142	75
1939-40	135	76
1940-41	137	66

It will be noted from these figures that we are just about holding our own (whatever that means) and have been doing so for ten years with the exception of 1935-36 when something happened. At that time a noticeable drop occurred from a so-called normal attendance that was already short of encouraging. This condition brought about the following appeal which appeared in the Church Bulletin:

"December 8th, 1935

To our Fellow Members

Greeting:

"For some time past your Board of Deacons has been facing a condition which vitally concerns the life of the church. The Pastor fully shares this feeling of deep concern. We refer to the falling off in the Sunday morning church attendance.

"An analysis of the November 1935 directory shows 283 members residing in Philadelphia and 177 outside of the City, making a total enrollment of 460. Of the 177, there are 47 living near the city and 130 residing at various points farther away.

"The approximate average attendance at the morning service for the eight Sundays in October and November of this year was 114 compared with 145 for the corresponding Sundays of last year—a total drop of 251, or an average falling off of 31 per Sunday! But this is only a statistical comparison. The small ratio of attendance to the church enrollment, as relates to both last year and this, is offered as a basis for your serious thought. If progressively continued, it may create grave anxiety.

"The Board is conscious of its helplessness, without dependable means, in arriving at the underlying causes before recommending a course as should, in its judgment, tend to promote a favorable upward swing.

"To accomplish this with the greatest degree of sincerity and accuracy, your prayerful and pains-taking response will guide and direct the Board in its anxious endeavor.

"From your personal point of view, what is the basic cause of absence from church services, and what may be contributing causes:

1. Do home duties interfere?
2. Age, sickness, or other infirmity?

3. Is it a question of time and expense due to distance from the church?
4. Could the order of service, in your opinion, be improved?
5. Is the subject matter of the sermons to your liking?
6. Is the preaching of the spiritual and uplifting nature as to satisfy your longing—granting a worshipful attitude and prayerful consideration on your part?

“Replies are hopefully expected from those who attend the services regularly, as well as those who do not.

“Your answer mailed to any member of the Board, or handed in personally, with such recommendations as you may be moved to offer, will be treated in confidence.

“A careful analysis of all viewpoints will go far toward pointing the way to hopeful remedy. With this hope prayerfully in mind, let no member hesitate to promptly respond to our appeal.

“Fraternally submitted in the interests of the church.

THE BOARD OF DEACONS”

In the Church Bulletin of January 18, 1936, this further notice appeared:

“Greeting:

“In the December Bulletin we called attention to the falling off in attendance at the Sunday morning service. At the same time we invited an expression of opinion as to the cause, together with recommendations by way of remedy.

“A very small percentage of the membership responded—so small, in fact, that the few replies received afford no adequate guide.

“It would be very encouraging to the Pastor and to the Board if a marked improvement in attendance at all the services would be manifest throughout the New Year. Let us work and pray that this may be so.

THE BOARD OF DEACONS”

CHAPTER 46

WHY "BELONG"

The fact that I joined the Church of the Brethren is of no personal credit. Perhaps "credit" is not the right word. Strictly speaking, I had neither choice nor judgment at the time. At least I exercised none. That's my way of putting it. My parents and grandparents were members. My father and maternal grandfather were ministers. Of twelve children, nine grew to maturity to have homes of their own. Early in life eight had joined the church. I was the last recorded in the family Bible, and in a family like ours some one had to be last. Besides, I was the only one "outside." It was perfectly natural, therefore, that I, too, should "belong," and thus preserve an unbroken sequence and make it unanimous!

I was midway in my 'teens, in my room in the dormitory at the Brethren's Normal (Juniata College), Huntingdon, Pa. Time, late afternoon. I was lost for the moment in one of those rare cycles of concentration, not on joining the church, but trying to master a spelling lesson (I think they called it orthography)—a subject that took me three terms under two different teachers to satisfy a passing grade. At this point my "chum" entered, a bit excited, but not too much so to announce with becoming dignity that he was going to join the church that evening, and asked point blank if I would "go 'long." I said "Yes, I'll go with you," and returned to my task of learning to spell. He seemed surprised at my lack of enthusiasm, and was plainly disappointed. This chum, older than I, was the late R. L. Himes, a sturdy, jovial, clean-cut, dignified man, and a senior of that year.

Two hours later, February 17, 1888, we were baptized by W. J. Swigart in the campus pool, surrounded by a blanket of snow and the full quota of schoolmates. Thus I came to "belong." There was no revival as a prelude, and no aftermath of excitement. I expressed no joy, and cannot recall that I felt any, such as one often hears from the testimony of others. This I cannot explain, nor do I remember that I had given the matter any serious thought. I only knew that I had made a start in doing what I thought was my duty, and knowing it would please my father and mother and others. I have never regretted the step.

If I had been rocked in the cradle of a Roman Catholic home; well, you know the answer! If we are sure of our faith, we owe a lot of tolerance to a lot of people. But we owe it in any event. If I had been reared by parents of any one of the many other Protestant denominations, the chances are equally true that I would have joined the church they sponsored. Here we are again faced with a large obligation for the exercise of a Christian spirit towards many millions who were brought up somewhat differently.

I can thus surmise how many have become members of the Church of the Brethren, but it is not at all clear to me why many more have not, and why some who have, have taken their membership elsewhere.

There is a difference between joining a church and staying joined. In either case there may or may not be a good reason. Then too, there is an immeasurable difference between joining the church and joining the Christ!

Peter's caution presupposes the entertainment of Hope: "Be ready always to give an answer to every one that asketh you a reason of the hope that is in you." This is both a privilege and a duty, and I am wondering how many church members of *any* denomination can give an answer that would please Peter!

I was slow to find the Bible of interest. But as I grew older, I was pressed into service in the Sunday School, and

thus driven in a manner to know something about the lessons. I then began to learn for myself the fundamentals for which our church stands in relation to others, and I could not in conscience dissuade my mind from the decision already made.

I have been an eye-witness to the "sacred" ceremonies attending the launching of war vessels for the imperial navies of Russia, Japan, and Turkey, and the traditional breaking of be-ribboned bottles of wine over the bow of similar vessels for Cuba and our own country. I have attended the Catholic Mass—both Greek and Roman. I have been in the synagogue of the Jews. I have attended services in many Protestant denominations, but I have always felt more at home in my own. All these experiences were after I became a member of the church. As a boy, I was not allowed to go to any other church. This is perhaps fine discipline as long as it is well founded, and I have no personal reflection to register against it. What a grave responsibility rests upon parents!

It is significant to mention here, and especially at this time, that during the elaborate ceremony attending the launching of the cruiser "Kasagi" for the Imperial Japanese Navy, a huge hamper suspended from the bow of the vessel was opened from all sides releasing a dozen or more homing pigeons as the ship slid down the ways into the historic Delaware. And this was in our City of Brotherly Love! A gesture of peace!

Years ago an itinerant non-denominational preacher came to our community each winter for a season of revival in our old frame country school-house. If nothing more, it accomplished the annual inoculation of the revolving element of now and then believers. While the meetings were in progress, these re-awakened souls sang and shouted on the crest of a splashing wave of impromptu glorification. After the meetings were over, and the converts had settled back into the even tenor of their way, they became again as fallow ground, content to await the announcement of the

next converter's excursion. I suppose it is better to be converted often than not to be converted at all, but this merry-go-round system don't get one far from the starting point. Other systems fail too, sometimes.

When our good friend and brother W. J. Swigart, who passed to his reward November 22, 1939, spent seven weeks of suffering in one of our city hospitals, I availed myself many times of the opportunity of visiting him. I always came away a little higher in spirit, with a feeling of joy that did not wear off, and pondering to myself how little I had succeeded in bringing to him the well-intended good cheer, which he on the contrary so freely showered upon me! It is a strange turn in human relationships that the afflictions of another often bring us rare blessings in sundry ways and in time and place least expected. Reminiscence, prayers, and concern for the church consumed our time on these memorable visits. We remarked the comparative slow growth of the church, and deplored it. We spoke of the alienation of many children of Brethren homes, and wondered how it might be remedied. We expressed gratification over occasional accessions from other denominations. We wondered what would be our number today, after two and a quarter centuries or more of growth, if we had exercised as a constant back-ground, the unalterable training and discipline that marks the up-bringing of Catholic children. We wondered again why some members, who move to another section of the city, or to a more remote locality, request a certificate of membership recommending them to another denomination. This is not infrequent. A more extreme illustration is an applicant who came to us from another denomination, accepted our baptism, and later moved away with a church letter which was presented to still a third denomination. These moves are seemingly made with indifference, unconcern, and lack of evidence that would point to an intelligent reason.

Another illustration is provided by a sister who for years

has not been seen at any of the services except the Love Feast and Communion. In addressing her at the last Communion, I ventured to say that she was almost a stranger. She replied: "Well, after all, you know there's no difference; it's religion in any church, but I like to come here once in a while to see some of the familiar faces"!

Evidently, there is a lapse somewhere. Whatever the cause, and whatever the remedy, it must be held plain that the Church of the Brethren cannot save. JESUS SAVES! However, I believe in those things which our church was organized to teach, and the doctrines and life which it expects its members to practice. That's why I still "belong."

Sometimes I wonder whether genuine church membership (the Christian life in practice) is not much like the spelling lesson of years ago with a bit more constancy in concentration: just a continuous forward endeavor, trying to master the orthography, and the spiritual etymology, of Faith and Hope and Love, with the longing desire of an eventual passing grade.

CHAPTER 47

WHAT PRICE CONVERT!

I was much interested in the following item in "Around the World" column of the July, 1941, issue of the *Gospel Messenger*:

"Statistics reveal that 'it takes about 100 Presbyterians twelve months to add to the church one member, and costs \$675.00 for every one added on confession of faith.'"

I do not understand the bases of calculation in this statistical revelation, because the method of arriving at the cost is not explained.

However, as I have the basic figures available, I am moved to reveal the cost to our congregation from its beginning in 1813 to January 1, 1941. I also attempt to explain the process.

At the very outset, one must not forget that we are dealing for the moment with *cold* figures; and that long before our insignificant so-called personal contribution, it cost the Son of God for your conversion and mine, untold suffering and a cruel death on the cross.

If we take the sum total of the single item of overhead and maintenance expense to January 1, 1941, a period of 128 years (leaving out the cost of real estate and buildings, all contributions to missions and benevolences, and the hidden value of personal service not reimbursed), namely: \$216,380.19 as the dividend of a simple problem in division; and, as the divisor, the total accession by baptism—1676, we develop a quotient of 129, which may fairly represent the known cost in dollars of each convert.

It is found that 131 were on the church roll at different times years ago, but lack any evidence of the nature of accession, whether by baptism or certificate, and I have included

these among the 1676 baptisms as a fair concession to the point illustrated.

Furthermore, if we reduce the 128 years to days, we have approximately 46,720. Using this as the dividend and 1676 as the divisor, we have a quotient of twenty-eight, which fairly represents the average lapse in days from one conversion to another—or approximately thirteen a year.

It seems clear that in addition to the free-will service which every member should render in some form to his church, he should recognize his debt to the average dollar cost of conversion, and be a liberal contributor to that expense. It is to be kept in mind that this is the bare burden of operating the church as a going concern, and must be normally faced and paid for before anything goes out to missions and benevolences.

A brother moved by a current evangelistic wave, was trying to help build up his church by way of persuading a friend to join. It is not evident that he stressed the incalculable benefits to be derived, but he did make it clear that he had been a member for eleven years and so far it hadn't cost him a penny! In the words of the one-time famous Sam Jones, whose pronouncement I heard years ago: "The Lord have mercy on his poor stingy soul."

Similar cost in recent years has been greatly increased. Taking the overhead for the eighteen years to December 31, 1940, namely: \$100,229.14, and dividing it by 225, the number of accessions by baptism during that time, we have a dollar expenditure per accession of \$445.00! It is also of interest to note that the number entering the church by baptism during this eighteen year period of maximum overhead, is no greater than the average for the entire 128 years—granting correctness of survey and calculation.

In the foregoing dollar division, the money diverted to missions and benevolences is left out of the problem because its influence is outside the local boundary of the church, and therefore its value in effecting accessions is indeterminate.

The permanent investment in real estate and buildings, however, has not only joined from the beginning in the burden of initial cost and upkeep, but it continues to project its carrying cost into the indefinite future. At the present site, the third since the organization of the congregation, we have a fixed investment of \$71,527.77.

It would seem fair, therefore, to reduce this capital item to the basis of an annual income at a modest rate and multiply it by the number of years in any given period. Adding the amount thus obtained to the overhead and maintenance expense for the same eighteen years already calculated, we form a new dividend in the division problem. Let us try it: Shall we assume that \$71,527.77 safely invested in some other way, would return, say \$2,800.00 annually. Multiply this by the 18-year period, and we have the goodly sum of \$50,400.00. This amount added to the overhead of \$100,-229.14, and divided by 225, we have a revised individual accession cost of \$669.00! This is staggering, and seems almost unbelievable; but figures have a way of springing surprises. How strikingly near it comes to the Presbyterian statistics quoted at the outset, and no aim was made to match them either!

Of course, throughout any period cited, the current member-enrollment enjoys all the privileges of fellowship and worship made possible by the original outlay for plant plus the current expense of keeping it going.

In this rather crude and admittedly grotesque method of counting the cash cost of conversion, no venture is risked in estimating the loss through withdrawals for whatsoever cause. But from the known numerical point of view, it is painfully great. (No reference at this point may be construed to cover those members who have been granted certificates to other congregations).

If it were possible to intelligently interpret the status of the indifferent withdrawals, and still further revise the dollar

cost on the basis of that additional knowledge, the findings would prove still more painful.

Let us look at another picture: the ratio of cost to missions and benevolences. I am persuaded that the ultimate worth of a church organization in our time is to be measured largely by what it will do in money and service outside of its own local boundary. In this respect our congregation was almost negligible prior to 1891. Up to that time the missionary spirit had been but little developed.

For 78 years, to January 1, 1891, the real estate and buildings had an average value of approximately	\$ 7,370.87
Overhead during the period	25,407.52
	<hr/>
	\$ 32,778.39

Meanwhile the record for missions and benevolences approximated only \$442.31, exclusive of the Poor Fund and Mite Society; or less than one and one-half cents for each dollar paid out.

Since January 1, 1891, the total dollars collected and expended, as nearly as can be calculated, have been \$309,574.17, made up as follows.

Conservative estimate of current real estate and plant	\$ 71,527.77
Deduct proceeds of sale of Marshall St. property . .	\$13,500.00
And parsonage No. 2414 North 17th, sold	2,748.59
	<hr/>
Absorbed in the present plant	16,248.59
	<hr/>
Net amount collected and disbursed in payment of plant and equipment at present Dauphin St. site	\$ 55,279.18
Overhead from Jan. 1, 1891 to Jan. 1, 1941	190,972.66
	<hr/>
Total buildings, equipment, and overhead	\$246,251.84
Contributions to Missions and Benevolences for the same period, exclusive of the liberal gifts of Sister Geiger to the Geiger Memorial and Bethany churches, and exclusive also of all disbursements from the Poor Fund and Mite Society	63,322.33
	<hr/>
Total disbursements through all channels for the period, except those noted, from Jan. 1, 1891 to Jan. 1, 1941	\$309,574.17

The expenditures from the Poor Fund (\$12,412.94) and the Mite Society (\$2,995.82) during the period under consideration, are excluded from the figures given because the amount so expended from these funds represent income from investments, the principal sums of which were set up

through legacies bequeathed for the most part over one hundred years ago. While the current congregation is faced with the responsibility and privilege of distributing these incomes, it can take no further credit.

Looking at the problem from the dollar standpoint, it took the expenditure of \$246,251.84 in plant and current expenses to do a missionary business of \$63,322.33; or, roughly speaking, of every dollar expended of the \$309,574.17, eighty cents represents the cost of putting twenty cents into the missionary field.

It is to be hoped that every one may become more appreciative and seriously conscious of the very fortunate position in which the church finds itself—a complete plant without a penny of debt—a great opportunity to enlarge our giving for the help of others both home and abroad.

CHAPTER 48

PASTOR AND PEOPLE

When Peter Keyser, Jr., projected the church building in Philadelphia one hundred and twenty-six years ago, the members subscribed liberally in labor, material, and cash, and promptly paid the debt in kind. A similar undertaking today would be the subject of formal contract, with the terms secured under a rigid performance bond, and ten to one the contractor would not be a member of the church.

Times have changed!

There were no paid pastors then. There were no Brethren Colleges; no missionary movements in the modern sense; no present-day evangelism; and no systematic campaigns for accessions. The Gospel was preached to those who volunteered to hear, but there was no uniform effort to bring the people together and unite them with the church.

In 1719 the forefathers of this little band sought freedom from intolerance and persecution in Europe. They welcomed refuge in Colonial America. But they had scarcely landed, and become established as an organized body, when well-meaning leaders innocently imposed upon the members the observance of an inflexible code of dress and conduct which in itself was a modified form of intolerance. This effectually disheartened the young people, and blocked their way to Christian fellowship. No greater barrier could have stood against a normal growth of the church—a growth richly merited by fundamental doctrines. It remained for many years an organization principally of adults. But this was more or less universal. In early days the membership of all Protestant denominations was composed largely of adults, although we venture the statement that it was much more pronounced in the Church of the Brethren.

As for the children, while welcomed in the home, they were peculiarly neglected by the church. They were kept in the background. The Sunday School, the guiding star of tender age, was for many years unpopular in the Brotherhood. Thus many were lost to membership. Development was slow. We are a century and a half behind in numerical strength—a strength that would have sacrificed none of the essentials of primitive Christianity.

But what will be said of us by those who look back from as many years hence?

We may have set aside some non-essentials that the church was slow to discard, but are we sure that we have retained the prime principles for which our Christian fathers stood so firm!

Yes, times have changed.

There was preaching by appointment—rarely once a week, occasionally every two weeks or once a month, but in many places still less frequently. Homes and school houses were the principal places of worship. The members came together by slow means of travel over trails and difficult roads that contributed freely to time and distance. Those were notable occasions. Perhaps in many instances, the anticipation and realization of visiting and feasting equalled the actual church going itself. In our present day, we major in feasting, and much to ourselves; and have woefully declined in visiting and church fellowship.

Farming formed the principal occupation of the Brethren in the days gone by. Specializing in business and the professions followed freely as college training received more liberal recognition. This took the form of a missionary move because it naturally drew the church into the more populated districts of towns and cities. The coming of the paid pastor broadened the outlook and enlarged the possibilities. Our manner of life also shifted slowly from its base of simplicity. The place we call home may be better housed, but home itself is not the same with present day in-

trusions to disturb and break the family unit. Rarely does the household find itself of one accord in one place at one time. Family worship is slowly, or shall we say rapidly, becoming the exception rather than the established practice of yore. What a pity! Our place of public worship, with its one-time severe plainness, has given way to an elaborate church, with all the modern comforts. The ultra-luxury of yesterday becomes the apparent need of today. This need has spread into so many channels that the factors of relationship between pastor and people have so multiplied and changed as to bring under worthy notice many angles of thought and fact of which our forefathers never dreamed.

Yes, times have changed; and changes there will be!

Corporate Forms. Our Civil Government recognizes two forms of corporations. The ownership or control in both is vested in the stockholders. But strange to say, this emblem of responsibility and authority, in both forms, does not always insure recognition.

The term "stockholder" is rarely used to denote a church member, but as a matter of fact he is a stockholder in his church. He has an individual vested interest, and his voice should be heard.

In a corporation known as the "second class," the stockholder is liable under certain conditions. On the other hand, he receives dividends, if earned, and if declared, in proportion to the number of shares he owns. But unless he has sufficient interest of his own, or in a group of those like minded, to guarantee him recognition or control, he surrenders to the board of directors the conduct of his own affairs. He is also dependent upon its whims and judgment for the amount of cash return, if any, and when he is to receive it.

In a corporation of the "first class" the stockholder is also liable, and constantly so, but in a far different way. He has the right, not only to declare his own dividend, but to

specify the amount and when payable! The return on his investment is something more precious than dollars. It is computed on the basis of personal interest and manifested in the sacrifice made and the service rendered—a capital that cannot be set up in the currency of the realm. The dividend is disbursed against a reserve that money cannot accumulate.

The pastor as the administrative head, has much to do in creating and maintaining christian relations, in both spiritual and secular affairs, as will lead to maximum production in the church business, and insure to its stockholder members gratifying returns in spiritual growth and unity.

Classification of Churches. Churches may be classified in two general groups: The State Church and the Free Church.

The State Church is formed by sovereign edict, and its aims and policies are directed from a central power. Money, or its associated influence, rather than a majority in number, is the moving spirit.

The Free Church is the church where the members rule or where bona fide representatives rule for them—where questions of policy and procedure are debated and settled strictly on their merits.

A congregation cannot stand still. It goes forward with spiritual and numerical force, or faces impotency in indifference and decline.

It may strip itself of freedom by releasing the judgment of its majority to a self-selected few, or preserve its independence by the fearlessness of a righteous voice.

Either situation can be encouraged by the pastor through passive attitude or timely action. He may seek cover in the spineless zone of middle ground, or come out in the open with wise counsel.

He may go even a step farther and openly forsake the larger number whose superior judgment may far exceed their prominence in financial or social circles.

He may injure the Cause by lending his influence to win a point regardless of where it leads, or by withholding an opposing voice in order to aid a predetermined group.

Here lies the temptation to support movements led by a small minority from whom the pastor may hope to receive, directly or indirectly, some material benefit.

This is plain politics—the very essence of selfishness, and a pastor is wise who flees from its pollution. He has no finer opportunity as advisor, mediator, or arbiter, in placing himself squarely on the firm footing of justice, so that his church may be free in fact as well as in name.

On the other hand, the heaviest contributors should be gracious enough to give full recognition to others in all matters involving doctrine, discipline or debate, so that it can never be justly said that money dominates leadership.

Static. It is easier to prescribe medicine than to take it. If we could accomplish every good work by merely writing and preaching prescriptions, what a simplified life it would be.

Thrice fortunate is the pastor who has a physic for every congregational ill, and who is able to administer it without aggravating the disorder.

An ideal situation is a minimum of interference to disturb harmony. There is a final remedy when all others fail: A woman visited her physician on an important mission—"Doctor," she said, "my husband is troubled with a terrible buzzing in the head; what would you prescribe?" "By all means send him to the seashore for a week or two." "But, doctor, he could not possibly spare the time." "Well, then, you go," said the doctor! In either case there is good grounds for hope.

When a church develops a buzzing in many heads, a wise plan might be to remove the congregation to some other point, or promote the pastor to a remote charge.

But the best of pastors do not always meet with the success they merit. It is a proposition involving the respon-

sibility of others too. His people may not be uniformly responsive. If the Lord by some great miracle would send an angel pastor to serve the congregation, it might be too much to hope for complete co-operation. Some of the flock would not approve the heavenly arrangement.

But we are not contemplating perfection. We are still laboring under the limitation of mortals. Otherwise there would be no need of either churches or pastors.

There are many out of the fold who ought to be in, and there are many in who ought to be—not out, but farther in, some who have only reached the portal, and remain out of the current as drift in an eddy.

This period of idly drifting has been known to last for a long time. It is reported that a pastor in a funeral sermon tearfully referred to the departed by saying, "The corpse has been a member of my church for fifteen years." The fact that he died did not disturb the relationship! If the pastor could tactfully anticipate the burial rites of a select few of his people now and then, it might have an awakening effect similar to the hopeful prophesy of old: "These dry bones shall live again."

The pastor has ample opportunity to express himself. He speaks publicly from two to four or more times a week. Out of the pulpit he can afford to be a good listener as well as a good talker, and cautious in his manner of expression. As Bobby Burns puts it: "A chiel's amang ye takin' notes, and faith, he'll prent it." There is fertile soil of a peculiar kind even by the wayside. Our statements are sometimes made to propagate to the third and fourth generation with a single turn-over in the hatchery of gossip.

"Rumor is a swift courier, but a very unreliable messenger."

In the light of these things, the pastor should make sure that the offspring of his speech is orderly and well behaved. (The laity, too.) He should be very careful of his testimony in and out of the pulpit, because there is no other

person who is so freely (mis) quoted, and whose precepts and advice should be more largely accepted.

Nature of Sermons. If a preacher has no well-defined message (and it is possible for him to know this by suitable companionship with God, and his scheme of preparation) it were better to heed the admonition of the small Sunday School boy: After a tiresome attempt to get under way, a visiting brother consulted the wishes of this hopeful front-seat youngster as to the nature of the talk he would like him to give. The child promptly poured out his little soul in the fervent plea—"Say 'Amen' and sit down"! Many a fretful child of larger growth has breathed a similar prayer.

The pastor who aims primarily to please his people breaks faith with God. It is said of a certain pastor (perhaps uncertain), that he reached his pulpit a little late one Sunday morning. Domestic harmony had slipped a cog, and he was noticeably disturbed in spirit. He managed to struggle through the preliminaries, but when he came to preach he discovered to his great dismay that he had left his sermon at home. (Perhaps it would be profitable for more preachers to do the same.) Instead of explaining the matter to God, he directed his apology to the congregation: "I will have to trust to the Lord this morning, but for the evening service I hope to be better prepared!"

One can buy a whole shelf of sermons for a song at any second-hand book store. This makes it easy for an over-fed and under-nourished pastor to serve his flock with "prepared foods." But such service develops a form of dyspepsia that betrays the kitchen. A congregation appreciates the freshness and quickening effect of a spiritual diet direct from the Word of God. In our day of modern thought and ultra-modern teaching from many pulpits and centers of learning, our ministers and teachers do well to fortify themselves behind fundamental truth.

"Therefore, my beloved *pastors*," paraphrasing the words of St. Paul, "be ye steadfast, unmovable, always abounding

in the *Word* of the Lord for as much as ye know your *preaching* is not in vain in the Lord." Guided by the Spirit, preach the Truth, that men may be nurtured by what they need rather than pleased with what they misguidedly want.

Length of Sermons. We have heard of the pastor who is willing to preach occasionally in the chapel of a penitentiary because he is sure of undivided attention. This is childish confession of pulpit weakness, and grossly unfair to the helpless audience. The very thought is a form of petty larceny that obtrudes the unwilling mind.

When we dine at the house of a friend, we do not always eat what we want, nor the quantity we know is good for us, oft times against better judgment. We are helpless in a way. Friendship and discomfort join willing hands in reciprocal courtesy for the promotion of a strange paradox of hospitality.

Nor do we leave the church service until the serving is over, but popular sentiment is voiced by saying that it is better to remember a sermon with one's mental reaction on an even keel than to depart out of balance over a long or disappointing discourse. Like parking a car, fuel is too often wasted and machinery abused by driving past open spaces or circling around many blocks before taking advantage of a suitable place to stop.

There was a time when a preacher was not thought up to par unless he could keep going for an hour or more. The hour often seemed to be the objective rather than what was put into it. Great physical and mental strain have been witnessed among some who have attempted to follow this practice, even at the expense of trespassing upon what had already been said. The average over-time speaker will not far miss the mark by liberally discounting his own impression that he is an exception. Granted he interests his audience, that in itself is not *prima facie* evidence that he is dispensing food and nourishment. He steers a safe course who preaches short sermons. They accomplish more and

are never objectionable on that score. If the sermon is not what it might be, it is soon over, which is helpful. If it is appealing, it leaves the listener hungry—a good sign.

Kinds of Pastors and People. The Church functions under the oversight of a great variety of pastors, and fellowships a laity still more changeable in the ways of human kind. All have their limitations. We should be grateful, however, that it has been made possible to improve. And more's the pity that pastors and people alike do not more fully appropriate the possibilities with which the average person is so bountifully endowed.

Preachers may be classed respectively, and always respectfully, as positive, comparative, and superlative (in the up grade of course). There are pastors who exceed as speakers, and those who are prominent as visitors. Rarely do we find one in the superlative as both speaker and visitor.

A valuable asset to the salesman is to know his customers, and to be able to converse with them on subjects of interest. The pastor should know his people. This creates common interest and provides a way into spiritual experiences that could not be otherwise enjoyed.

The successful business man in terms of the street must be a good "mixer." The pastor should be a good mixer, and he cannot mix well unless he visits his people. Here is a great handicap proportioned to the size of his congregation, and the territory it covers. It becomes a virtual impossibility to the unpaid or underpaid preacher who must look elsewhere for his daily bread. It calls for much time, for physical endurance, the Grace of God in abundance, and a frame of mind that can meet the atmosphere of sickness, sorrow, and trouble, because the pastor is on the receiving end of all the negative experiences of the congregation. By the time he completes the round where pressing duty calls, the circle starts over again. He is encompassed by an endless chain of collateral responsibilities. A pastor's work is never done. Occasionally, perhaps, it is not half done!

Those members who do not have first call on the pastor may also be visited with mutual profit. In these associations may be found needful personal diversion, as well as practical material in preparation of the message for the next Lord's Day.

The members should pray daily for their pastor, and promote the answering process by practical sympathy and active support. Wherever the burden leads, they can find ample opportunity for effective service.

Then there is the "omnibus" pastor, who carries an overload of miscellaneous freight—burdened with matters that could be easily shifted to the shoulders of others—if the shoulders were willing.

A successful church is rarely found where the pastor busies himself with many details, so encumbered that he overlooks weightier matters. Under these circumstances, his sermons suffer for want of needful preparation. If it can be avoided, he ought not to superintend the Sunday School, nor teach a class. This may not be practicable in the small church, but it were better so. The pastor should be free to view at any time any section of the field of activity, and conserve strength for pulpit and pastoral duties, which cannot be performed acceptably if weighted with many collateral burdens.

There is also the membership carrier, piloted by an isolated remnant of the congregation that discriminates by choice in the cargo it handles, usually resulting in nothing. These are the two-way dead-headers—the members who habitually decline personal service.

A new minister was accosted by one of the members who was fat and sleek and evidently self-satisfied: "Pastor, I hope you will feed the sheep." Whereupon the new pastor replied: "My dear brother, you do not need food—what you need is exercise."

There is many a fat church member, the same yesterday and today, living and moving and having his being in a self-

contented way under the cumulative years of undigested spiritual food, simply because he has done little or nothing all his life but feed. There is a woeful waste in some churches because of talent that is not functioning. What great sermons the pastor could preach outside the pulpit by fitting his members to suitable tasks. What great sermons the laity could preach by undergoing the fitting process. What a great boon it would be to hear the welcome voice: "I've done refusin."

Some one has said that "Many an unwritten poem lies buried beneath the suds of some obscure washerwoman." We have less expressive talent because we do not appropriate and develop what we have. We ought to adopt in Sunday School and church the system of under-study so successfully applied in the business world; and it is the pastor's great privilege to know his laity to the end that all may be brought into the open and an opportunity given to help in the work. This requires study and patience, and responsive reaction on the part of the members.

There is no such thing as maximum relationship between pastor and people. Normally, this manifestation should be a growing power. As time goes on, all things working together for good, fellowship becomes progressive, and uniformly expressive of "Blest be the tie that binds."

Marriage. A pastor should exercise as much care and discretion among his entire membership as a young man courting a diversity of interests! There should be no partiality. Partiality is a great disturber of relationship.

If not married, but already drafted; or positively not in the market, these facts should be effectively announced. There are willing and ever ready channels for the spread of such news, always to be found in any congregation. But the pastor should be a married man, and very carefully and prayerfully married. This removes him at once from the pedestal of premium to a basis of par or discount where he properly belongs. It divorces the congregation at once from

all false popularity and disturbing jealousies, often found in the pathway of a marriageable prospect. It leaves both him and his services on their own basic merit.

Granting he is married, the wife should be quite as much the pastor as the husband. While she may not occupy the pulpit, she can find many other avenues of service of perhaps little less importance. Constancy in recognizing people, and uniformity in cordial greetings, are necessary to fittingly supplement the message from the pulpit. To slight these virtues, either by the pastor or his wife, is to cast an unwelcome shadow where the friendly spirit should prevail. To refer in a casual way to the pastor's wife as the pastor, is a fine compliment, as well as complement, but she should deserve it. To know the members by name is a worthwhile accomplishment. To speak freely and friendly and helpfully to one and all alike, showing no partiality, is a boon to any congregation. Therefore, there abides with the pastor's wife a charming responsibility and a joyous opportunity to create and hold profitable relationship.

Lapsing. No business man can escape the effects of depreciation, wear and tear, and obsolescence. The pastor, too, comes to know the full meaning of wear and tear; and in the very nature of things he will eventually approach a state of obsolescence. Age or sickness, over which he has no control, will some time take him from active duty. But this involuntary resignation may become a valuable and sacred surplus on the balance sheet of any congregation. What greater blessing to any people than the abiding presence of quiet old age, reflecting the halo and influence of a life of faithful service, quickening conscience and resting as a benediction upon all those who touch its circle.

But there is little or no excuse for depreciation, as long as the pastor is blessed with physical strength and mental control. He should steadily appreciate as the years go by. To preach himself out in a few years, as some do, is merely to broadcast the fact that he has hung his harp on the willow

tree, and anchored ambition while still far from port. Failure to strengthen mental and spiritual reserve against the exhausting forces that otherwise reduce to a minimum value, is not an uncommon weakness.

Godliness, Contentment, and Gain. "The laborer is worthy of his hire." No pastor nor pastor's family should be handicapped by lack of sufficient funds to permit them to live with a fair margin of reserve. A normal pastor has some pride—he too is mortal. The great Apostle refers to certain men of corrupt minds and destitute of the truth who suppose that gain is godliness; that from such we are to withdraw; but that godliness with contentment is great gain. From this it is inferred that a man may be godly and yet lack contentment, but if the pastor lacks contentment he cannot be instrumental in great gain for himself or his congregation. He is laboring in the capacity of an executor or trustee. He is administering the Will and Testament of the Father. Nothing should divert him. Want should not disturb him. He should never be in doubt as to means for the maintenance of the home, and for the normal education of his children. Therefore, assuming that a pastor is godly, he needs godliness plus, which is contentment, and one of the essentials of contentment is the assurance of ample and regular income. Constructive relations between pastor and people exact contribution in full measure of both godliness and contentment—the exponents of great gain.

One of the barriers to the ministry, and the teaching profession in our colleges, is the lamentable fact that neither offers little inducement for the accumulation of an adequate fund for old age, nor in neither case is there any defined assurance that after a life of devotion and sacrifice, the declining years can be spent in dignity, decency, and independence. The ministry is no place for material gain, and it never should be entered with that thought in mind; but the least a pastor can expect is a promise that would guarantee

him freedom from care and permit him to function normally—body, soul, and spirit, until God chooses to call him home.

So far the Brotherhood has found it a problem. The little that has been done should lead to much more. Surely some more effective plan ought take early shape to the end that the two greatest callings that can beckon mortal man—preaching and teaching—will not suffer for want of an able personnel, because little or no provision is made to foster an abiding contentment as one of the guarantees of greater gain.

Since the foregoing was written, it is gratifying to note that Annual Conference at McPherson, Kansas, June 2-6, 1943, at last adopted a pension plan for ministers and missionaries. It may not be all that is desired by every one interested, but it is at least a start, and nothing hinders improvement and development in keeping with judgment and necessity which lie ahead.

Whether pastors, or evangelists, or teachers, or laity; whether old or young, "compassed about" as we are "with so great a cloud of witnesses," in the words of the Apostle "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," pleading and interceding for you and for me.

And finally, in the spirit of the shortest sermon ever preached by a member of the First Church of Philadelphia—whose quiet life of devotion will ever abide as a challenge to others—let our united forces meet in acceptable service to the end that we too may steadfastly pray and preach with Mary S. Geiger:

"I hope the Church will prosper
and that much good will be done."

ADDENDA

INSTALLATION OF HENRY F. KULP

A special service followed the November 1st Monday evening sermon by Dr. Charles A. Bame, of Ohio (Pastor 1907-1910), the third in a week's series of meetings ending with the Love Feast and Communion November 7, 1943.

December 9, 1942, Henry F. Kulp was licensed to preach. He was active in the Junior Church from its inauguration November 8, 1942.

Receiving a call to the pastorate in Brooklyn, the Church promptly approved the recommendation of the Board of Deacons that he be installed in the ministry.

The impressive service of consecration and installation was conducted by the Pastor and Elder Ross D. Murphy, and Elder B. F. Waltz, Secretary of the District Ministerial Board and Pastor of the Germantown Church. After Elder Waltz finished delivering the special charge to Brother and Sister Kulp, and receiving acceptable answers to the questions, they all knelt at the foot of the altar, and while laying on hands on the head of Brother Kulp by the Officiating Elders—symbolical of the presence and abiding power of the Holy Spirit—Elder Murphy offered the prayer.

Following the benediction, the congregation of eighty-eight present greeted the newly installed minister and his wife with the hand of fellowship and the salutation of love.

Such are memorable occasions, and all too rare.

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Deacons: Page 449. Isaac Z. and Minerva Steffy Hackman were installed September 5, 1943; Ross D. Murphy, Pastor, officiating.

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Infant Consecrations:

June 13, 1943—Leigh Sweitzer

Son of Mr. and Mrs. Frank Wise

June 27, 1943—Russell, Jr. and Richard

Sons of Mr. and Mrs. Russell Lapinsky

July 25, 1943—Alfred Pearse

Son of Mr. and Mrs. Ernest W. Shade

Aug. 8, 1943—Helen Ann

Daughter of Mr. and Mrs. William D. Tomlin

Sep. 26, 1943—Charles C., 3rd

Son of Mr. and Mrs. Chas. C. Eberly, Jr.

* * * * *

Baptisms:

Aug. 1, 1943—Theodore Hallman

Antoinette Hallman

Ruth Brumbaugh

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Letters Granted:

Sep. 26, 1943—Alton C. Kurtz

Mrs. Alton C. Kurtz

* * * * *

Weddings:

June 10, 1943—Walter W. Rice and Ruth M. Bressen

June 26, 1943—Raymond H. Kampf and Mae Bobb

July 10, 1943—Edwin G. Schooley and Esther Betty Keim

Aug. 28, 1943—Robert O. Dietrich and Lillian Capone

* * * * *

Changes in Official Personnel since the Annual Election
June 16;

Lester M. Rosenberger was elected President of the
Board of Trustees, September 8, 1943, vice Frank Foster

resigned, although still remaining on the Board. Brother Foster's service was always outstanding in wise counsel and recognized leadership. Both the Board and the Church were reluctant to release him as Chairman, but he chose to give way to a younger man.

September 22, 1943, A. Rhan resigned as Assistant Treasurer to which he had been elected June 16, and immediately was re-elected to his former post as Treasurer, vice Fred Rosenberger, newly elected, preferring not to serve. At the same time, September 22, Curvan B. Heiges was unanimously elected Assistant Treasurer.

* * * * *

In the service of our country: The attitude of the Church towards war is historical. The subject has been treated briefly in the main text. Regardless of personal viewpoints of individual members, the denomination holds firm in opposition to combat service because of unalterable belief in Peace as interpreted from the Scriptures.

The present world-wide conflict brought the problem once more directly to the doors of the Church, but it has not been made an issue of membership. Each draftee exercised his own choice of duty—the Church, while deeply concerned, took no active part in determining such choice. Conscientious objectors availed themselves of alternate service in Civilian Public Service Camps to which they were assigned by the Government. Others joined the armed forces.

Regardless of destination or nature of service, the Church is in constant touch with every one by correspondence and bulletins. The Pastor is conspicuously faithful in this ministration. Thus, our absentees are not without spiritual comfort from the home Church, and are kept regularly informed of its activities.

Sunday October 10, Christmas packages of useful articles were exhibited and dedicated at the Church. These were sent to ten of our over-seas boys. Others still in the home

country will be remembered in time for the approaching holidays.

Thirty-three of our boys and one of our girls have entered the service thus far in one form or another.

* * * * *

AN ECHO FROM THE DISTANT PAST

Samuel B. Croft informed me March 11, 1933, that a brief undated historical sketch was handed him for safe-keeping by Robert I. Evans about 1891. How long Brother Evans had it or where it came from is not stated. There is nothing to indicate the author's name. Some years later Samuel B. Croft turned it over to Philip R. Markley who sent it to Juniata College where it is now preserved in the library vault. It was rather difficult to read. Care was taken in making the copy to follow the spelling, punctuation and capitalization. It is presented here that any one knowing its source may either question its import or confirm its authenticity, and perhaps throw further light on some interesting statements recorded many years ago by some one having real or assumed knowledge of our early denominational history.

The sketch follows:

DIE TAUFER

Of the Germans in Pennsylvania who are commonly called Tunkers to distinguish them from the Mennonites. For both are styled Die Taufer or Baptists. They are called Tunkers in derision, which is as much as to say Sops, from Tunken to put a morsel in sauce; but as the term signifies Dippers they may rest content with the nick name, They are also called Tumblers from the manner in which they perform baptism, which is by putting the persons head forward under water (while kneeling) so as to resemble the motion of the body in the act of Tumbling. The Germans sound the letters t and b, like d and p; hence the words Tunkers and

Tumblers have been corruptly written Dunkers and Dump-
lers. The first appearing of these people in America was in
the fall of the year 1719, when about 20 families landed in
Philada and dispersed themselves, some to Germantown,
some to Skippack, some to Oley, some to Conestoga and
elsewhere. This dispersion incapacitated them to meet in
publick worship therefore they soon began to grow luke
warm, in religion, But in the year 1722; Baker, Gomery,
Gantz and the Trous's visited their scattered bretherern
which was attended with a great revival, in so much that
societies were formed wherever a number of families were
within reach, one of another But this lasted not above 3
years. they settled on their lees again until about thirty
families more of their persecuted Brn arrived in the fall of
the year 1729 which both quickened them again, and in-
creased their number every where. These two companies
had been members of one and the same church which origi-
nated at Schwardzenon in the year 1708 (in Germany) the
first constituents were Alexander Mack and wife John Kiplin
and wife George Grevy Andrew Bhone Lucas Fetter and
Joanna Nethigeim these had been bred Presbyterians except
Kipin, who was a lutherin and being neighbours, they agreed
together to read the bible, and edify one another in the way
they had been brought up; for as yet they did not know
there were any Baptists in the world. However believers
baptism and a congregational church soon gained upon them,
insomuch that they were determined to obey the gospel in
those matters. They desired Alexander Mack to baptize
them, but he deeming himself in reality unbaptized refused.
Upon which they cast lots to find who should be administra-
tor; On whom the lot fell hath been carefully conceal'd.
However baptized they were, in the river Eder, by Schward-
zenon; and then formed themselves into a church choosing
A Mack to be their Minister. They increased fast, and be-
gan to spread their branches, to Merrienborn and Epstien,
having John Naass and Christian Levy to their ministers in

those places. But persecution quickly drove them thence some to Holland and some to Creyfelt, Soon after the Mother church volunterrily removed from Schwardzenon to Sernstervin in Frizland and from thence migrated toward America in 1719 and in 1729 those of Creyfelt and Holland followed their brethern—Thus we see that all the Tunker churches in America sprang from the church of Schwardzenon in Germany, that church began in 1708 with only eight souls and that in a place where no baptists had been in the memory of man, nor any now are in 62 that “little one is become a thousand and that small one a great Nation.” It is very hard to give a true account of the principles of these Tunkers as they have not published any system or creed, except what two individuals have put forth, which have not been publickly avowed However I may assert the following things concerning them from my own knowledge, General Redemption they certainly hold, and with all general salvation. They use great plainness of language and dress like the quakers and like them neather swear nor fight. They will not go to law nor take interest for the money they lend, They commonly wear their beards and keep the first day—They have the lord’s supper with its ancient attendants of love feasts washing feet kiss of charity and right hand of fellowship. They anoint the sick with oil for recovery and use the trine immersion with laying on of hands and prayer even while the person baptized is in the water which may easily be done as the person kneels down to be baptized and continues in that posture till both prayer and imposition of hands be performed. Their church government and discipline are the same with those of the english Baptists except that every brother is allowed to stand up in the congregation and speak in a way of exhortation and expounding and when by these means they find a man eminent for knowledge and aptness to teach they choose him to be a minister and ordain him with imposition of hands attended with fasting and prayer a giving the right hand of fellowship. They also

have Deacons and ancient widows for Deaconesses and ex-orters, who are licenced to use their gifts stately. They pay not their ministers unless it be in way of present neither do their ministers assert their right to pay—esteeming it more blessed to give than to receive” Their acquaintance with the bible is admirable in a word they are meek and pious Christians and have justly acquired the character of Harmless Tunkers. The first society of these people is that at Beggarstown, this takes its distinction from a little village of the above name in the township of Germantown eight miles from Phil.” The meeting house is of stone 30 feet square erected this year on a lot of eighty rods the gift of one Peter Thilbert. on the same lot stands their old building erected by one John Petticoffer for his dwelling house and because it was the first house in the place and erected by a beggar the village assumed the name of Beggarstown. The families belonging to this church are about 30—56 persons baptized and in communion this was their state in 1770.

Alexander Mack, wife and daughter Christopher Sower wife and son, Margaret Boyer George Shriber and wife Henry Slingluff and two daughters Philip Weaver and wife Peter Lybert and wife John Slingluff and wife Henry Slingluff Anthony Snyder and wife Richard Roob Mickeal Keyser Peter Keyser and wife Jacob Bowman and wife Justus Fox and wife John Kime Conrad Good Conrad Stamm and wife Hannah Stamm Mary Baker Sarah Baker Susannah Baker Eve Fith Elizabeth Boyer Mary Bossert Margaret Hartzback Magdalen Mellinger Elizabeth Roob Christian DaLaffet and wife William Spyra and wife Nathaniel Shriber Catharine Shriber Henry Sharpnack and wife Mary Nyse Rudolph Huly and wife Mary Fend Sybelin Ent

(Perhaps Morgan Edwards is the original source. See his “History of the Baptists,” vol. I, part IV.)

* * * * *

Lost or Mislaid: WHERE?

March 5, 1818, Peter Keyser, Jr., presented a Bible to the Church. It was in pulpit use until April 21, 1854, when a new one was presented by some of the sisters. We are indebted to Mrs. Bradley for obtaining and returning the latter, but where is the Peter Keyser Bible?

A Day Book around 1826.

A book known as the Alphabet Book, containing financial and other data as far back as 1826.

The Church Minutes from October 7, 1875 to October 15, 1888.

The location and return of all or any of this missing church property will be promptly acknowledged and greatly appreciated.

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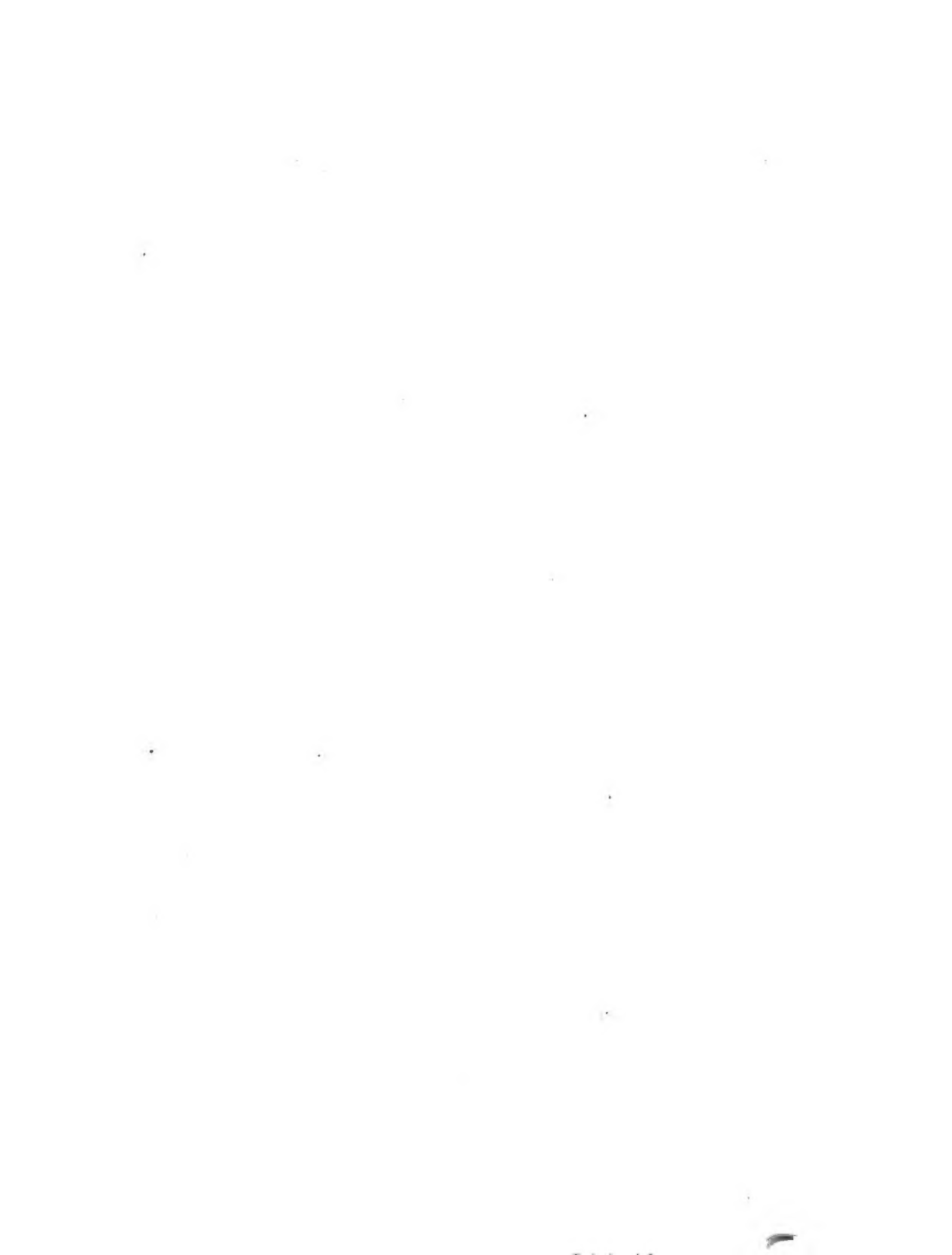
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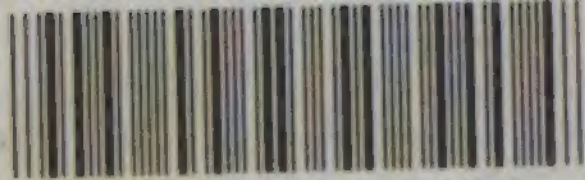


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